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Vijjādhammakāya:

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

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

Department of Indian Sub-continental Studies

The University of Sydney

March 2015
Abstract

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

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

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Declaration of originality

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

Signed

March 201
Abbreviations

General Abbreviations

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

Abbreviations of the Studied Texts

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

Abbreviations of the Terms

ahtd The arahant dhammadāya
arup The arūpabrahma body
angd The anāgāmī dhammadāya
<table>
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<tr>
<td>dbk</td>
<td>The <em>dibba</em> body</td>
</tr>
<tr>
<td>dmp</td>
<td>The <em>dhamma</em> sphere making the body of [.....] possible</td>
</tr>
<tr>
<td>gtd</td>
<td>The <em>gotrabhū dhammadāya</em></td>
</tr>
<tr>
<td>mnk</td>
<td>The human body or <em>manusayakāya</em></td>
</tr>
<tr>
<td>pmg</td>
<td>The <em>pathamamagga</em> sphere</td>
</tr>
<tr>
<td>rup</td>
<td>The <em>rūpabrahma</em> body</td>
</tr>
<tr>
<td>skd</td>
<td>The <em>sakadāgāmī dhammadāya</em></td>
</tr>
<tr>
<td>spv</td>
<td>The spheres of <em>dhamma, sīla, samadhī, paññā, vimutti</em> and <em>vimuttiñāṇadassana</em></td>
</tr>
<tr>
<td>std</td>
<td>The <em>satāpanna dhammadāya</em></td>
</tr>
<tr>
<td>Vd</td>
<td><em>Vijjādhammadāya</em></td>
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Transcription System of Thai and Pali Words to Latin alphabet

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

---


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

3 PDB., p. 316.
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Chapter 1
INTRODUCTION

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

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

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

In regards to the first, as my literature review shows, most related studies focus on the nature or characteristics of the *dhammakāya* in the senses of being a collection of *dhammas* or a body of enlightenment. Some do pay attention to the elements of *Vd* at the beginning level in relation to the seven bases of the mind, an object of meditation (*nimit*) and the system of internal eighteen bodies. However, none of them present the entire picture of *Vd* synthesized from its primary texts. Accordingly, this dissertation will present the essential elements of *Vd* gathered from its primary texts following the translation process. This will provide a complete picture of *Vd*. 
In respect to the second question, because there is no English version of $Vd$ texts available, access of its core doctrines has been limited to those who are not native in Thai language. Even for those who are native, it requires much experience in the field of study to understand the nature and essential elements of $Vd$. Based on my 12 years experience of $Vd$ study in both practical and literary aspects, I purpose to translate five primary texts of $Vd$ mentioned above and to present the core doctrines studied during the translation process.

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

**Overview**

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

$Vd$, a unique and core teachings on meditation of the Dhammakaya temples in Thailand, is the meditative practice discovered by Sot Bhikkhu in 1970s. This kind of meditation is widely practised by its followers including monks, nuns and laypeople throughout the world as can be seen from a number of the Dhammakaya temples within Thailand and other countries. Most of followers practice this meditation only in the beginning level with the aim to attain the *pathamagga*-sphere and *dhammakāya* afterwards. The higher levels of practices are taught to those who have already attained to the *dhammakāya* and some of them have to devote themselves 24 hours a day and live in the restricted area where they have to live close to the $Vd$ masters.
The history of *Vd* began in 1917 during World War 1 (1914-1918). In the eleventh year of his ordination, Sot stayed at Bangkhuwieng temple, Nonthaburi province, during the rainy season. There, he began to practice meditation by himself using the *Visuddhimagga*. He reflected to himself that he had been practicing meditation for eleven years and had still not understood the essential knowledge of the Lord Buddha. Therefore, on the full-moon day of September 1917, he sat himself down in the main shrine hall of the temple, resolving not to waver in his practice of sitting meditation, whatever might seek to disturb his single-mindedness. While meditating far into the night, he allowed his mind to go deeper and deeper through the pathway at centre of the sphere at the centre of his body, until it is said he discovered the *dhammakāya*, the most refined of the inner bodies, that is eternal and free from defilement.

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

Indeed, Sot would challenge others to meditate in order that they might verify for themselves the claims which he made about the technique. It was the response to this need which led to the building of the 'meditation workshop'. Sot declared that this workshop should be kept in use by meditators for twenty-four hours a day, day and night,
and selected from amongst his followers the most gifted of the meditators who devoted their lives to meditation research for the common good of society. At this time, his profound teachings and doctrines at high levels were collected by his close disciples such as Ubasika (Pali: \textit{Ubāsikā}) Naowarat Hiranrak, Somsong Sutsakhon and Miss Chaluai Sombatsuk, Phramaha Chan, Phraphawanakosonthera and Phra Natthanan Kunsiri. Later on his profound meditative teachings were compiled as the \textit{Vd} primary texts.

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

Generally, there is no debate on the term \textit{‘vijjā’} meaning ‘knowledge’ or ‘gnosis’.\footnote{NBD, p. 353.} In \textit{Vd}, in some ways, it is defined as ‘a kind of meditation practice’ as well. However, the term \textit{‘dhammakāya’} has been controversial among scholars. This term \textit{‘dhammakāya’} usually translated as \textit{‘dhamma-body’} is well known among Buddhists of all traditions as it appears in both early Buddhist texts and Mahayana treatises although its meanings and usages vary in different Buddhist schools.\footnote{Jantrasrisalai, Chanida. 2007. Early Buddhist \textit{Dhammakāya}: Its Philosophical and Soteriological Significance, Department of Studies in Religion, The University of Sydney, p. 2.}

Because of its frequent appearance in various Mahayana texts, it is sometimes portrayed as an innovation of Mahayana Buddhists although, as we shall see, this is not strictly the case. The term \textit{‘dhammakāya’}\footnote{As this paragraph concerns the context of Mahayana Buddhism, it employs the Sanskrit form of diacritics, which is more commonly used, rather than Pali.} has a central role in Mahayana Buddhism.
Generally, it is understood as the only real body among the three bodies of the Buddha. Some Mahayana texts describe it as the cosmic body that is all-pervading, being the self that is pure, blissful, and eternal, and equate it with other terms such as tathāgatagarbha, tathatā, sūnyatā, dharmaḥ, and buddhadhātu. The notion of dhammakāya is developed in a variety of ways in the literature. For example, Xing, in his study of the origin and development of the Trikāya-theory, by referring to the translation of the prajñāpāramitā-sūtras, explains that the dhammakāya is equal to the formless dhammadātu. Kūkai also refers to ‘the (Fascicle) Nine of the (Great) Perfection of Wisdom Treatise’ (T 25:121c-122a.) which says it is immeasurable and infinite, handsome in physical form, and adorned with the (thirty-two) major characteristics and (eighty) minor marks of a Buddha. Moreover, when the term and the word

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7 Jantrasrisalai, Chanida. *op.cit.*, p. 3.
8 Ibid.
9 Xing mentions that:

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


10 Kūkai is the founder of the Shingon or "True Word" school of Buddhism.

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

The Buddha has two kinds of bodies: one is the dharma-nature body, and second is the body born of parents. This dharma-nature body fills empty space in the ten directions, is immeasurable and infinite, handsome in physical form, and adorned with the (thirty-two) major characteristics and (eighty) minor marks (of Buddha)
tathāgatagarbha are compared, it is clear that the dhammadāya exists in the form state or possesses the super physical body.

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

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

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

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

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


human but a Buddha. He identifies many passages as the expressions that give way to the conception of a superhuman Buddha as theorised in later development. 

At the same time, he comments that, in fact, these Pali passages do not bear any metaphysical sense. 

Bhagavato’ mhi putto oraso mukhato jato dharmamjo dharmamanimmito dharmadayado iti. Tam kissa hetu? Tathāgatassa hī etam adhivacanam. Dhammakayo iti pi Brahmakayo iti pi. Dhamabhuto iti piti. "Just as a brahmana would say that he is born of Brahma, through his mouth--Brahmuno putta orasa mukhato jata brahmaja brahmanimmita brahmadayada--so a Sakyaputthiyā-samana may say that he is born of Bhagava, through his mouth, born of his doctrine, made of his doctrine, etc. Though in this passage dhamma is equated with Brahma, the context shows that there is no metaphysical sense in it; it is only to draw a parallel between a Brahmana and a Sakyaputthiya-samana that Dhammakāya is equated with Brahmakāya. 

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

The term ‘dhammakāya’, besides its appearance in the mainstream traditions Mahayana and Theravada, also exists in the esoteric pedagogical literatures of Yogāvacara or

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16 Ibid., p. 520.
Tantric tradition within Theravada Buddhism in Southeast Asia. Given the nature of its practices, and its underlying philosophy, this tradition is often called ‘tantric’ and sometimes ‘yogāvacara’ which means ‘practitioner of spiritual discipline’ (i.e. of meditation). Over the past three decades, some scholars such as François Bizot, Kate Crosby, present some reasons why ‘Tantric’ should be a name for ‘yogāvacara tradition’ by pointing out its common aspects:

1. The creation of a Buddha within through the performance of ritual by placing and recognising within one’s body the qualities of the Buddha, which in turn become the Buddha.

2. The use of sacred language, combined with microcosm to macrocosm identity. Sacred syllable or phrases are used to represent a larger entity. Groups of syllables of a particular number represent other significant groups of the same number. This use of sacred language includes use of heart syllables (akin to Mahāyāna dhāranī), mantras and yantras.

3. Sacred language as the creative principle. The dhamma arises out of the Pali alphabet and sacred syllables. This refers to formation of dhamma in all sense of the term: in the sense of spiritual teaching, in the sense of qualities of a Buddha, and also dhamma in the sense of the material and living world.

4. The application of the substitution of items and the substituted item then being treated as the original.

5. Esoteric interpretation of words, objects and myths that otherwise have a standard exoteric meaning or purpose in Theravada Buddhism.

6. The necessity of initiation prior to the performance of a ritual or practice.

7. The application of the methodologies outlined above to both soteriological ends, i.e. the pursuit of nibbāna, and worldly ends, such as healing, longevity, protection, invincibility and, potentially, the harming of others.

Other distinctive features of yogāvacara tradition include:

1. Foetal development and the spiritual recreation thereof.
2. Importance of Abhidhamma categories and the books of the Abhidhamma Piṭaka.
3. Importance of performing Samatha and vipassanā meditation - although these are not interpreted as they are in Buddhagosa’s Visuddhimagga.
4. Expertise in the yogāvacara tradition is not restricted to monks. Lay people, including women, may be practitioners, and may even be teachers to monks. Ibid.
Crosby and Mettanandho Bhikkhu have produced a series of studies of Southeast Asian Buddhism that should have radically changed understanding of Theravada. Their findings indicate the presence of an esoteric tradition of texts and practices within the Theravada that is far removed from the rational monolithic Theravada presented in a number of secondary sources.\(^{21}\) In 1956, Georges Coedes, produced his work on the esoteric Pali text entitled ‘Dhammakāya or Dhammakāyassa atthavaṇṇanā’, comprising thirty paragraphs, each concerned with an element of this doctrine.\(^{22}\) This provides new understanding of the term ‘dhammakāya’ because each element is identified with one of the twenty-six parts of the body of the dhammakāya and his clothing. This text indicates clearly that the dhammas in this treatise undoubtedly refer to the qualities and the parts of the body of dhammakāya.

\[\text{Idaṃ sabbaññutaññatā dhammakāyassa pavarasīsa hotīti veditabbo}^{23}\]

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

\[\text{Imaṃ dhammakāyabuddhalakkhanam yogāvakulaputtena tikkhaññenena sabbaññuddhabhāvaṃ patthentena punappunaṃ anussaritabham}^{24}\]

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

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

\(^{21}\) Ibid., p. 141.


\(^{23}\) Ibid., p. 264.

\(^{24}\) Ibid.

\(^{25}\) Mettanando translated its title as ‘A Book of Samatha and Wipassana-Kammathan over Four Eras’. However, literally translated from the Thai language, ‘Nangsue’ is a ‘book’; ‘Phuttha’ refers to ‘Buddha’; ‘Rangsi’ means ‘radiated light’; ‘Thrisadi’ is a ‘theory’ and ‘Yan’ is ‘supreme knowledge’. ‘Wa duai’ is translated as ‘in regards to’ and ‘Samatha lae Wipassana-kammathan’ means ‘Samatha and vipassanā
in 1906-1935 collected esoteric meditative doctrines from the old Buddhist commentary, written on ‘streblus asper paper’ (or Siamese rough tree-paper) called ‘Samut-Khoi’. These texts were brought from the cities: Vieng Chan city (Laos), Lop Buri, Krungsri Ayuthaya and Bangkok (Thailand). Although the exact date of these texts is unknown, they provide evidence that there was the belief related to the notion of dhammakāya as a refuge, existing in Theravada Buddhism.

พระโยคาวจรผู้รู้ว่าธรรมกาย ดํารงอยู่ในหทัยประเทศ แห่งสรรพภูต...ท่านจึงตั้งใจเจริญพระวิปัสสนาญาณ เพื่อให้เข้าถึงธรรมกายเป็นที่พึ่งอันยอดเยี่ยมโดยสิ้นเชิง ถึงสถานอันสงบระงับประเสริฐเที่ยงแท้  เพราะความอํานวยของธรรมกายนั้นเป็น ‗อมตะ‘ 26

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

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

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

26 หนังสือพระสมถวิปัสสนาแบบโบราณ... edited by พระมหาโชติปัญโญ (ชัยยโสธรัตน์). กรุงเทพ: วัดบรมนิวาส, 1936, p. 370.
is neglected. Based on the information above, the term can be defined in several ways as follows:

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

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

**Identifying the Gaps in Previous Scholarship**

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

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

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

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

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

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29Ibid., p. 27.
‘teaching taught’. A discussion of these aspects of Buddhist dhamma serves partly as a basis for the analysis and discussion of dhammakāya in the fourth chapter.

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

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

The dissertation concludes in the fifth chapter that the term dhammakāya is instrumental to the process of enlightenment and significant in the early Buddhist period because

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30 The dissertation finally gives the conclusion as follows:

1. As a supplementary to the overall discussion, the study observed further implications from the parallel usage of the term dhamma and brahma in the four designations of the Buddha. Even though both terms can be used in different connotations, whenever they are found in parallel, they refer to the state of ‘highest purity.’ The description of that
there is the relationship between the dhammakāya and enlightenment of the Buddha, Paccekabuddhas, and noble disciples. That is, because the dhammakāya can be brought up (samvaddhīta) and can be developed to the highest level or enlightenment, these individuals use it as an instrument to achieve enlightenment. Accordingly, this sense of the term used in early Buddhist usages is essentially consistent with that of Vd.

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

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

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

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

4. The last ambiguous Pali reference to dhammakāya may be interpreted as the dhammakāya demonstrated by the Buddha or dhammakāya as a designation of the Buddha. Comparing this with a corresponding passage where the Buddha identifies himself as being the person who demonstrates the path, the dhammakāya is then identified with the path. Accompanied by the parallel Chinese Āgama reference wherein the path is described as arising during the process of enlightenment and is instrumental to further realisation, this path is then identified with ‘transcendental path.’ This supports earlier conclusion regarding other Pali references. See Ibid., pp. 351-3.
attempted to determine the predecessor of Dhammakaya meditation in Thailand.\textsuperscript{31} This led Mettanando to study the old Thai pedagogical publication of Phramaha Chai Yasotharat, a monk at Wat Boromniwat.\textsuperscript{32} This pedagogical text was published in 1934 C.E. and is called “Nangsue Phuttha-rangsi-Thrisadi-Yan wa duai Samatha lae Wipassana-Kammathan Siyuk (Thai) or the Book of Buddha’s Radiated Light Theory of Supreme Knowledge with regard to Samatha and Vipassanā Meditation over Four Eras”. This work revealed some aspects which may be identical to those of $Vd$ in particular bases of the mind (Pali: \textit{citta}) often used in its meditation. Its first chapter begins with an introduction and presents Mettanando’s research sources. The second provides a translation of meditation instructions attributed to the supreme patriarch Suk Kai Thuean [9] called ‘Suk meditation’. This meditation presented by Phramaha Chai Yasotharat also includes meditations to cultivate inner peace, an instruction for insight meditation and an exegesis on the nature of the five joys. Suk meditation also provides a variety of instructions for treatments of element imbalance, including mental agitation, as well as instructions for healing others. The first chapter also introduces miscellaneous information about the arts of self healing\textsuperscript{33} and the nine bases\textsuperscript{34}, which is similar to the seven bases of the mind in $Vd$. In this work, the nine bases are used in self-treatment; they have nothing to do with the attainment of the \textit{dhammakāya}. Accordingly, it has a different purpose to $Vd$. For example, Mettanando explains the treatment for an aching limb by using the bases of the mind:

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

\textsuperscript{31} Mettanando (Bhikkhu).”Meditation and Healing in the Theravada Buddhist Order of Thailand and Laos.”Hamburg University, 1999. p. 2.

\textsuperscript{32} Ibid., p. 2.

\textsuperscript{33} Ibid., pp. 51-54.

\textsuperscript{34} Base One: Lower space surface (\textit{atsadākāt bueang tam}), Base Two: A finger-breath above the navel, (\textit{bōn nābhī niw nueng}), Base Three: Chamber of the heart (\textit{hōng hathai watthu}), Base Four: Chamber of the throat (\textit{hōng samut khō klouang}), Base Five: Lower back of the head (\textit{khōtra phū thai thōi}), Base Six: Upper space surface (\textit{atsadākāt bueang bōn}), Base Seven: Divine centre between the brows (\textit{thippha sūn wāng kīw}), Base Eight: Major centre, nose-tip (\textit{mahā sūn wōng caksu}) and Base Nine: Minor centre, nose-tip (\textit{cunla sūn plāi nāsik}). The bases facilitate the contemplative process in specific ways. [Directly quoted from Mettanando’s work following the transliteration from Thai words to the Latin Alphabet of the Library of Congress] Ibid., p. 54.
As for an ache in a leg or a limb that may cause the whole physical fatigue and immobility of the organ, the meditator should lie down, prone, or sit with his back leaning against a backrest, both legs stretched. Then meditate at Base Nine, until his awareness is totally detached from the body, then move it along the legs to their extreme ends, then move again up and down, transferring the pain to be annihilated at Base Seven. He should repeat the cycle until he recovers.\textsuperscript{35}

The tenth base located at the back part of the skull is also presented and related to meditation; however, it is also used for self healing.\textsuperscript{36} Mettanando explains that:

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

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

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

\begin{footnotes}
\item[35] Ibid., p. 59.
\item[36] Ibid., p. 60.
\item[37] Ibid., p. 61.
\end{footnotes}
focuses on Dhammakaya temples of contemporary Thailand. It investigates the Dhammakaya temple’s unique history, focuses on its meditation system, and highlights a thread of continuity between it and its historical antecedents within Thai Buddhism. Its first chapter explores the rationality and reform involved in the history of modern Thai Buddhism and introduces the content and circumstances of the periodic reforms of the Buddhist Sangha and Buddhist practices since the fall of Ayuthaya in 1767. It further mentions new interpretations of justification and the nature of these reforms, which support an understanding the Dhammakaya’s teachings. Newell also refutes criticisms that have been made of ‘new’ movements such as the Dhammakaya in recent years. This chapter critically pays attention to developments within the Sangha and in the Thai intellectual climate during the period of King Mongkut.

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

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

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

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

39 Ibid., pp. 256-7.
As mentioned above, the principal gaps identified in previous scholarly works can be summarised as follows:

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

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

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

**Aims and Sources of the Study**

As indicated above, this work attempts to fill the important gaps left by previous scholarly studies, to address errors compounded by subsequent research in this field of
study and to contribute significant knowledge to the field of Buddhist Studies in particular regarding *Vd*. For the reasons stated and because of the need to evaluate the Theravada esoteric teaching, in particular *Vd*, this dissertation aims to critically study five primary texts of *Vd* written in Thai during the lifetime of Sot Bhikkhu through the translation process. They are:

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

First, Phrakhru Samana Samathana (Thira Khlosuwan) compiled the ‘*Path and Result*’ in B.E. 2509 [1966 C.E.], (October, 23rd). It is his transcription of a recording of a sermon by Sot Bhikkhu and comprises 44 pages. The beginning of the text provides a declaration by Sot Bhikkhu. It presents his biography, the initial ritual before meditation, and basic instructions for practitioners. The most important part of the text is a presentation of *Samatha* and *Vipassanā* meditation principles given according to an esoteric interpretation by Sot Bhikkhu.
Second, Ubasika (Pali: *Ubāsikā*) Naowarat Hiranrak, Somsong Sutsakhon and Miss Chaluai Sombatsuk, disciples of Sot Bhikkhu who studied *Vd* directly from Sot Bhikkhu, compiled the *Manual of the Abbot* according to Sot’s instructions. The purpose of these writings was to present this text to the Supreme Patriarch, Chao Khun Somdet Phrawachirayanawong of Bowonniwet-wihan (temple) in 2492 B.E. [1949 C.E.]. However, the Supreme Patriarch did not read it due to his illness. The text records the middle level of *Vd*, which contains five parts. The first part is an introduction by Phrasathuisingswon (Sondhi Kitchakaro) of Bowonniwetwihan temple, who gives the initial background of the book. The second part contains the remarks of the author, Ubasika Naowarat Hiranrak. The third part contains the basic instructions to *Vd* which primarily concern the seven bases of the mind. The fourth part introduces the methods for seeing *dhammakāya* and learning profound *Vd* in 15 steps. The fifth part mentions the unique concepts of *Nipphan* (Pali: *nibbāna*) in *Vd*. 

**Illustration 01:** The front page of “*Path and Result*”
Third, ‘The Extraordinary Path and Result’ Volume 1 is one of the most significant texts of *Vd*. It contains teachings at a very high level. It was first printed in July, 2527 B.E. [1984 C.E.], and 500 copies were produced. The text was edited by Phramaha Chan, who was in charge of noting and gathering the profound teachings in 2481 B.E [1938 C.E.]. However, the text was not published until 2527 B.E. [1984 C.E.]. Soemchai Phonpathhannarit, Chuangchan Burakamkowit and others sponsored the printing of the texts in order to provide a manual for Dhammakaya practitioners, who had already attained the *dhammakāya*. The printing project was the responsibility of the new abbot, Phrathamthiraratmahamuni, the head of the meditation department, Phraphawanakosonthera and Phra Natthanon Kunsiri, the project advisor. This means that the text was printed 15 years after Sot Bhikkhu’s passing away (B.E. 2502, 1959 C.E.). The text contains 6 parts. The first is an introduction by the abbot, Phrathamthiraratmahamuni. The second provides the biography of Sot Bhikkhu. The third mentions the initial ritual before meditation and the fourth mentions 46 practices of...
profound Vd such as the method to attain nibbāna with the human body, the method for listening to the Buddha’s teaching in nibbāna, and how to recognise the structure of the universe: including nipphan, phopsam (Pali: tibhava) and lukan (Pali: lokanta-niraya), the lowest hell. Besides the Vd, this part also mentions the cosmology by providing the structure of micro and macro universes.

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

Illustration 03:
The front page of ‘The Extraordinary Path and Result Volume 1’

Fourth, The Extraordinary Path and Result Volume 2 is the second text on the most profound aspects of Vd. Its introduction mentions that the text was compiled by Phraphawanakosonthera in order to provide the primary principles for meditators who have already attained the dhammakāya. It can be used as a manual for the dhammakāya meditation teacher. The printing of the text mainly was primarily sponsored by Sahat and
Hong Mahakhun, and Phasuk Posayachinda. It was the responsibility of the new abbot, Phrathamthiraratmahamuni, the head of the meditation department, Phraphawanakosonthera and Phra Natthanant Kunsiri, the project advisor. The text is divided into 7 parts. The first part states the personal principles of the founder of Vd. The second part presents his homily given on 7th October 2498 B.E. (1955). The third is the introduction of Phrathamthiraratmahamuni. The fourth is the initiation ritual before meditation. The fifth presents the technical terms mentioned in the text. The sixth contains 4 major sections of the profound dhammakāya meditation practice: samathabhūmi, vipassanābhūmi, methods for extraordinarily purifying Thattham (Pali: dhammadhātu) called ‘Kansasangthattham-phitsadan’ and its second part which includes methods for healing diseases. Also, it presents a significant advanced level of teachings on the origin of ‘Thattham’ [See: Illustration below]. The final part is a list of the donors.

Illustration 04:
Illustration of ‘Thattham’ (dhammadhātu) Origin
Fifth, ‘The Extraordinary Path and Results volume 3’ is the final text of the advanced meditation. According to the oral accounts from Wat Paknam, it was lost. It is said that one of the disciples of Sot Bhikkhu borrowed the text from Phramaha Chan, who recorded the profound teachings of Vd in 2481 B.E. (1938 C.E.). However, this disciple did not return the book. There is no information about the borrower. One of my Bhikkhu friends has given me the copy of ‘The Extraordinary Path and Result’ volume 3 that he obtained from one of his laypersons. Its sub-title is “Yutthaoithi lea Yutthasat Khong Kansasang Thattham (Asawakhayayan) Chan Sung (The tactics and strategies for cleaning dhātudhamma [āsavakkhayaṇāna] in the advanced level)”. The title page of the text says that this text is based on the teachings of Sot Bhikkhu. Its acknowledgement says that Phramaha Chan is the recorder. The introduction of the text is written for
introducing the esoteric practices of tactics and strategies for cleaning dhātudhamma by Phrabhawanakosonthera [Wira Khunuttamo]. The text contains forty-nine questions about advanced meditation and their answers. The person supplying to answerer is not Sot himself because the answerer refers to Sot as his master. The writing style of the text is different to The Extraordinary Path and Result volume 2 and 3. Accordingly, I am still not sure whether or not this text is the same as the lost text. In either case, it still provides a significant understanding of Vd at the highest level.

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

**Scope and Methodology**

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

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

**Problem Statement**

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

**Method of Translation**
A central difficulty in this translation is maintaining consistency. All the texts are written in quite old-fashioned literary language. They cover numerous areas of esoteric meditation and its applications and frequently use short and encrypted phrases and words of esoteric meaning. Therefore, translation is difficult. Additionally to my twelve-year experience in the monkhood in this tradition, I also consulted with other meditation experts, who have experienced or studied the esoteric terms with Sot Bhikkhu. This also required close reading of the texts. Moreover, the texts were written in a spoken language. Translating them from Thai to English in the first step was in the form of English spoken language. Then, the translation was checked several times before being revised and edited with the aid of native English speakers. Some texts contain a vast amount of command sentences beginning with ‘verb’ and do not have the subject of the sentence. Because the texts were written for meditators, I therefore add the word ‘meditator’ as the subject of the sentence in some sentences. For the personal and possessive pronoun, and possessive adjective of the word ‘meditator’, I prefer to use ‘he/she’ and ‘his/her’, because the meditator can be both male and female. Many technical terms are written in Roman script using the Royal Thai General System of
Transcription (RTGS) as there is no proper English word which can be used in their place. In some parts of the translation, there is a mixed use of Pali and Thai words because the texts use both languages to explain the concepts of Vd. In Thai language system, there is no ‘full stop’ (in British English) or period (in American English) punctuation mark. Wrong identification of the beginning and the end of the sentence can result in different meanings. To address this problem, I carefully read the sentence and separate it by using the relevant information obtained from an analysis of the content.

**Presentation of the core doctrines**

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

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

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

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

The most important original source of Vd is the book *The Collection of the Sermons of the Abbot of Paknam Phasicharoen Temple, Most Venerable Phra Mongkhonthepmuni (Sot Chanthasaro)*. The book is originally written in Thai and consists of transcriptions of 69 sermons of Sot Bhikkhu. They were recorded on cassette tapes during his lifetime. As mentioned, I will consult this work throughout my research. I will also consult the
original records of Sot’s sermons, ten copies of which I now have in my possession. It seems impossible at this point to obtain all 69 records of Sot’s sermons.

**Structure of the Work**

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

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

The Thai to English translation of the texts provided in the appendices closes the second gap identified. In answering the second question and closing the first and third gaps, Chapters 2 to 6 present the core *Vd* doctrines found in five primary pedagogical texts. That is, the third chapter is a study of the elementary text called ‘The Path and Result’ and presents its essential doctrines. This text provides a basic understanding of *Vd* for beginners. The chapter first presents the initial ritual of the practice or the method to pay homage to the Triple Gem. Concepts of *samatha* and *vipassanā* meditation, uniquely interpreted in the way of *Vd*, are then described. Finally, there is a presentation of the exclusive meditation technique.
The fourth chapter is a study of an intermediate text called ‘*The Manual of the Abbot*’ and presents its core doctrines. The study focuses principally on esoteric doctrines divided into thirteen steps. To make the teachings become more systematic, I have grouped these thirteen steps into four sections. Each section contains three steps of practices except the final one which presents four steps.

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

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

The seventh chapter is a study of ‘*The Extraordinary Path and Result Volume 3*’ and presents its core doctrines. This text is considered to be a secret text lost after the death of Sot Bhikkhu. However, it is uncertain that whether it is the original text or not because the text is presented differently in the form of ‘questions and answers’. The writing style and contents of practices are also different from ‘*The Extraordinary Path and Result*’ Volume 1 and 2. This chapter firstly presents the practices called ‘Tactics and Strategies’ in high level. Subsequently, forty-nine questions and answers are explained in brief.
The final chapter summarises the entire content of the present study. It restates briefly the background of this dissertation, answers the academic questions and shows how the academic gaps identified above are closed. It then makes a final conclusion with respect to the study of $Vd$ in line with the information and analyses performed earlier. The chapter ends by indicating how further research may be conducted in order to provide a more complete picture of $Vd$.

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

Chapter 2
THE ELEMENTS OF VIJÑĀDHAMMAKĀYA

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

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

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

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

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\(^{40}\) The characteristics of the dhātudhamma are explained in the CS ‘Collections of the Sermons’ in particular the dhammaniyāma sutta (See CS., pp. 152-165). The concept of the rise of dhātudhamma is explained in the D3, pages 76-7. During the lifetime of Sot Bhikkhu, the characteristics of dhātudhamma were his public teaching; while, its rise has been kept for the advanced practitioners only.
Clarification on the second element follows. This involves three levels of elementary, intermediate and advanced practices. As each level has its own complexity, it is important to distinguish their differences. At the elementary level, meditation posture, seven bases of the mind and nimit (object of meditation) and other elements will be explained. For the other levels, the practices will only be presented briefly as they will be discussed in later chapters. Finally, some key elements of intermediate and advanced levels will be explained in order to provide better understanding of the contents of Vd.

Cosmological Concept

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

Concept of ‘Thattham’

The concept of Vd begins with the origination of thattham [1]. The dhammaniyāmasutta⁴¹ in the CS says that all things are categorised into the two kinds of form (Pali: saṅkhāra⁴²); 1) mind-attended form [2] and 2) non-mind-attended form [3]. The first of these refers to the bodies of beings such as human, gods, brahmans⁴³, arupabrahmans⁴⁴, hell beings, animals and so on. The non-mind attended form refers to the forms that do not possess mind such as trees, mountains, buildings and worlds etc. In other words, the mind-attended form is the ‘five khandhas (กัณฑหา khanha)⁴⁵ composed of 1) corporeality, 2) sensation, 3) perception, 4) volitional activities and 5) cognition or

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⁴¹ CS., p.159. Dhammaniyāmasutta; the order of norm; law of dhamma; certainty or orderliness of causes and effects; general law of cause and effect. See PBD. p. 330.
⁴² Conditioned things; compounded things. See PBD. p. 75.
⁴³ A divine being of Rūpa-dhātu (รูปพรหม).
⁴⁴ A divide being of Arūpa-dhātu (อรูปพรหม).
⁴⁵ The five khandha is composed of corporeality (รูป rūpa), sensation (เวทนา vedanā), perception (สัมพันธ์ sānaññā), volitional activities (สังขาร sangkhan) and cognition or consciousness (วิญญาณ winyan). See CS. p. 159.
consciousness. Non-mind-attended forms do not possess 1) sensation, 2) perception, 3) volitional activities and 4) cognition or consciousness. They consist only of the five elements of corporeality; 1) earth (Pali: paṭhavī), 2) water (Pali: āpo), 3) wind (Pali: vāyo), 4) fire (Pali: tejo) and 5) space (Pali: ākāsa). In Vd, these two forms are originated from a ‘thattham’ sphere. Just as a small cell is able to create the human body or a small seed is developed as the huge tree, so, the ‘thattham’ is a fundamental element of both forms. As the D3 suggests, mind attended forms such as human and animals are originated from ‘thattham pen (living dhātudhamma)’. The non-mind attended forms such as trees and houses originate from ‘thattham tai (non-living dhātudhamma)’. The thattham tai always accommodates the thattham pen in the same way as the realms always accommodate their beings. As apparent in the D4, the characteristic of ‘that’ [6] is a white transparent sphere. It is an outer layer of ‘tham [7]’. The tham is also a white clear sphere but more refined. It dwells inside the that sphere as same as the pupil exists inside the white of the eye or the yolk is in the white of an egg. Accordingly, the CS describes the features of the that and tham spheres:

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

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46 PDB, p. 162.
47 Earth (ปฐวี, ดิน pathawi din, Pali: paṭhavī), water (น้ำ apo nam, Pali: āpo), wind (ลม vāyo), fire (ไฟ tejo fai, Pali: tejo) and space (อากาศ ākāsa).
48 The sphere of dhātudhamma (ดวงธาตุธรรม duang-that-tham, Pali: dhātudhamma).
49 D3, p. 50.
50 D4, p. 31.
51 The word ‘dhātu (that)’ (root ‘dhā’ meaning ‘to maintain’) refers to the condition that maintains the body [sarīraṃ dhāreti dhātu] and also refers to the condition that maintains its own status [attano bhāvaṃ dhāretīti dhātu].
52 Grammatically, the word ‘dhamma’ (root ‘dhara’ meaning ‘to maintain’) refers to the condition that maintains the individual characteristics or it is the factor that maintains the existence of the other conditions [salakkhaṇaṃ dhāreti paccayehi dhāriyātīti dhammo]. Ibid., p. 334.
53 This phrase refers to the same size as the super cosmic realm which will be explained afterward.
separated. [They] are dependent on each other like the body and the mind…that is the foundation of tham. Tham must exist and resides in that… Tham also can be a pad [supporter] of that.\textsuperscript{54}

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

\textbf{Levels of Thatthams}

D\textsuperscript{4}\textsuperscript{55} says that the \textit{thattham pen} and \textit{thattham tai} have both crude\textsuperscript{56} and refined\textsuperscript{57} status. Therefore, in the CS\textsuperscript{58}, they are categorised into two levels: a) \textit{sarakhatat-sarakhatham} (the compounded \textit{dhātu-compounded dhamma}) [8], b) \textit{wirakhathat-wirakhatham} (the cessation \textit{dhātu-cessation dhamma}) [9].

\textbf{a) Sarakhathat-sarakhatham}

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

\textsuperscript{54} See CS. pp. 162-3.

\textsuperscript{55} D4. p. 34.

\textsuperscript{56} Crude (ช่วง หยาบ).

\textsuperscript{57} Refined (ช่วงเอียด ล้าiat).

\textsuperscript{58} CS. pp. 152- 65.
dominated by impurities. It is therefore impure and refers to the thats existing in mundane bodies and mundane realms\(^59\) of 1) \textit{kaimanu}\(^60\), 2) \textit{kaithip}\(^61\), 3) \textit{kairuppaphom}\(^62\) and 4) \textit{kairupphapom}\(^63\)\(^64\) which are unreal\(^65\) because they possess the ‘\textit{tilakkhaṇa},’ three temporary characteristics of impermanence, suffering and not-self.\(^66\) For the \textit{asangkhatathat}, it is a non-conditioned \textit{that} being beyond the control of impurities. It refers to the thats existing in supramundane bodies and realms\(^67\). They however are still not a hundred percent pure because of being contaminated by the flavor of impurities (Pali: \textit{saṁyojana}). The thats of this level exists in bodies and realms of eight \textit{thammakais} or \textit{dhammakāyas}; namely, \textit{thammakai-phrakhottaphu hyap-laaiat}, \textit{thammakai-phrasoda hyap-laaiat}, \textit{thammakai-phrasakathakhami hyap-laaiat}\(^70\) and \textit{thammakai-phraanakhami-hyap-laaiat}\(^71\)\(^72\). Alternatively, these are the bodies and the realms of cessation by suppression (Pali: \textit{tadaṅga vimutti}) because their thats are pure but suppressed by the flavor of impurities. Also, they are the bodies of cessation by

\(^{59}\) Mundane bodies and mundane realms (โลกีย์กาย โลกีย์ภพ lokiyakai lokiyaphop, Pali: \textit{lokīyakāya} and \textit{lokīyabhava}).

\(^{60}\) The body of human (กายมนุษย์ kaimanut, Pali: \textit{manussayakāya}).

\(^{61}\) The body of heavens (กายทิพย์ kai\textit{thip}, Pali: \textit{dibbakāya}).

\(^{62}\) The body of the beings that live in the material (รูป) realms (กายรูปพรหม kairupaphom, Pali: \textit{rūpabrahmakāya}).

\(^{63}\) The body of the beings that reside in the immaterial (อรูป) realms (กายอรูปพรหม kaiaruppaphom, Pali: \textit{arūpabrahmakāya}).

\(^{64}\) The concepts of these bodies will be explained later on in this chapter.

\(^{65}\) Unreal (สมมุติ sommut, Pali: \textit{sammutti}). CS. p. 162.

\(^{66}\) The three characteristics (ไตรลักษณ์ \textit{tilaksam}) consists of three elements; 1) impermanence; transiency (อนิจจัง anitchang, Pali: \textit{aniccaṃ}), 2) state of suffering or being oppressed (ทุกขัง thukkhang, Pali: \textit{dukkhaṃ}), 3) soullessness; state of being not self. (อนัตตา anatta, Pali: \textit{anattatā}). PDB., p. 89.

\(^{67}\) The supramundane bodies and realms (โลกุตรกาย โลกุตรภพ lokuttarakai lokuttaraphop, Pali: \textit{lokuttarakāya} and \textit{lokuttarabhava}).

\(^{68}\) The crude and refined \textit{gotrabhū dhammakāyas} (ธรรมกายโคตรภูหยาบละเอียด \textit{thammakai-phrakhottaphu hyap-laaiat}).

\(^{69}\) The crude and refined \textit{satāpanna dhammakāyas}; the \textit{dhammakāyas} of the Stream-Enterer [\textit{Satāpanna}] (ธรรมกายพระโสดา \textit{thammakai-phrasoda hyap-laaiat}).

\(^{70}\) The crude and refined \textit{sakidāgāmi dhammakāyas}; the \textit{dhammakāyas} of the Once-Returner [\textit{Sakadāgāmi}] (ธรรมกายพระสกิทาคามี \textit{thammakai-phrasakathakhami hyap-laaiat}).

\(^{71}\) The crude and refined \textit{anāgāmī dhammakāyas}; the \textit{dhammakāyas} of the Non-Returner [\textit{Anāgāmī}] (ธรรมกายพระอนาคามี \textit{thammakai-phraanakhami-hyap-laaiat}).

\(^{72}\) The concepts of these bodies will be explained below in this chapter.

\(^{73}\) See CS. p. 162.
substitution of opposites (Pali: vikhambhanavimuttī)\(^7^4\) because their thats are substituted by the opposite thats or the impure thats. However, they are beyond the control of the impurities, but still unable to eradicate all of fetters or bondages\(^7^5\) completely such as personality-view (Pali: sakkāyadiṭṭhi), uncertainty (Pali: vicikicchā), sensual lust (Pali: kāmarāga) and repulsion or irritation (Pali: paṭīga).\(^7^6\) This causes the possessor of these thammakais to have such impurities.

Secondly, in regards to the sangkhataham-asangkhataham, the sangkhataham is a conditioned tham or dhamma which is controlled by kilesas or impurities. This refers to the tham spheres which make all mundane bodies and realms possible. It is also recognised as the tham spheres of bodies and realms of kaimanut, 2) kaithip, 3) kairuppaphom and 4) kaiaruppaphom existing in an unreal state (Pali: sammuttī) because they are in temporary conditions of the ‘tilakkhaṇa’ as well. The asangdhatathom is a non-conditioned tham not being under control of kilesas or impurities. It refers to the tham spheres which make supra-mundane bodies and realms in the eight levels of dhammakāyas possible. In other words, this refers to the crude and refined the tham spheres which make four kinds of dhammakāyas; thammakai-phrakhottaphu hyap-laaiat (the crude and refined gotrabhū dhammakāyas), thammakai-phrasonoda hyap-laaiat (the crude and refined satāpanna dhammakāyas), thammakai-phrasakithakhami hyap-laaiat (the crude and refined sakadāgāmī dhammakāyas) and thammakai-phraanakhami-hyap-laaiat (the crude and refined anāgāmī dhammakāyas). Nevertheless, they also are still unable to eradicate all profound fetters or bondages (Pali: panītasamyojana\(^7^7\)) completely.

b) Wirakhathat-wirakhatham

\(^7^4\) Ibid.
\(^7^5\) Fetters; bondage (สังโยชน์ sangyot). See PBD, p. 243.
\(^7^6\) PBD. pp. 243-4.
\(^7^7\) The profound fetters or bondage (สังโยชน์ละเอียด sangyot laaiat, Pali: panītasamyojana).
Wirakhathat refers to the that spheres of the thammakaiphra-arahat-hyap-laaiat, the crude and refined arahant dhammakāyas)’ and their realms. The dhamma bodies and realms are at the level of the cessation through cutting off or extirpation (Pali: samucchedavimutti) because they extinguished kilesas or impurities completely. They have no fetters or bondages. Wirakhatham refers to the tham spheres which make the thammakaiphra-arahat-hyap-laaiat possible. They have no kilesas or impurities as well as fetters or bandages.

As mentioned above, asangkhatatthat-asangkhatattham and wirakhathat-wirakhatham refer to the that and tham spheres of the dhammakāyas of the noble ones. The CS calls these dhammakāyas as ‘tathāgatas’ originated from that and tham spheres in different levels. The CS provides an esoteric interpretation of a Pali passage in the Uppāda sutta stating that:

\[
\text{uppādā vā bhikkhave tathāgatānānam anuppādā vā tathagatānān}
\]

Monk! Whether or not there is the rise of ‘Tathāgata’ (or dhammakāyas).
\[
\text{ṭhitā va sā dhātu dhammaṭṭhitā dhammaniyāmatā.}
\]

Dhātu already stands. Due to it is the base of dhamma;
\[
\text{Dhamma is the pad [supporter] of dhātu…}
\]

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

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

---

78 Virāgadhātu comes from ‘vī’ meaning ‘without’, ‘rāga’ meaning ‘lust’ and ‘dhātu’ meaning ‘element’. Therefore, the term means the element exists without the lust. See CS., p. 162.
79 The accomplished one, the truth-winner, an epithet of the Buddha (ตถาคต tathakhot, Pali: tathāgata).
80 PTS: A I, p. 286, (Thai) III. 137.
81 CS. pp. 159-160.
This indicates that the \textit{thattham} has already existed before the rise of the \textit{dhammakāyas}. Whether there is the rise of \textit{tathāgatas} or \textit{dhammakāya} or not, the \textit{thattham} spheres have already existed. The CS mentions that both of unreal bodies [14] and real bodies [15], are dependent on \textit{thattham} spheres in each level. Without them, these bodies cannot exist.\textsuperscript{84} The \textit{thattham} spheres play the significant role in the embodiment of all bodies and realms. Therefore, the rise of \textit{thattham} essentially should be clarified.

\textbf{The Rise of Thattham}

The D3 explains forming processes of \textit{thattham}\textsuperscript{85} which will be mentioned step by step as follows:

\begin{itemize}
\item \textbf{Step 1}
\end{itemize}
Step 1: At the beginning of the whole, the *maimi-that-maimi-tham* [16] rose at first and had existed for the very long period of time.

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

Step 3: The *pen-that-pen-tham* sphere then was the cause of the rise of the second *maimi-that-maimi-tham* sphere existing as its inner layer. The text explains here that the *mi-that-
mi-tham [18] or pen-that-pen-tham sphere is the middle layer. The first maimi-that-maimi-tham sphere is the outer layer and the second one is on the inner layer.

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

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

Illustration 02: The structure of thatham

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

As mentioned above, the spheres of thatham are the origin of mind-attended and non mind-attended forms. There are two levels of these: a) sarakhathat-sarakhatham b)
wirakhathat-wirakhatham. Whether or not there is the rise of the dhammakāyas, at the wirakhathat-wirakhatham level, the thattham spheres have already existed. Prior to sentient life, they are developed from the maimi-that-maimi-tham sphere or the sphere of nothingness in the earliest period of time. They are able to form the smallest thattham atoms as well as the enormous forms such as the small and large realm. This includes the super cosmic realm.

**The Super Cosmic Realms of Thatthams**

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

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

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

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

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**Structure of the Super Cosmic Realm**

The super cosmic realm is a non-mind attended form (*ธาตุธรรมตาย thattham tai*). It accommodates the mind attended forms (*ธาตุธรรมเป็น thattham pen*) or the beings that live inside. The D4 says each contains countless mind-attended forms and non mind-attended
forms. Viewed from the outside perspective, the structure of each super cosmic realm resembles like a flower of the Kadam tree [22].

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

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

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[23] Ibid., p. 119.
As mentioned in the literature review, there is no detailed report of the structure of the other seven thathams, but the texts emphasise that of the white one. In the white super cosmic realm, each sub-realm consists of the three great realms inside i.e. 1) *nippahā* ([Pali: nibbāna](#)), 2) *phopsam* ([Pali: tiḥhava](#)) and 3) *lokan nalok* ([Pali: lokanta niraya](#)). The sub-realms surrounding the main central realm are arranged in the straight lines starting from the first sub-realm, which is closest to the main central sub-realm, to the final sub-realm. The number of lines is countless. They also are arranged in countless rounds. The first round is the closest to the main central realm. The final sub-realms are in the final round. The perfections of the beings in the deeper rounds are more profound and their age is older. The sizes of the inner sub-realms are larger due to the size of *nāṇa* of the first Buddha. The primordial Buddha [27] or the primordial dhammakāya, that is, the first one acquiring enlightenment in the super cosmic realm, resides in nibbāna of the main central realm. He governs all the realms from the biggest to the smallest. Each realm has the countless dhammakāyas of arahants in nibbāna. Each sub-

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88 Ibid.
89 The size of the realm is the same as the size of the *nāṇa* sphere of the first Buddha. Due to the equality of the size of the realm and the *nāṇa* sphere, the first Buddha is able to govern the whole area of the realm. He therefore knows every incident occurred in his realm.
realm has the first dhammakāya of the first Buddha as the highest governor. As the D4 says:

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

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

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

\textsuperscript{90} Ibid.
\textsuperscript{91} D3.p. 32-3.
\textsuperscript{92} D3.p. 33. [See the method for taking the human body to enter the nibbāna in D3, pp. 32-6 and it will be mentioned in Chapter 5].
The sub-realm that humans are staying in is located in the first round of the outer layer of the white ‘thattham’. Having determined that this sub-realm is located in the middle round, the number of the inner rounds and those of the outer rounds are equal. The number is the many folds of 100 pakoti-asamkhaya.93 This sub-realm contains the three main realms inside i.e. 1) nipphan, 2) phopsam and 3) loka. Nipphan (āyatananibbāna or nibbāna) is the residential realm of dhammakāyas or Phranipphans [31] of the Buddhas, pacceka-buddha and arahant disciples.94 The phopsam contains three inner realms; 1) kammaphop [32], 2) rupaphop [33] and 3) arupaphop [34]. The world that human beings inhabit is in the kammaphop inside the phopsam which is the same place where the six heavens [35] and hells [36] are located. The structure of this sub-realm will be discussed next.

Structure of the Sub-Realms

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

93 See the method for counting the asamkhaya in D2., pp 28-30.

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

95 D2. pp. 44-57.
and viññāṇa in the mundane realms. The diameter of their body is 20 wah. The D2 describes features of the nipphan where the phranipphans reside that:

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

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

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96 A linear measure which is equivalent to two meters (ivist, wa or wah).
97 D2, p. 45.
98 Ibid., p. 51.
Second, the *phopsam* is located at the middle of the sub-realm. It contains three smaller realms; *kammaphop*, *rupaphop* and *arupaphop*. The *kammaphop* is the realm consisting of 1) four main continents [37], 2) six heavens, and 3) 456 hells. It is the smallest realm, located at the bottom part of this sub-realm. The *rupaphop* is the world of *rūpabrahma* gods dwelling in sixteen levels, located in the middle. It is bigger than the *kammaphop* but smaller than the *arupaphop*. In the top part lies the largest realm, which is the realm of *arūpabrahma* gods in four levels. It is called ‘*arupaphop*’.

*Illustration 06*: Structure of the Sub-Realm.
Illustration 07: Structure of the ‘Phopsam’

Illustration 08: The structure of the Kammaphop

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

\textsuperscript{100} Image distributed by Dhammakaya Foundation through www.dmc.tv (retrieved on 4\textsuperscript{th} February 2015, http://www.dmc.tv/pages/about/page05.html)
\textsuperscript{101} D2. pp. 54-7.
\textsuperscript{102} Hardware, immediacy-deeds; heinous crimes which bring immediate, uninterrupted and uninterruptible results (PBD. p. 179).
As presented above, there are many realms inside the sub-realms of the super cosmic realm. These realms work collaboratively by the means of the *khrueang rap-song* [38] of each realm. This will be discussed next.

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

They also work collaboratively with the *khrueang rap-songs* at the centre of each body [39]. The D4 states that:
In the original birth of all bodies, there is a khrueang rap-song of the body. It sends bodies that are going to take birth [to another realm] and it also receives the bodies that come to be reborn in the realm. Besides, inside the bodies, in all realms, at the edge of the bottom and the edge of the top of the realm, there are khrueang rap-songs to receive the bodies into the realm and to send them out of the realm. At the centre of the realm, the khrueang rap-song is in the same place as the original birth of all bodies. For example, at the centre of the lokan hell, there is a khrueang rap-song that sends the lokan beings to the edge of the lokan. At the edge of the lokan, there is a khrueang rap-song that sends the lokan beings outside the realm and that also receives beings into the realm.\textsuperscript{103}

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

\begin{center}
\textbf{Illustration 11}: The khrueang in the human body’s original birth sphere (or the sphere of origination of birth); the text states that the khrueang has its own heart. In the heart of the khrueang, there is the controller of the khrueang. Within the heart of the controller of the khrueang, there is the khrueang again.
\end{center}

\textsuperscript{103} D4. pp. 82-3.
\textsuperscript{104} D5. pp. 64.
The text exemplifies the working processes of the *khrueangrap-song* in the body and those of the realms when the *dhammakāya* is going to attain *nibbāna*. At that time, the meditator performs ‘*jhānasamāpatti* (attainment of absorption) [42]’ practice. When he/she reaches the eighth *jhāna*, *thammakai, kaiarupaphom, kairupaphom, kaihitip* and *kaimanut* will release the five *khandha* from his/her crude body to the refined body.\(^{105}\) The *dhammakāya* will release the *rūpajhāna* (*รูปฌาน rūpa-pan*) and the *arūpajhāna* (*อรูปฌาน aruppa-pan*) and it will release bliss and the seeing, memory, thought and cognition [see below] of the bliss existing in that *jhāna* at the same time. The crude *thammakai* is then completely released and the refined *thammakai* will suddenly sink to its centre. The *khrueangs* within the body and the realms will work collaboratively in order to send the *dhammakāya* into *nibbāna*. The text further states that:

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

\(^{105}\) See the concept of crude bodies to the refined bodies below.

\(^{106}\) The D5 ( pp. 83-4.) states that:

\[\ldots\text{ศูนย์กลางของธรรมกายนั้นมีเครื่องรับส่งอยู่แล้ว เครื่องนั้นก็ดูดให้ตกศูนย์แล้ว เครื่องนั้นก็ทำหน้าที่ส่งกายธรรมไปยังขอบภพ ข้างบน ระยะนั้นเครื่องที่อยู่ขอบภพก็จะเริ่มสะเทือนและดีลเครื่องรับกายธรรมมาจากเครื่องที่อยู่ศูนย์กลางภพ เมื่อถึงขอบภพข้างบน เครื่องที่อยู่ขอบภพก็จะเริ่มสะเทือนและดีลเครื่องรับกายธรรมมาถึงศูนย์กลางภพ เมื่อถึงศูนย์กลางภพแล้ว เครื่องที่อยู่ขอบภพก็จะเริ่มสะเทือนและดีลเครื่องรับกายธรรมไปยังศูนย์กลางภพ ศูนย์กลาง ภพก็จะเริ่มสำคัญในระยะนี้รูปของกายธรรมก็ปรากฏขึ้นโตเต็มส่วน ๒๐ วา ของพระนิพพานนั้น เครื่องที่อยู่ศูนย์กลางพระนิพพานนั้น ก็ทำหน้าที่ส่งกายธรรมออกไปประจ าอยู่ตามบริเวณนิพพาน \ldots\text{at the centre of the dhamma body is khrueang rap song}. \text{ This khrueang pulls [the dhammakāya] to sink into its centre rapidly and it will function as the sender of the dhamma body to the edge at the top of the realm [the three realms]. At this time, khrueang rap-song at the edge of the realm will begin to shake and operate to receive the dhamma body from the khrueang at the centre of the realm. After reaching the edge} \]
Inside all sub-realms of the super-cosmic realm (thattham), there are the khrueang rap-songs which are connected with the collaborative work as mentioned above. Also the realms are connected to beings of all levels by the means of khrueang rap-song within their bodies located at the centre of the original birth (กําเนิดเดิม kam-noet-doem) [43].

Khrueang rap-song is located at the centre of the dhamma sphere [44] which makes each body possible.

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

Three sides of Thatthams [45]

Three sides of thatthams consist of kusalādhātudhammā [46], akusalādhātudhammā [47] and abyākatādhātudhamma [48]. The first side refers to a group of six super cosmic realms of thatthams. The second is the black thatthams located in the west. The last one is the grey thatthams located in the north. First, kusalādhātudhammā comes from ‘kusala’ meaning ‘good or wholesome’ and ‘dhātudhamma’ referring to spheres of dhātu and dhamma. Therefore, this term refers to ‘the spheres of dhātu and dhamma of a good side. This side is also called ‘the white side or lineage (ฝ่ายขาว fai-khao)’ including all spheres of dhātudhamma existing in six colours of the super cosmic realms of dhātudhammas: 1) white, 2) yellow, 3) red, 4) green, 5) light purple and 6) dark red. It is the side of the governor [49] because the number of its members is more than its opponent or the black side. Its duty is to provide meritorious factors helping sentient...
beings as well as to eliminate the black *dhātudhamma* of its opposite side. Second, *akusalādhammā* side refers to the black *thatthams* abiding inside the black in the west. In order to govern all the *thatthams* or super cosmic realms, its function is to bring about unwholesome effects in all sentient beings of the white side such as *avijjā* (ignorance), suffering, illness, death and even torture in the hells. This side is the origin of *avijjā* [50] and all kinds of impurities. Third, *abyākatādhamma* side refers to the middle lineage or the grey *thatthams* in the north. It brings about neither wholesome nor unwholesome factors in all sentient beings. The white and the black sides are at war in order to obtain the right or *sitthi* [51] or the power to govern the entire super-cosmic realms. The grey side is the middle side and it will be subject to the winner. When the grey side takes a side, it becomes more powerful. The concept of the *sitthi* is very essential in *Vd*. All *dhammakāyas* of all noble ones in *nibbāna* have been accumulating the perfections in order to obtain this right. The D4 states:

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

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

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109 The method of producing the suffering for the beings will be discussed in Chapter 6 and 7.
110 Ibid.
111 Ibid. p. 105-6.

พระพุทธเจ้า พระปัจเจกพุทธเจ้า พระอรหันต์ขีณาสพทั้งหลาย สร้างบารมีมาองค์ละมากๆนับอสงไขย ก็เพื่อจะยึดสิทธินี้เอง เพราะสิทธิ เป็นตัวสําเร็จ สิทธิทางโลกยึดได้ด้วยกําลังศัตราวุธ ส่วนสิทธิทางธรรมยึดได้ด้วยบารมีเท่านั้น

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

112 See the concepts of perfection measurement in Chapter IV.
Therefore, using this vijjā (the vijjā to clean up dhātu-dhamma), the master [Phra Mongkhonthepmuni] of the author [of this text] has tried diligently and tirelessly every day and night for almost 11 years in order to obtain the right (sitthi) to create peace for the worldly beings in all hundred thousand koti and in countless universes without withdrawing.\textsuperscript{113}

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

He [Buddha] must not get involved with the projects that cause sufferings to the beings.
He must forbid his disciples to show their power that might reveal māra’s projects.

\textsuperscript{113} Ibid. p. 105.

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

He must preach to beings ‘laws of kamma (action) [53]’, blame something other than māra. When he is eighty years old, he must enter nibbāna immediately.\(^{115}\)

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

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

Levels of Practice

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

\(^{115}\) TN. p. 579.
sending harm such as death, illness and ageing. The practices in this level, therefore, involve the practice of combating māra’s harm by the means of Vd. The intermediate and advanced levels will be presented in the chapters 4, 5 and 6 respectively. The following section will primarily present the principal concepts of Vd at the elementary level.

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<td><strong>Elementary Level</strong></td>
<td><strong>Aim:</strong> Pathamamagga Sphere attainment</td>
<td>- Stopping of the mind in higher level</td>
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**Illustration 12:** Levels of Vd

**Elementary level**

This level theoretically aims to understand the basics of the practices. In the meditative practice, the meditator aims to attain a pathamamagga sphere and a refined arahant
dharmamūya afterwards. Basic techniques of dharmamūya meditation are commonly introduced with the following elements; namely, meditation posture, seven bases of the mind, nimit, mantra, structure of the mind, stopping of the mind, the dmp of the human body and the eighteen bodies. These elements are very important in Vd practices at all levels. Clear understanding of these is essential in order to understand the entire concept of Vd. A more detailed explanation follows.

Meditation posture [56]
The meditation posture is called ‘khubanlang (คู้บัลลังก์)[57].’ It can be obtained by placing the right leg over the left leg, placing the right hand over the left hand and making a two ‘aṇgulī (Pali)’ gap between both thumbs by connecting the tip of the left thumb to the tip of the right hand’s index finger. One sits with the body upright, taking the lateral malleolus or ankle bone [59] of the right leg as the measuring point. It should be adjusted so that it intersects with a vertical line from the Adam’s apple or the laryngeal prominence. The D1 states that:

This is the method for making the body upright called ‘ujuakāyaṃ panidhāya’ [translated as] ‘to sit with an upright body’. Parimukkham satim upaṭṭhapeta be aware (Pali: sati) as if you were facing all directions. Be conscious, do not be absent-minded. (Similarly to the awakened noble disciples [ขีณาสพ khi-na-sop]) This is the ‘path [61]’ of Buddhas and their emancipated disciples (arahant).  

116 D1. p. I.
117 In the text, ‘เท้าขวาทับเท้าซ้าย (thao-kha-thap-thao-sai)’ is literally translated as ‘put the right feet over the left feet’. However, base on the meditation posture as shown in the text, no doubt, this expression refers to ‘put the right leg over the left leg.
118 Finger (องคุลี ongkhuli, Pali: aṇgulī) here refers to a finger joint. So, the words ‘two aṇgulīs’ refer to two times of the length of a finger joint.
119 The vertical line of the Adam’s apple (ลูกคาง luk-khang) is the 90 degree line from the Adam’s apple or the laryngeal prominence vertically down to the lateral malleolus of the right leg.
120 Ibid.
This meditation posture is the same sitting posture of the *dhammakāya* inside. At the elementary practice, it helps the meditator’s body to be comfortable. Comfort of the body increases comfort of the mind. Comfort of the mind supports stopping the mind. Sitting in the right position also helps the meditator to identify the bases of the mind more easily. In addition to the clear understanding of the meditation posture, the meditator must acquire a clear comprehension of the seven bases of the mind.

**Illustration 13:**
The vertical line from the Adam’s apple to the lateral malleolus
The seven bases of the mind [62]

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

121 Back page of the D1.
122 D2. pp. 3-4.
The first base is at the centre of the rim of the nostril, on the left side for women and on the right side for men. The first bases of the male and female are different because the right nostril is the primary gate that the male refined mnk comes to be reborn; while, the female refined mnk uses the left nostril. The refined beings (viññāṇa or refined body) come through these gates of the father to be. They then stay at the sixth base of the mind inside the dhamma sphere that makes the human body of the father possible. Thereafter, they will motivate the father and the mother to be to have a sexual intercourse. The being will be spiritually pulled to stay in the womb of the mother to be.

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

Illustration 15: The seven bases of the mind

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123 The Life and Times of Luang Pho Wat Paknam. Edited by Dhammakaya Foundation. Bangdok: Dhammakaya Foundation: Department of International Relations. p. 163.
The third base is at the centre of the head, the same point as the centre point of the nerve [63] at the level of the medial angle of the eyes. That is, there is the imaginary line pulled from the centre of the frontal part of the head at the level of the medial angle of the eyes directly to the back part of the skull. Also there is another line directly pulled from the right part of the head to the left part at the same level [nearly above the ears]. The third base is located at an intersection of these lines. It is called the centre of the nerve because it works collaboratively with the brain. In the ancient contemplative practice, it is said that the refined body of a human leaves the body through this spot while the meditator meditates.

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

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

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

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

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

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

124 D1. p. 37.
Why is it called ‘sun’? It is the central point that beings use to take birth. When the beings are going to take a birth, they will come to stay at ‘sip’. The refined mnk (kai-manut-laaiat) will stay inside that dhamma sphere. While the father and mother are assembling the elements properly, [the mind of beings] will sink quickly to the centre. After this phenomenon, it will float upwards to the centre of the body by two finger breadths [the seventh base]. [The dhamma sphere] has the same size as the yolk of a chicken’s egg. It is as clear as a mirror. It [being] will be born like this. The point called ‘sun’ is very important. [The beings] will be born in the world; [they] must take birth at this point. Similarly [they] will go to nibbāna through this point. They will also attain the path and fruitions of nibbāna through this point.

Illustration 16: The five centres at the 7th base of the mind

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

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

126 The centre of the dhamma sphere is located at the sixth base of the mind.

127 The father and the mother have sexual intercourse, so the egg is fertilised.

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

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

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


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

133 D1. pp. 34-5.
The size of the mind fitting into parikamma nimitta is compared to a Canna seed. It has the same size as the crystalline lens of the eye.

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

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

The nimitas that occur in the mind during meditation

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134 There are three different kinds of nimittas: parikammanimitta (preliminary sign), uggaha-nimitta, (learning sign, abstract sign, visualised image), and paṭībhāga-nimitta (counterpart sign, conceptional image). PDB. pp. 92-3.
practice refer to ‘inner vision’. *Nimit* is not an obstacle to knowing the truths. The Pali texts say it is necessary for the acquirement of the enlightenment. It clearly plays an important role in *vippasana* meditation.\(^\text{135}\) The TN gives an alternative explanation of this passage by stating that if the meditator is content with being alone and he is happy with the tranquility, it is possible to take the *nimit* of *vippasana* meditation and thereby the right view in *vippasana* can be completed. The right meditation of the path and fruition also can be completed. Eventually, the fetters (Pali: *samyojana*) can be eliminated. When the meditator is able to eradicate the fetters, it is possible to achieve *nibbana*.\(^\text{136}\) In *Vd*, the *nimit* is sometimes recognised as the short name of ‘*parikamma nimitta*’. However, the clear comprehension of the differences between the terms ‘*parikamma nimitta*’ and ‘*nimit*’ is necessary. The use of ‘*parikamma nimitta*’ leads to the sight of inner images or *nimit* such as inner spheres or bodies. This sight significantly leads to the enlightenment.

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\(^{135}\) The TN refers to an importance of the *nimitta*’s use in the *chakkanipāta* of *aṅgutaraniikāya*:

เมื่อไม่เป็นผู้โดดเดี่ยว ไม่มีความสุขในความสงัดเงียบแล้ว จักถือเอานิมิตแห่งสมาธิจิตวิปัสสนา ได้นั้น ข้อนี้ไม่เป็นฐานะที่มีได้

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

เมื่อไม่ได้ถือเอานิมิตแห่งสมาธิจิตวิปัสสนาจิตแล้ว จักยังสัมมาทิฏฐิแห่งวิปัสสนาให้บริบูรณ์นั้นข้อนี้ ไม่เป็นฐานะที่มีได้

When you are unable to take the *nimitta* of *vippasana* meditation, it is impossible to have complete right view in *vippasana*.

เมื่อไม่ทําสัมมาทิฏฐิแห่งวิปัสสนาให้บริบูรณ์แล้ว จักยังสัมมาสมาธิแห่งมรรคและผลให้บริบูรณ์นั้น ข้อนี้ไม่เป็นฐานะที่มีได้

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

เมื่อไม่ทําสัมมาสมาธิแห่งมรรคและผลให้บริบูรณ์แล้ว จักละสังโยชน์ทั้งหลาย ข้อนี้ก็ไม่เป็นฐานะที่มีได้

When you are unable to have complete right meditation of the path and fruition, it is also impossible to eradicate the fetters (*samyojana*).

เมื่อไม่ละสังโยชน์ทั้งหลาย จักพระนิพพานให้แจ้งนั้น ข้อนี้ก็ไม่เป็นฐานะที่มีได้เลย

When you are unable to eradicate the fetters, it is impossible to achieve *nibbana*.

See TN. pp. 32-3.

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\(^{136}\) Ibid., p. 33.
**Mantra** [76]

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

1. *vicikicchā* wavering or doubt [skepticism]
2. *amanasikāra* bad intention
3. *thīna middha* discouragement, dozing or sleepiness
4. *chimphitatta* startled fear
5. *upīla* delighted excitement
6. *duṭṭhulla* discomfort of the body
7. *accāraddhaviriyā* over persistence
8. *atilīnaviriyā* inadequate persistence
9. *aphichappā* desire
10. *nānattasaṅkīna* thought of the past [stories] or memories which occur during meditation
11. *rūpānam atinichjhā yitatta* focusing too hard on the image or the *nimitta* [38]

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

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

138 D1. p. II.
1) The D1 ‘new edition, 2011’ suggests the first explanation of the term ‘sammā arahaṁ’ that it comes from two words; sammā and arahaṁ. The ‘sammā’ means ‘right’ which refers to one of the nine virtues of the Buddha; ‘sammāsambuddho’ meaning ‘rightly enlightened’.

It refers to the righteousness in the noble path (ariyamagga). ‘Arahaṁ’ also refers to one of the virtues of the Buddha. It means “the Buddha is the enlightened one or the arahant himself”. Therefore, the term ‘sammā arahaṁ’ refers to the rightly enlightened Buddha.

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

\[
\text{Sappabuddham pabujjhanti}
\text{Yesaṃ divā ca ratto ca}
\text{sadā gotamasāvakā}
\text{niccaṃ buddhagatā satīti.}
\]

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

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

\[
\text{Ye keci buddham saranaṃ gatā se}
\text{Pahāya mānusam dehaṃ}
\text{Na te gamissanti apāyabhūmiṃ}
\text{Devakāyaṃ paripūressantīti}
\]

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

\[139\text{ Ibid., p. 64.}\]
\[140\text{ Ibid.}\]
\[141\text{ Ibid., p. 61.}\]
\[142\text{ Ibid.}\]
After leaving the human body, they will be endowed with the body of a deva.

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

a. ‘sam’ comes from this Pali passage (gāthā);
\[
\begin{align*}
&\text{saṃkhatāsaṅkhate dhamme} & \text{samma deseti pāṇinaṃ} \\
&\text{saṅsārassa vighāṣe} & \text{sambudhampi namāmihaṃ}
\end{align*}
\]
1. The Buddha preaches saṃkhata (conditioned) and asaṃkhata (unconditioned) dhamma to beings.
2. The Buddha eliminates circulation in the circle of existence.
3. The Buddha is enlightened by himself. 143

b. ‘mā’ comes from the Pali passage;
\[
\begin{align*}
&\text{mātāva mānapālite} & \text{mānassatte pamaddi yo} \\
&\text{mānito devesaṅghehi} & \text{mānaghātaṃ namāmihaṃ}
\end{align*}
\]
1. The Buddha overcomes the haughty one which is kept as the mother.
2. The Buddha is acceptable in the community of gods.
3. The Buddha is able to eliminate haughtiness. 144

c. ‘a’ comes from the Pali passage;
\[
\begin{align*}
&\text{anussāhasabbasattānaṃ} & \text{anussāheti yo jino} \\
&\text{anamutgunasampanno} & \text{anatgāmī namāmihaṃ}
\end{align*}
\]
1. The Buddha preaches that the lazy person should be diligent.
2. The Buddha is endowed with endless virtues.
3. The Buddha has reached the end of suffering. 145

d. ‘ra’ comes from the Pali passage;
\[
\begin{align*}
&\text{rato nibbānasampatto} & \text{rato so sattamocano} \\
&\text{ramāpetidh satte yo} & \text{ramadātaṃ namāmihaṃ}
\end{align*}
\]
1. The Buddha is willing in dhamma and has attained nibbāna.
2. The Buddha saves beings from suffering.
3. The Buddha makes the beings happy in nibbāna.
4. The Buddha gives [the path] of nibbāna which is happiness. 146

e. ‘haṃ’ comes from the Pali passage;
\[
\begin{align*}
&\text{haññati pāpake dhamme} & \text{haṅsāpeti padaṃ janaṃ}
\end{align*}
\]

143 Ibid., p. 65.
144 Ibid.
145 Ibid., p. 66.
146 Ibid., pp. 66-7.
haṅsamāṇaṁ mahāvīraṁ
hanatapāpaṇi namāmihaṁ

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

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

Structure of the Mind [79]
As frequently explained in Vd texts, the mind is composed of four essential spheres: spheres of seeing, memory, thought and cognition located in different positions.

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

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

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

¹⁴⁷ Ibid., p 67.
4) The sphere of cognition (ดวงรู้ duang ru) [84] is located inside the thought sphere. It is the same size as the crystalline lens or the pupil of the eye. This sphere is also called the ‘viññāna’ sphere (ดวงวิญญาณ duang winyan) because it contains cognition elements (ธาตุรู้ that ru).

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

The D1 states that the sphere of the mind abides at the water pad or the resting water [85] of the heart.

The memory sphere, the same size as the eye ball
The seeing sphere, bigger than the eye ball
The thought sphere, the same size as the iris of the eye
The cognition sphere, the same size as the crystalline lens (pupil)

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

148 See more detail in Chapter VII.

149 Also, the word ‘heart’ in the Thai language is expressed as ‘huachai (หัวใจ)’ that is, the word ‘hua’ means ‘head’, ‘chai’ means ‘mind’. So, ‘hauchai’ means the head of the mind due to the heart being the residential place of the sphere of the mind (Pali: citta). Additionally, the word ‘breath’ in Thai is ‘lom hai chai (ลมหายใจ)’ meaning ‘the wind that disappears into the mind’. When the wind is inhaled into the lungs, it passes the mind. Therefore, the breath in Thai is called the wind which disappears into the mind. This suggests that this word ‘lom hai chai’ in Thai language is closely connected to interpretation. In ancient time, it might have been used by the meditative practitioner.
matter. Thought is the origin of the *citta* sphere. Cognition is the origin of the *viññāṇa* sphere.¹⁵⁰

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

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

¹⁵⁰ Ibid., pp. 3-4.
¹⁵¹ D5., pp. 1-2.
unenlightened spot. In order to attain the enlightened mind, the spheres of the mind need to be unified at the centre of the seventh base. This is called ‘stopping of the mind’.

**Stopping of the Mind** [86]

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

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

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\(^{152}\) Ibid., pp. 5-6.
According to the passage above, generally the spheres of the mind must be unified at the sixth base of the mind. However, based on my close reading of all documents studied in this dissertation, it seems that the spheres of the mind stop at the centre of the seventh base of the mind first. After that they are unified at the centre of the sixth base. This centre is called ‘sip [88]’ because it is the end of ‘the refined breath’.\footnote{The crude breath is normally inhaled into the lungs; while the profound or refined breath is inhaled deeper until it reaches at end at the centre of the sixth base. This wind is called ‘\textit{lompran (ลมปราณ)}’.} After this phenomenon, the \textit{dhamma} sphere will float from the sixth base up to the space cavity or the \textit{sun} [89] at the middle of a space centre of the seventh base. The esoteric language for this moment is ‘entering the sip and entering the sun [90]’. Gravitating of the mind into ‘sip’ is called ‘\textit{tok sun}’. This is the right stopping of the mind. These esoteric words are
very important in *Vd.*\(^{154}\) When the meditator experiences the condition of ‘*tok sun*’, he/she will feel that the whole body is abruptly falling down as in the sudden dropping of an elevator. This experience can be soft or strong according to the refinement of the mind.

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

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

\(^{154}\) Ibid., p. 6-7.
The *dhamma* sphere making the human body possible

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

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

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

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See NBD. pp. 165-6.

156 D1., p. 8.

157 Ibid., pp. 7-8.

158 See the concepts of the inner bodies below.
Eighteen bodies [91]
In regards to the system of the inner bodies, it is necessary to understand that dhamma phenomena are different to worldly phenomena. That is, in dhamma phenomena, larger and more refined forms are able to exist within smaller and cruder forms. For example, arahant dhammakāya which is twenty wah in diameter exists in the much smaller human body. When the meditator sees it in his/her meditation, it appears in the same way that an image of the mountain appears in a small mirror. As mentioned in all texts, an essential key of Vd is the process of attaining dhammakāya through these eighteen bodies. Without this, practitioners are unable to develop their meditation into the higher levels such as jhānasamāpatti (jhāna practice) and the recollection of past existences (pubbenivāsānussatiñāṇa). These eighteen bodies are:

Illustration 22: The diagram of eighteen bodies
1) The crude human body [92]

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

\begin{center}
\textbf{Illustration 23:} The crude human body\textsuperscript{160}
\end{center}

2) The refined human body [98]

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

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

\textsuperscript{160} The images of the inner bodies distributed by Dhammakaya Foundation in the book called ‘seeing dhammas (เห็นธรรม hen tham) written by Phadet Thattachiwo Bhikkhu.
3) The crude dibba body [99]
Inside the final sphere of the refined mnk, a crude dbk resides. It is the body taken for life in the heavens. Its clothes and decorations are celestial and beautiful. It looks like the mnk of the individual, but it has the appearance of a 16 to 18 year old. At this level, it has the same gender as the meditator. In this body, there are the six spheres as mentioned above. Their size is three times larger than that of the crude mnk.

Illustration 24: The refined human bodies

Illustration 25: The crude dibba bodies

The first of these six spheres is also called ‘the second absorption’ or ‘dutiya jhāna’. It is accompanied with 1) Concentration (Pali: ekaggatā), 2) Rapture (Pali: pīti) and 3) Joy (Pali: sukkha). See CS. pp. 219-226 or PBD. p. 61.
4) The refined *dībba* body [100]
This body resides in the *vimuttiṅāṇadassana* sphere of the crude *dbk* as its counterpart. It is purer and more refined than the previous body. Inside this body are another six spheres. Their size is four times larger than that of the crude *mnk*.

Illustration 26: The refined *dībba* bodies

5) The crude *rūpabrahma* body [101]
This body resides in the *vimuttiṅāṇadassana* sphere of the refined *dbk*. It is the body which resides in the *rūpabrahma* realms often called a ‘crude *pathamaviṅnāṇa* body’ (the body of the first consciousness). It is purer and more refined than the previous body. The cloth and decorations are more beautiful and refined than the previous bodies. Inside this body are another six spheres. Their size is four times larger than that of the crude *mnk*. From the level of this body upwards, the beings have no gender because they do not need the happiness from sexual pleasure. The beings always have the superb celestial happiness.

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162 The first of these six spheres is also called ‘the third absorption or *tatiyajhāna*’. It is accompanied with 1) Concentration (Pali: *samādhi*) and 2) Joy (Pali: *sukkha*). See CS. pp. 219-226 or PBD. p. 61.
Illustration 27: The crude āraṇṇa body

6) The refined āraṇṇa body [102]
The counterpart body of the crude āraṇṇa resides inside the vimuttiṇādassana of the previous body. It is purer and more refined than the previous body. This body also has no gender. Inside this body are another six spheres. Their size is five times larger than that of the crude mīnā.

Illustration 28: The refined āraṇṇa body

7) The crude arūpa body [103]
Inside the last sphere of the refined āraṇṇa is the crude arūpa. It is often called ‘the refined pathamaviṃśa body’ (the refined body of the first consciousness). It is the body of the
arūpabrahma realms. It abides inside the body of the meditator. It has no gender and is more refined and beautiful than the previous body. In this body, there are another six spheres. Their size is six times larger than that of the crude mnk.

Illustration 29: The crude arūpabrahma body

8) The refined arūpabrahma body [104]
The refined arup resides in the vimuttiṇāṇadassana sphere of the previous body as its counterpart. This body is more refined than the previous body. Inside this body, there are another six spheres. Their size is seven times larger than that of the crude mnk.

Illustration 30: The refined arūpabrahma body

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163 The first sphere of these six spheres is also called ‘the fourth absorption or catuthajhāna’. It is accompanied with Joy (Pali: sukkha) and equanimity (Pali: upekkhā). See CS, pp. 219-226 or PBD, p. 61.
9) The crude gotrabhū dhammakāya\(^{164}\) [105]

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

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\(^{164}\) The crude gotrabhū dhammakāya (ธรรมกายพระโคตรภูหยาบ thammakai phra-khottaphu-hyap).

\(^{165}\) The lotus bud (เกดดอกบัวตูม ket dok bua tum).
10) The refined *gotrabhū dhammakāya* [106]

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

11) The crude *satāpanna dhammakāya* [107] [166]

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

12) The refined *satāpanna dhammakāya* [108]

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

13) The crude *sakadāgāmī dhammakāya* [109] [167]

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

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

167 The *sakadāgāmī dhammakāya* (Pali: *sakadāgāmī dhammakāya*) is able to eliminate more objective sensuality (Pali: *vatthukāma*) and ill-will or hatred (Pali: *byāpāda*). The one who becomes one with this *dhammakāya*, he has no ill-will or hatred. See CS. pp. 27-63.
wah. It is the dhammakāya of the sakadāgāmimagga person or the Path of Once-Return person. Inside this body are another six spheres. Their size is ten wah.

14) The refined sakadāgāmī dhammakāya [110]
This body resides in the vimuttiṇānadassana sphere of the crude skd. It has the same characteristics as the previous body, but is purer and clearer. Its diameter is also ten wah. It is the dhammakāya of the sakadāgāmiphala person or the Fruition of Once-Returner person. Inside this body are another six spheres. Their size is ten wah.

15) The crude anāgāmī dhammakāya [111]168
This body resides in the vimuttiṇānadassana sphere of the refined skd. It has the same characteristics as the previous body, but is bigger, purer and clearer. Its diameter is fifteen wah. It is the dhammakāya of the anāgāminimarga person or the Path of Non-Returner person. Inside this body, there are another six spheres. Their size is fifteen wah.

16) The refined anāgāmī dhammakāya [112]
This body resides in the vimuttiṇānadassana sphere of the crude angd. It has the same characteristics as the previous body, but is purer and clearer. Its diameter is also fifteen wah. It is the dhammakāya of the anāgāmiphala person or the Fruition of Non-Returner person. Inside this body are another six spheres. Their size is fifteen wah.

17) The crude arahant dhammakāya [113]169
This body resides in the vimuttiṇānadassana sphere of the refined anāgāmī dhammakāya. It has the same characteristics as the previous body, but is bigger, purer and clearer. Its

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

169 The Emancipated’ body (Pali: arahant dhammakāya) is able to eliminate the higher fetter (Pali: uddhambhāgiya samyojana); 1) the greed for fine-material existence or attachment to realms of form (Pali: rūparāga), 2) the greed for immaterial existence or the attachment to formless realms (Pali: arūparāga), 3) the conceit or pride (Pali: māna), 4) the restlessness or the distraction (Pali: uddhaecca) and 5) ignorance (avijjā). See CS. pp. 27-63.
diameter is twenty wah. It is the dhammakāya of the arahantmagga person or the Path of emancipated person. Inside this body are another six spheres. Their size is twenty wah.

18) The refined arahant dhammakāya [114]
This body resides in the vimuttiṇānadassana sphere of the crude ahtd. It has the same characteristics as the previous body, but is superior, purer and clearer. Its diameter is also twenty wah. It is the dhammakāya of the arahattaphala person or the Fruition of emancipated person. Inside this body are another six spheres. Their size is twenty wah.

<table>
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<tr>
<th>No.</th>
<th>Crude Bodies</th>
<th>Refined Bodies</th>
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<td>Pali: Hīna Arahant Dhammakāya&lt;br&gt;Thai: Thammakai phra arahan hyap (The Crude ‘Emancipated’ body)</td>
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<td>15</td>
<td>Pali: Hīna Anāgāmī Dhammakāya&lt;br&gt;Thai: Thammakai phra anakhami hyap (The Crude ‘Non-returner’ body)</td>
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<td>7</td>
<td>Pali: Hīna Arūpa Brahmakāya&lt;br&gt;Thai: Kai-aruppaphom-hyap (The Crude Arūpa Brahma body)</td>
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<td>5</td>
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<td>Pali: Hīna Dībhakāya&lt;br&gt;Thai: Kaithip-hyap (The Crude Celestial body)</td>
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<td>Pali: Hīna Manussakāya&lt;br&gt;Thai: Kai-manut-hyap (The Crude Human body)</td>
<td>2</td>
</tr>
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Table 01: 18 bodies of the Dhammakaya Meditation

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

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

Advanced level

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

170 TN, pp. 36-7.
Key Elements of the Practices

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

Esoteric language

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

\(^{171}\) D4. p. 95.
\(^{172}\) D3. p. 78.
Significance of the seven bases of the mind

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

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

174 Ibid., pp. 36-7 and p. 41.
175 In esoteric practice of Somdet To (1788-1872; B.E. 2331-2415), known formally as Phra Buddhachan To Phomarangsi, one of the most famous meditative masters during the Rattanakosin Period, Thailand, there are three methods of drawing the mind out of the body.

1. The first method is called ‘ภาวะการถอดจิตวิญญาณที่เกิดจากการรวมฉับพลันกับกายทิพย์’ translated as ‘the status of drawing the mind [out of the body] caused by the [mental] sudden combination [of the mind] with the dbk’. In this practice, when the mind is concentrated, the dbk inside the physical body will be unified at the back of the head (ท้ายทอย thai-thoi) or the occiput. It will then directly pass the temples (กระหมับ kra-map) on both sides of the head and stay at the forehead. Thereafter, it becomes a light beam outside the physical body. At this moment, the mind will be suddenly thrilled and the body is weightless. The meditator concentrates on the light beam until it is still. He then mentally changes the light beam into a sphere. If the mind is well concentrated at the centre of the sphere, the sphere will be clear. The meditator then is conscious inside the physical body and sends the
Set the *pathamamagga* sphere in the *dbk*, until the crude *pathamaviññāṇa* (*rup*) body arises. Purify it until it can be seen clearly. Then draw this body out of the human body through the cavity (โพรง *prong*) of the nerve centre in the head. Send it up to the sixteen levels of the *rūpabrahma* realm in order to investigate the *rūpabrahma* realms and communicate with the beings. Then, come back by entering the cavity of the nerve centre [just] as when it went out. The crude *pathamaviññāṇa* body has no gender; it is neither female nor male and is one cubit high and clearer than the *dbk*.\(^{176}\)

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

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\(^{176}\) D4. pp. 23-4.

\(^{177}\) D3. pp. 7-24.
<table>
<thead>
<tr>
<th>layers</th>
<th>Name</th>
<th>Example of the elements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Outermost</td>
<td>The original Birth of the dhātudhamma</td>
<td>The same size as the tip of a needle</td>
</tr>
<tr>
<td>1-5</td>
<td>Five khandhas (Pañca-khandha)</td>
<td>1) rūpa, 2) vēdanā, 3) saññā, 4) sañkhāra and 5) viññāṇa&lt;sup&gt;178&lt;/sup&gt;</td>
</tr>
<tr>
<td>6-11</td>
<td>Six internal āyatanas (Ajhittikāyatana or internal sense-fields)</td>
<td>1) cakkhāyatana, 2) sotāyatana, 3) ghānāyatana, 4) jivhāyatana, 5) kāyāyatana and 6) manāyatana&lt;sup&gt;179&lt;/sup&gt;</td>
</tr>
<tr>
<td>12-29</td>
<td>Eighteen dhātus (The eighteen element spheres)</td>
<td>1) cakkhudhātu, 2) rūpadhātu, 3) viññādhātu etc.&lt;sup&gt;180&lt;/sup&gt;</td>
</tr>
<tr>
<td>30-51</td>
<td>Twenty-two indriyas (The twenty-two spheres of faculties)</td>
<td>1) cakkhudriya, 2) sotindriya 3) ghānindriya etc.&lt;sup&gt;181&lt;/sup&gt;</td>
</tr>
<tr>
<td>52-55</td>
<td>The four noble truth (The four kinds of spheres of the truths)</td>
<td>1) dukkha, 2) samudaya 3) nirodha 4) magga&lt;sup&gt;182&lt;/sup&gt;</td>
</tr>
</tbody>
</table>

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

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

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

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


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

<sup>182</sup> These refer to the spheres of 1) suffering, 2) the cause of suffering, 3) the extinction of suffering and 4) the path of the extinction of the suffering. See the concepts of the spheres of the four noble truths in Chapter IV.
cognition will be co-present within the enlightenment spot. Then, the mind is able to see the truth within the original birth of dhātudhamma inside the dmp of the human body. The seventh base is the most important point of Vd. Without this, the meditator is unable to see dhammakāya. Without dhammakāya, the meditator is unable to become enlightened. Without enlightenment, beings cannot attain nibbāna. In other words, the meditators use the eyes of dhammakāya to see the four noble truths and to obtain enlightened knowledge. By the means of dhammakāya, he/she is able to perform jhānasamāpatti practices for attaining nibbāna. [See more detail in chapter 4.]

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

**The original birth of dhātudhamma**

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

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183 D1. p. 37.
The centre is called ‘sun’. Why is it called ‘sun’?  It is the central point beings use to take a birth. When beings are going to take birth, they will come to stay at ‘sip’. The refined mnk will stay inside that dhamma sphere. While the father and mother are assembling the elements properly, [the mind of beings] will sink quickly. After that event, it will float upwards to the centre of the body two fingers breadth [above the navel] [the seventh base].

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

The reason to call it as the ‘original birth of dhātudhamma’ [is because it] refers to the birth from the origin (กําเนิดที่มาดั่งเดิม kamnoet thi ma dang doem) i.e. it arises while [the spiritual being is coming to take birth] enters ‘sip’ and ‘sun’, and it has the same size as an egg yolk of a hen. When it abides in the stomach of the father, the original birth of dhātudhamma is a clear and pure sphere. When four elements of seeing, memory, thought and cognition of a father, a mother and a child [to be] are merged as one, this condition will pull the original birth of dhātudhamma in the stomach of the father to a mother’s ovary (อู่มดลูก aumotluk).

Then, it will be connected with kamnoet (cell) of the human which is as small as a drop of sesame oil left on the tip of a yak’s hair shaken seven times by a man. Then it becomes ‘kalalarūpa (ovulation)’. There are four layers of the refined original birth of dhātudhamma existing within the ovulation. The ‘kamnoet’ of fertilisation (ovulation) is alternatively called ‘the crude original birth’ of human. There are also four layers of the crude original birth covering the [refined original birth]. Then, ‘kamnoet’ of fertilisation (oocyte) is ready to be fertilised in the ovary of the mother. Thereafter, the crude original birth will expand its crude parts in the final period. It becomes a final set of the four clear spheres covering previous sets; [the first set and the second set]. It is ready to be developed as a gross body in periods; [baby, child, adult] until it is old and finally died.

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

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

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

186 Ibid.

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

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

**Systems of inner bodies**

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

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

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

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

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

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

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

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\(^{189}\) D2. p. 27.
3) From ‘the crudest human body’ to ‘the most refined dhammakāya’ [118]

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

\textbf{The method for counting \textit{asāṃkhaya} [119]}

1) Zero, ten, a hundred, a thousand, ten thousand, a hundred thousand, a million, \textit{koti} (ten million), ten thousand \textit{koti} and a hundred thousand \textit{koti}.
2) Ten million \textit{koti} is \textit{pakoti}
3) Ten million \textit{pakoti} is \textit{kotipakoṭi}
4) Ten million \textit{kotipakoṭi} is \textit{nahut}
5) Ten million \textit{nahut} is \textit{ninnahut}
6) Ten million \textit{ninnahut} is \textit{akkhobhinī}
7) Ten million \textit{akkhobhinī} is \textit{bindu}
8) Ten million \textit{bindu} is \textit{abbhuda}
9) Ten million \textit{abbhuda} is \textit{nirabuda}
10) Ten million \textit{nirabuda} is \textit{ahaha}
11) Ten million \textit{ahaha} is \textit{abba}
12) Ten million \textit{abba} is \textit{aṭaṭa}
13) Ten million \textit{aṭaṭa} is \textit{sogandhika}
14) Ten million \textit{sogandhika} is \textit{upala}
15) Ten million \textit{upala} is \textit{kamula}
16) Ten million \textit{kamula} is \textit{pamuda}
17) Ten million \textit{pamuda} is \textit{puṇḍika}
18) Ten million \textit{puṇḍika} is \textit{akathāna}
19) Ten million \textit{akathāna} is \textit{mahākathāna}
20) Ten million \textit{mahākathāna} is one \textit{asāṃkhaya}. \footnote{D4. pp. 42-3.}
The bodies are arranged in groups. Each group has a particular name and a particular number of inner bodies. For example, the D4 explains that:

The \textit{mnk}, \textit{dbk}, \textit{rup}, \textit{arup}, \textit{dhamma} body, and the more refined bodies from the crudest to the most refined status are called \textit{‘thao‘} \footnote{Something that is overlapped in layers (เถา, \textit{thao}).} as the bowls are overlapped like a \textit{‘thao‘} \footnote{Ibid., pp. 94-6.}.

The bodies of one \textit{‘thao‘} are overlapped in a forward order from the crudest to the most refined status and are one \textit{‘chut‘} \footnote{Ibid., pp. 94-6.}.

The bodies of one \textit{‘chut‘} are multiplied and overlapped in a forward order from the crudest to the most refined status and constitutes one \textit{‘chan‘} \footnote{Ibid., pp. 94-6.}.

The bodies of one \textit{‘chan‘} are multiplied and overlapped in a forward order from the crudest to the most refined status and constitute one \textit{‘ton‘} \footnote{Ibid., pp. 94-6.}.

The bodies of one \textit{‘ton‘} are multiplied and overlapped in a forward order from the crudest to the most refined status to constitute one \textit{‘phak‘} \footnote{Ibid., pp. 94-6.}.

The bodies of one \textit{‘phak‘} are multiplied and overlapped in a forward order from the crudest to the most refined status to constitute one \textit{‘phuet‘} \footnote{Ibid., pp. 94-6.}.

\begin{center}
\includegraphics[width=\textwidth]{diagram.png}
\end{center}

\textbf{Illustration 35}: The method for counting of the inner bodies

These inner body systems are significant at the advanced level of \textit{Vd}. Intellectual understating of these systems, attaining and seeing these bodies is far more important. In
addition, there is a system of other inner bodies called ‘kaiyasit (กายสิทธิ์)’ existing as its counterpart.

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

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

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

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

**Conclusion**

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

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193 D2. pp. 41-2.
1. The spheres of thattham are the original factor of everything which exists in the universe. These spheres are the primary element of all bodies and realms and are divided into two categories. The first, wirakhathat-tham, is the level where the bodies and realms exist and are beyond the control of impurities. In other words, this level is the body and the realm of arahant-dhammakāya which has its realm called ‘nibbāna’. The second, sarakhathat-tham, is subdivided into two levels; asangkhatathat-tham and sangkhatathat-tham. The first of these is the level of the remaining dhammakāyas existing beyond the control of impurities but suppressed by the fetters or bondages (Pali: saṁyojanas). The sangkhatathat-tham level is where all bodies and realms are fully under the control of impurities. The bodies at this level refer to those from ‘kai arupppaphom’ to ‘kaisatlokan’; while, the realms refer to the realms from ‘aruppaphop’ to ‘lokan narok’.

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

3. This dissertation classifies the practices of Vd into three levels: elementary, intermediate and advanced. The aims of the first level are to first attain the pathommmamak sphere. This is followed by the attainment of the arahant dhammakāya. At this level, meditators understanding things such as meditation posture, seven bases of the mind, nimit and stopping the mind, and so on. The intermediate level aims to obtain the knowledge of self and universe such as khan 5, ayatana 12 and that 18. My fieldwork has
revealed that, it is known among the disciples of Sot Bhikkhu as ‘the knowledge of teaching (วิชชาเผยแผ่ witcha-phoeiphae)’. The highest level aims to fight or eliminate the black thatham that is the origin of all kinds of suffering. This is called by followers of Vd as ‘the knowledge of battling (วิชชารบ witcha-rop’).

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

The core doctrines found in each pedagogical text are presented in the following chapters.
Chapter 3
THE PATH AND RESULT
(ทางมรรคผล Thang Mak Phon)

Introduction

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

1) The concepts of \textit{samatha} and \textit{vipassanā} meditation\(^\text{196}\)
2) The structure of the mind
3) The seven bases of the mind
4) The inner spheres and bodies

\(^{195}\) \textit{Vijjādhammakāya} (วิจจ์ธรรมกาย, Pali: \textit{Vijjādhammakāya}). \textit{Vijjā} is commonly translated as knowledge, transcendental wisdom or sometimes it refers to the three fold knowledge (Pali: \textit{vijjā}); 1) recollection of past lives (Pali: \textit{pubbenivāsanussatiñāṇa}), 2) knowledge of the decease and rebirth of beings (Pali: \textit{cutūpapātañāṇa}) and 3) knowledge of the destruction of mental intoxication (Pali: \textit{āsavakkhayañāṇa}). See PDB. p. 347.

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


\(^{196}\) \textit{Samatha} and \textit{vipassana} meditation (สมถวิปัสสนา Samathawipatsanakammathan, Pali: \textit{Samatha-vippassanā-kammaṭṭhāna}). In the Pali canon, there is a common term \textit{bhāvanā} [mental cultivation] which is sub-divided into two branches: \textit{bhāvetabba-dhamma} (the \textit{dhamma} which should be cultivated) and \textit{vijjābhāgiya-dhamma} (the \textit{dhamma} which is conducive for knowledge); \textit{kammaṭṭhāna} is the more common term for a meditation practice in the commentaries and Buddhist texts of later generations. Also it is often translated as subject of meditation, meditation exercises, the act of meditation or contemplation and the ground for mental culture. See PDB: p. 137.
5) The preparatory chants

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

1) The method of paying homage to the triple gem (Pali: ratanattaya)
2) Samatha meditation
3) Vipassanā meditation
4) The technique of meditation.

Method of Paying Homage to the Triple Gem [1]

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

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

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

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

There is a method of meditative practice where, in alternating sequence, Tranquility-meditation and Insight-meditation are developed. It is called Tranquility and Insight joined in Pairs (Samatha-vipassanā-yuganaddha), the Coupling of Yoking of Tranquility and Insight. He who undertakes it, first enters into the first absorption. After rising from it, he contemplates the mental phenomena that were present in it (feeling, perception, etc.) as impermanent, painful and not-self, and thus he develops insight. Thereupon he enters into the second absorption; after rising from it, he again considers its constituent phenomena as impermanent etc. In this way, he passes from one absorption to the next, until at last, during a moment of Insight, the intuitive Knowledge of the Path (of Stream-entry etc.) flashes forth. A. IV, 170; A. IX 36; Pts: Yuganaddha-kathā. See NBD. p. 158.
Taking Refuge in the Triple Gem [2]
The chanting begins with taking a refuge in the Buddha, the doctrine and the order of disciples with the belief that the power of Buddha is able to truly eliminate mental and physical sufferings. The power of the doctrine is able to eliminate dangers. The power of the Order of disciples is able to eliminate diseases. This part of the chant provides both Pali and a Thai translation. As document A presents it:

\[
Yamahāṃ Sammāsambuddham, Bhagavantam Saranam Gato [Female: Gatā], Iminā Sakkārena, tām Bhagavantam Abhipūjayāmi. \\
ข้าพเจ้าบูชาบัดนี้ ซึ่งพระผู้มีพระภาคเจ้า ผู้ตรัสรู้แล้วโดยชอบ ซึ่งข้าพเจ้าถึงว่าเป็นที่พึ่ง ภักดีทุกขั้นได้จริง ด้วยหลักธรรมนี้
I pay homage to the Buddha, being self-enlightened, who I acknowledge with this offering as the Refuge truly destroying all sufferings.

\[
Yamahāṃ Svākhātaṃ, Bhagavantā Dhamma Saranam Gato[Female: Gatā], Iminā Sakkārena, tām Dhamma Abhipūjayāmi. \\
ข้าพเจ้าบูชาบัดนี้ ซึ่งพระธรรม อันพระผู้มีพระภาคตรัสรู้แล้ว ซึ่งข้าพเจ้าถึงว่าเป็นที่พึ่ง ภักดีทุกขั้นได้จริง ด้วยหลักธรรมนี้
I pay homage to the Doctrine, well-preached by the Lord, which I acknowledge with this offering as the Refuge truly eliminating all dangers,

\[
Yamahāṃ Supatipannām, Sangham Saranam Gato, [Female: Gatā] Iminā Sakkārena, tām Sangham Abhipūjayāmi. \\
ข้าพเจ้าบูชาบัดนี้ ซึ่งพระผู้มีพระสงฆ์ผู้ปฏิบัติดี ซึ่งข้าพเจ้าถึงว่าเป็นที่พึ่ง ภักดีทุกขั้นได้จริง ด้วยหลักธรรมนี้199 
I pay homage to the Order of Disciples who practice the Doctrine well, who I acknowledge with this offering as the Refuge truly eliminating all diseases.

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

Continuous Homage [3]
The second part is the continuous chant for paying homage to the triple gem. This is a common chant in the Theravada tradition.

\[
Arahaṃ Sammā Sambuddho Bhagavā, Buddham Bhagavantam Abhipūjayāmi. [Prostrate]
I pay homage to the All-Enlightened Buddha.

\[
Svākhāto Bhagavatā Dhammo, Dhammaṃ Nāmassāmi. [Prostrate]
\]
Forgiveness Request [4]

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

_Ukāsa accayo no bhante accagamā yathābāle yathāmūḷha yathāakusale ye mayaṃ karamhā evaṃ bhante mayaṃ accayo no patīgghanata āyatiṃ samvareyayāmi._

ข้าพระพุทธเจ้า ขอวโรกาส ที่ได้พลั้งพลาดด้วย กาย วาจา ใจ, ในพระพุทธ พระธรรม พระสงฆ์, เพียงไร แต่ ข้าพระพุทธเจ้า เป็นคนหลง อกุศลเข้าสิงจิต, ให้กระท่ำความผิด, ต่อพระพุทธ พระธรรม พระสงฆ์ ขอพระพุทธ พระธรรม พระสงฆ์ จงอนุโมทิตถ่ำงกลางทั้งนั้น แก่ข้าพระพุทธเจ้า, จัตุคัมภีร์วาริสีเป็นอันไป ข้าพระพุทธเจ้า, จักขอ ส้าระวัตถุซึ่งกาย วาจา ใจ สิ่งค่อยไปในเบื้องหน้า_201

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

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

Invitation [5]

Initially, the meditator invites the Buddhas, the _Dhamma_ and the Sangha, in the past, present and future to be at his six doors i.e. 1) the door of vision, 2) the door of the audition, 3) the door of olfaction, 4) the door of gustation, 5) the door of body and 6) the door of the mind. While chanting the names of these doors, the mind of the meditator
concentrates on six of the seven bases of the mind. This is the technique for bringing the mind inside the body or into the path of the mind. The D1 mentions that:

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

I invite the *phra-nopphalo-kutrara-thammachao*202 of the uncountable past, the *phra-nopphalo-kutrara-thammacaco* of the future and also the *phra-nopphalo-kutrara-thammachao* of the present time to appear in my *cakkhu-dvāra*, *sota-dvāra*, *ghāna-dvāra*, *jivhā-dvāra*, *kāya-dvāra* and *mano-dvāra* at this time.

I invite the *ariya* and *sammati* disciples204 [of the Buddha] in the past beyond counting and the *ariya* and *sammati* disciples in the future and in the present time.

---

202 The ninefold of supramundane dhammas (พระนพโลกุตตราทั้งต่อ) refers to the ninefold of supramundane dhammas; the Four Paths (Pali: *magga*), the Four Fruitions (Pali: *phala*) and *nibbāna* or unconditioned status (Pali: *asaṅkhata-dhātu*). It also refers to the one who attains the ninefold of supramundane dhammas.

203 D1. p. 33.

204 The noble disciple and the non-noble disciple (พระอริยสงฆ์กับสมมติสงฆ์) who have and have not attained the paths and fruitions of practice yet.
In order to gain success in the meditation practice, the meditator invites the triple gem in the past, the present and the future to be present in his internal doors: vision, audition, olfaction, gustation, body and mind. After this performance, the meditator finally performs the chant of wish with the aim to attain nībbaṇa at this very moment.

**Words of Wish**

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

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

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205 Come to occur (มาบังเกิด ma bang koet).
206 Ibid., pp. 34-5.
According to these pre-chants, the first chant aims to show being a Buddhist by taking refuge in the triple gem and paying homage to the triple gem. The second aims to purify the body, the speech and the mind by requesting forgiveness from the triple gem for any offenses the practitioners have done. Thereafter, in order to achieve the ultimate goal, the third chant invites the triple gem inside the doors of the body. Finally, all kinds of virtues are invited in order to accomplish the wish of nibbāna attainment at this very moment. Having introduced the method of the preparatory chants, the text further explains the concepts of the samatha and vipassanā meditation.

**Samatha Meditation** [7]

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

[Question]: *Samatho bhāvito kimatthamanubhoti*. What is the purpose of samatha meditation?
[Answer]: *Cittaṃ bhāviyati*. to cultivate the mind.

[Question]: *Cittaṃ bhāvitaṃ kimatthamanubhoti*. What is the purpose of cultivated mind?
[Answer]: *Yo rāgo so pahiyati*. When sexual desire exists in the mind, it is extinguished by “Samatha”, [calmness].

The text differentiates the esoteric samatha meditation from the exoteric tradition by stating that in the esoteric tradition, stopping of the mind is the most important factor.

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208 D1. p. 2.
209 Clinging in sexual desire (*kāma-ñāṇa yindi*, Pali: *tanhā*).
210 D1. p. 2.

211 The Ph.D. research of Mantagamo Bhikkhu states that the cognitive processes arising during meditation practice can be clarified through a definition of the word *Samatha*. Its definitions, derived from the Pali sources are shown to involve the cognitive processes of tranquility. In the Pali canon, the *Uddhaccasutta* demonstrates that the mental state in which *Samatha* is well-developed abandons restlessness. This connotation of *Samatha* as opposing restlessness relates *Samatha* to the ability of tranquilising the mind. This definition of *Samatha* as tranquility is found in the commentaries. For example, the *Atthasālinī* defines the word *Samatha* as referring to its function of tranquilising: “It causes the opposing states to calm down, thus it is called tranquility (Pali: *Samatha*).” The opposing states are related to the five hindrances; sensual desire (Pali: *kāmachanda*), ill-will (Pali: *byāpāda*), sloth and torpor (Pali: *thīna-middha*), restlessness and worry (Pali: *uddhaccakukkucca*), doubt (Pali: *vicikicchā*). The ceasing of the five hindrances coincides with
How many samathas are there? There are the forty in samathabhūmi: ten kasina, ten asubhas, ten anussatis, four brahmavihāras, one āhārepaṭikulasaiññas, one catudhātuvaṭṭhāṇa and four arūpajhānas. These forty factors are the practices in samatha level…This is a treatise of Buddhism, that has been used for a long time. Yet, the samatha level that we would study afterwards begins with stopping of the mind. If the mind is not stopped, the practitioner cannot attain this level. Samatha can be translated as calm, stopping, stillness. So, we must stop the mind. What is the mind then? Seeing (HEN), memory (CHAM), thought (KHIT), cognition (RU) are combined into a single point. This is called the mind. Where is the mind? It is mentally in the water pad of the heart.

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


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

10 kasina exercise- these produce the four absorptions.
10 asubha exercise (loathsome subjects)-these produce the first absorption.
10 anussati exercise (Recollections): recollection of the Buddha, dhamma and Sangha.
4 brahma-vihāra (Sublime Abodes): loving kindness, compassion, altruistic joy and equanimity (mettā, karuṇā, muditā, uppekkhā)
4 arūpajhāna: Immaterial Spheres of Unbounded Space, Unbounded Consciousness, Nothingness, Neither-Perception-Nor Non-perception.
1 āhārepaṭikulasaiñña: Perception of the Loathsome of Food, which may produce Neighbourhood-Concentration.
1 catudhātuvaṭṭhāṇa: Analysis of the four elements which may produce Neighbourhood-Concentration (NBD. p. 32).

213 Text (tamhrab tamra).
214 Stopping of the mind (hyut-chai).
215 Water pad (bo-nam-liang): the refined water inside the memory sphere or the heart sphere which is located inside the flesh of the heart (See more details in Chapter 2).
216 D1. pp. 3-6.
The text explains that the samatha meditation begins with stopping the mind. It claims this is the true practice of samatha\textsuperscript{217} by referring to a Pali sentence natthi santi\textsuperscript{218} param sukhaṃ\textsuperscript{219} translated as there is no other happiness beyond the stopping or complete stability of the mind. The text, afterward, presents the structure of the mind, I described in Chapter 2.

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

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

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

\textsuperscript{217} Ibid., p. 6.

\textsuperscript{218} Santi (Pali) is also translated as peace. However, in Vd, it is translated as stopping because the mind will gain peace when it is stopped from wanderings, thought and desires.

\textsuperscript{219} Also it can be translated as there is no other happiness beyond peace.

\textsuperscript{220} ‘Sip (สิบ)’ is the centre of the dhamma sphere making the human body possible. This point is located at the centre of the body in the sixth base of the mind as mentioned in Chapter II.

\textsuperscript{221} ‘Sun (ศูนย์)’ is the centre of the body located at the middle of the seventh base of the mind. It looks like a little hollow sphere located at the centre of the space element.

\textsuperscript{222} ‘Suan (ส่วน)’ refers to the word ‘thuk suan (ถูกส่วน)’ which is the condition of the mind when it stands still perfectly.

\textsuperscript{223} Ibid., p. 6.
emphasises that the stopping of the mind is essential from the beginning of the practice until the meditator is enlightened.\textsuperscript{224} The document refers stopping of the mind to a particular implication given by the Buddha when he said to the killer \textit{Aṅgulimāra} that he has already stopped but the killer has not.\textsuperscript{225} Although this implication may refer to stopping of bad deeds, in \textit{Vd} it is stopping of the mind. At first, the practitioner attains the first gate, or the \textit{pathamamagga}\textsuperscript{226} sphere. After attaining of the inner spheres and inner bodies from the crude \textit{mnk} to the refined \textit{arup}, it is called \textit{samatha} meditation\textsuperscript{227} In other words, the worldly meditation is \textit{samatha} which is the foundation of the \textit{vipassanā} meditation.\textsuperscript{228} Essentially, the spheres of the mind must definitively stop only at the seventh base of the mind. The centres of all spheres must be coincident with the centre of the seventh base. Although the mind can stop or become one-pointed at any place outside or inside the body, in \textit{Vd}, it is considered as incomplete stopping of the mind inside. If not, it does not lead to the middle path of enlightenment and cannot be developed as the \textit{vipassanā} meditation. The stopping of the mind is a key element developing the knowledge of the individual in the passage from the mundane to the supramundane status. \textit{Samatha} is required in all practices. Without this mental capacity, all advanced practices are impossible. This is the reason why Sot Bhikkhu often says that ‘stopping of the mind is the key to success’.

\textbf{Vipassanā Meditation [11]}

In \textit{Vd}, the word \textit{vipassanā}\textsuperscript{229} is translated as superb-seeing.\textsuperscript{230} It is different from the exoteric tradition because it is direct insight.\textsuperscript{231} While exoteric and esoteric traditions

\begin{itemize}
  \item \textsuperscript{224} Ibid., p. 20.
  \item \textsuperscript{225} Ibid., p. 28.
  \item \textsuperscript{226} \textit{Pathamamagga} means the first gate or the first path. Here, it refers to the first sphere of middle path. In exoteric tradition, it is also recognised as the first absorption.
  \item \textsuperscript{227} Ibid., p. 18.
  \item \textsuperscript{228} Ibid., p. 2.
  \item \textsuperscript{229} Mantagamo Bhikkhu explains that the traditional etymology that determines the root meaning of the term \textit{passanā} reveals that the main characteristic of \textit{vipassanā} is the mental vision. \textit{Vipassanā} is a term of Buddhist meditation synthesising a prefix ‘\textit{vi}’ (superior) and an action noun \textit{passanā} (seeing), which is
\end{itemize}
similarly interpret the term *vipassanā* as insight; the *Vd* identifies this level as the insight of the *dhamma* bodies. That is, in exoteric tradition, the meditation at this level is to see the inner elements such as the five aggregates (Pali: *khandha*), twelve bases (Pali: *āyatana*), eighteen *dhātu* s, twenty-two faculties (Pali: *indriya*), the four noble truths (Pali: *ariyasacca*) and the dependent origination (Pali: *paṭiccasamuppāda*). However, in *Vd*, at this level, the meditator has to attain the *dhamma* bodies first. He/she then uses the wisdom and the *dhamma* eyes (Pali: *dhamma-cakkhu*) of the *dhammakāyas* to see these elements. This is considered as *vipassanā* or the true or superb seeing meditation because the eyes of *dhammakāya* are supramundane or enlightened. The eyes of the mundane bodies are considered as the tools of *samatha* level. They are unable to see these elements. The text indicates the primary purpose of *vipassanā* is to raise the enlightened wisdom as the principal aim. This wisdom refers to the true wisdom of *dhammakāyas*.

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

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

230 D1., p. 2.

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

232 D1. p. 3.
[Answer] Paññā bhāviyati. [The answer is] to cause the arising of wisdom. Yā avijjā sā pahiyati. Whatever ignorance (avijjā) exists in the mind, it is extinguished by the wisdom of vipassanā. In Buddhism, these two factors are very important...Samatha is the basic knowledge. All Buddhists must pay attention to calmness called samatha. Vipassanā is higher dhamma meaning enlightened insight (ห่ม แห่ง change). [So, it is] called vipassanā.233

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

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

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

233 Ibid., p. 2.
234 Ibid., p. 18.
235 Ibid.
There are 6 factors of vipassanābhūmi: five aggregates (Pali: khandha), twelve sense spheres (Pali: āyatana), eighteen elements (Pali: dhātu), twenty two spiritual faculties (Pali: indriyas), four noble truths (Pali: ariyasacca) and dependent origination (Pali: paṭiccasamuppāda).236

Due to their supramundane eyes or the dhamma eyes, the dhamma bodies are able to see these six factors of vipassanā. This level is called superb-sight. The eyes of the mundane bodies, from the crude mnk to the refined arup, are unable to see these elements. The dhamma eyes are able to see them clearly in the original birth of dhātudhamma as mentioned in Chapter 2.237

Besides providing the basic elements for the beginner, this text uniquely gives a special technique for changing external-sight or vision into insight238. It is the technique for bringing the mind wandering outside inside the body.

**Technique of Meditation**

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

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236 Ibid. p. 3.

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


238 Changing external-sight or vision into insight (เปลี่ยนการเห็นภายนอกเข้าสู่ภายใน plian-kam-hem-phai-nok-khao-su-phai-nai).
Move the sign through the nasal cavity slowly until reaching the second base. Recite *parikammabāvanā* (mantra) *sammā arahāṁ* three times in order to fix the sign at the third base. Then, move the sign horizontally at the level of the medial angle of the eyes to the middle\(^{239}\) of the head. It needs to be accurate and not staggered. This is the third base. Recite *parikammabāvanā sammā arahāṁ* three times in order to fix the sign at the centre of the head. The trick is that\(^{240}\) we have to vertically rotate the eye balls up until they reach their limitations. It is similar to the eyes of one wriggling before death. [In other words] slowly close the eyes and vertically rotate up until they reach the roof of the eyes. Then, turn your sensation or seeing (ความเห็น kham hen) towards the back. Then, move it vertically down inside [the body]. While the eyeballs are rotating backwards, move the sign from the third base vertically down to the fourth base at the roof of the mouth, the point where the foods gets stuck when the person is choking. It needs to be accurate, not be staggered. Recite *parikammabāvanā sammā arahāṁ* three times in order to fix the sign at the fourth base. Then, vertically move the sign from the fourth base down to the fifth base at the centre of the throat above the Adam’s apple [throat aperture].\(^{241}\)

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

### Conclusion

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

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\(^{239}\) The middle or intersection (กลางกั๊ก klang kak).

\(^{240}\) Principle (ลัทธิวิธี latthi withi).

\(^{241}\) Ibid., p. 36.
1. The first two of the pre-chants aim to show the status of being a Buddhist by taking the refuge in the triple gem and paying homage to the triple gem.

2. The third chant aims to purify the body, speech and mind by requesting forgiveness from the triple gem for any past offenses.

3. The goal of two final chants is to achieve the ultimate goal of practice. The chants invite the triple gem and all kinds of virtues in order to obtain the accomplishment of nibbāna at this very moment.

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

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

<table>
<thead>
<tr>
<th>Levels</th>
<th>Level of stopping of the mind</th>
<th>Inner Visions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Samatha</td>
<td>Incomplete</td>
<td>Preliminary object (<em>parikamma-nimitta</em>)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Visualised image (<em>uggaha-nimitta</em>)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Conceptualized image (<em>patibhāga-nimitta</em>)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(The crude human body)</td>
</tr>
<tr>
<td>Samatha</td>
<td>Complete</td>
<td>The <em>pathamagga</em> sphere</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The crude and refined human bodies</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The crude and refined <em>dibba</em> bodies</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The crude and refined <em>rūpabrahma</em> bodies</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The crude and refined <em>arūpabrahma</em> bodies</td>
</tr>
<tr>
<td>Vipassanā</td>
<td>Complete</td>
<td>The crude and refined <em>dhammakāyas</em> in all levels</td>
</tr>
</tbody>
</table>

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

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

Before proceeding the study of the next pedagogical text of *Vd* in the following chapter, it should be noted here that the translation of *the Path and Result*, the source of the study in this chapter, is provided in the appendix V.
Chapter 4

MANUAL OF THE ABBOT

(คู่มือสมภาร Khumue Somphan)

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

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

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

Esoteric Doctrines
The Manual of the Abbot was specifically written for Thai abbots during the time of Sot Bhikkhu. Its contents suggest that the practitioners who can follow the text’s instructions
must have reached dhammakāya attainment. Without this, it is impossible to perform these following practices which are called ‘Methods for Seeing Dhammakāya’ 242

A: Steps 1-3

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

Step 1: The Short Path to Attainment of Dhammakāya [1]243

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

a. The meditator establishes the mind at the seventh base.244 When the mind stops correctly at that point, he/she will see the dmp245 of the human body. When the meditator sees this clearly and keeps the mind still at the centre of the sphere, and when the mind stops correctly, he/she will see a dibba body or celestial body (abbr. dbk.) appearing at the centre of the luminosity of that sphere.

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

243 Ibid. pp. 6-8.
244 The text calls this base ‘the birth centre of beings’ located at the centre of the body. It further explains that at that point the mind of the baby is always in contact with [the mother]; therefore, the baby does not need to breathe because it is in the right path of birth. If the mind stops imperfectly, it is not the right path of the Buddha and his arahant disciples. Ibid., p 6.
245 The term ‘the dhamma sphere making the body possible’ will be represented by the abbreviation; ‘dmp’ and the specific title of the bodies will be added as such ‘dmp of human’.
246 The CS, p.166, explains that the size of the dutiyamagga sphere, the tatiyamagga sphere and the catutthamagga sphere are two times, three times and four times bigger than the pathamamagga sphere of the human body respectively.
the centre of this full size expanded sphere. The meditator sees the rūpabrahma body (abbr. rup) appearing in its space cavity [3] at the centre.

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

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

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

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

Step 2: Seeing Six Spheres and Inner Bodies

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

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247 D2. pp. 9-11.
the samādhi, paññā, vimutti and vimuttiñāṇadassana spheres appear inside the sīla sphere. All six spheres (abbr. svp248) have the same size as the moon appears to have.

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

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

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

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

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248 This abbreviation refers to a set of the six spheres; dhamma, virtue (Pali: sīla), concentration (Pali: samādhi), wisdom (Pali: paññā), cessation and the knowledge of cessation (Pali: vimuttiñāṇadassana).
In this step, the meditator uses the eyes of the dhamma body obtained from the first step to see the groups of spheres inside each mundane body. Eventually, he sees the gtd again. This causes his mind to be more refined and causes the inner vision of the spheres and bodies to become clearer. The clear vision of the inner spheres and bodies are essential before the meditator performs the jhānasamāpatti practice in the following step. By the means of the jhānasamāpatti practice, the meditator is able to see the spheres of the four noble truths and the refined realms which will be discussed next.

**Step 3: Jhānasamāpatti of Seeing the Four Noble Truths**

The practices in this step are divided into three parts. The first is the jhānasamāpatti practice. The second is the seeing of the four noble truths. The final is the method for seeing nibbāna within the bodies.

**Jhānasamāpatti**

In *Vd*, the *jhānas* are the crystal flat discs [7] [See: Illustration 02 below]. They are developed from the expansion and transformation of the dhamma spheres of the mundane bodies. There are eight *jhānas* categorised into two levels. The first is *rūpajhāna* [8]. The second is *arūpajhāna* [9] [See: Illustration 03 below]. Besides the attainment of

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249 In exoteric tradition, ‘absorption (Pali: *jhāna*)’ refers chiefly to the four meditative Absorptions of the Fine-material Sphere (*rūpajhāna* or *rūpavacarajjhāna*; s. *avacara*). They are achieved through the attainment of Full Concentration, during which there is a complete, though temporary, suspension of fivefold sense-activity and the five hindrances (s. *nīvaraṇa*) (PDB: p. 70). [See more detail in PDB: pp. 70-2).

The word ‘*samāpatti*’ is translated as ‘attainments’ which is a name for the eight absorptions of the Fine-material and Immaterial spheres, and to which is occasionally added the ninth attainment which is the attainment of extinction (Pali: *niruddha-samāpatti*). PDB: p. 157.

In *Vd*, *jhānas* are the bases of dhammakāya. In other words, they are the ‘cushions’ of the dhammakāya. They consist of the four dhamma spheres or four absorptions at both the material and immaterial levels. The first four *jhānas* are called ‘*rūpajhāna*’. When they are used in practice, the process is referred to as ‘*rūpa-samāpatti*’. The second four *jhānas* are called ‘*arūpajhāna*’. When they are used in practice, the process is referred to as ‘*arūpasamāpatti*’.

dharmakāya, the practice of jhānas is very important for seeing the realms and attaining the nibbāna. The jhānas can be achieved according to the following practices.

**a. Four rūpajhānas (Material absorptions)**

Having finished the second step, the meditator continuously concentrates on the dmp of mnk at the centre of its body. The sphere will expand its size and transform its shape until it reaches the size of two wah in diameter and two ‘kuep’ thick. Its perimeter is now six wah. In other words, the dhamma sphere becomes a clear flat-disc [See: illustration 02 below].

The jhāna is as clear as a mirror. According to this, the first dhamma sphere becomes ‘pathamajhāna (first flat-disc jhāna)’ [11]. The dhamma body then sits upon it. The process is referred to as ‘entering jhāna’ [12]. Then, the eyes of the dhamma body are used to concentrate in the centre of the dmp of the dbk. The sphere then expands to the same size as the previous jhāna. This process is called ‘dutiya jhāna (second flat-disc jhāna)’ [13]. The dhammakāya is invited to enter into the dutiyajhāna by the means of the wish of the meditator. Then the first pathamajhāna will slowly disappear; while replacing of dutiyajhāna in the progress. When the dhammakāya sits on that jhāna, it is referred to as ‘entering dutiyajhāna’. Thereafter, the eyes of the dhammakāya are used to see the dmp at the centre of the rup. The sphere then expands to the same size as the previous jhāna. This is tatiyajhāna (third flat-disc jhāna) [14]. The dhammakāya is
invited to sit on that jhāna called ‘entering tatiyajhāna of dhammakāya’. Then the eyes of this dhammakāya sitting on the jhāna are used to see the dmp at the centre of the arup. It then expands to the same size as the previous jhāna. This is catutthajhāna (fourth flat-disc jhāna) [15]. The dhammakāya is invited to sit on the jhāna. The tatiyajhāna slowly disappears. The catutthajhāna replaces it. When the dhammakāya sits on this jhāna, it is called ‘entering catutthajhāna of dhammakāya’.

Illustration 03: A diagram of eight jhānasamāpatti

As mentioned above, this process is called ‘rūpajhāna-samāpatti’251 or ‘attainment of material absorptions’. Sometimes, it is called ‘rūpasamāpatti’. The meditator acquires these rūpajhānas, he/she then develops them as ‘arūpajhānas’ afterwards.

b. Four arūpajhānas (Immaterial absorptions)

251 Attainment of four flat-disc jhānas at the material (Pali rūpa) level (Pali: rūpajhānasamāpatti).
After finishing the *rūpa*jhāna practices, the meditator sets the mind of *dhammakāya* at the space cavity\textsuperscript{252} of *pathamajhāna*. *Ākāsānañcāyatanajhāna* \[16\]\textsuperscript{253} which is the same size as the *catutthajhāna* appears. The mind of the *dhammakāya* is rested into the ‘cognition’ sphere in the space cavity of *dutiyajhāna*. The *ākāsānañcāyatanajhāna* will slowly disappear. *Viññānañcāyatanajhāna* \[17\]\textsuperscript{254} which is clearer than the previous *jhāna*, appears. The *dhammakāya* sits on that *jhāna*. The mind of the *dhammakāya* stands still in the refined ‘cognition’ sphere\textsuperscript{255} inside the spacious cavity of *tatiyajhāna*. *Viññānañcāyatanajhāna* slowly disappears and *ākiñcaññāyatana* \[18\]\textsuperscript{256} appears. The *dhammakāya* sits on that *jhāna*. The mind of the *dhammakāya* is invited into the [sphere of] neither cognition or non-cognition\textsuperscript{257} in the space cavity of *catutthajhāna*. The *ākiñcaññāyatana* slowly disappears. *Nevasaññāsaññāyatana* \[19\]\textsuperscript{258} replaces it. The mind is now very refined. The *dhammakāya* sits on that *jhāna*. This process is called ‘entering from the first to the eighth *jhāna* by ‘forward order [20]’. The same performance on the reverse steps from the eighth *jhāna* to first *jhānas* is called ‘a reverse order [21]’.

\begin{figure}
\centering
\includegraphics[width=\textwidth]{Illustration_04.png}
\caption{The rise of *arūpakjhaṇa*}
\end{figure}

\textsuperscript{252} Space cavity (*mǽhā het wang*).
\textsuperscript{253} Absorption of Infinity of Space: in *Vd*, it is the flat-disc *jhāna* of the Infinity of Space.
\textsuperscript{254} Absorption of Infinity of Consciousness: in *Vd*, it is the flat-disc *jhāna* of the infinity of consciousness.
\textsuperscript{255} The refined ‘cognition’ sphere (*rañjilaion ru laáit*).
\textsuperscript{256} Absorption of Nothingness: in *Vd*, it is the flat-disc *jhāna* of nothingness.
\textsuperscript{257} The sphere of neither cognition or non-cognition (*rañjilaion mairukochai*).
\textsuperscript{258} Absorption of Neither Perception nor Non-Perception: in *Vd*, it is the flat-disc *jhāna* of Neither Perception nor Non-Perception.
After seeing all inner bodies and *jhānas*, according to the text, the spheres of the four noble truths have to be seen.

**Seeing the Four Noble Truths**

The spheres of the four noble truths are inside the *dmp* of *mnk* normally abiding at the sixth base of the body. When the spheres of the mind are unified, they float and stay at the seventh base. After *jhāna* practices in cooperation with the *dhamma* eyes of *dhammakāya*, the meditator performs the practice of seeing the spheres of *ariyasacca* (the noble truth). This practice begins with seeing a) the spheres of suffering; birth, age, illness and death. Thereafter, b) the spheres of the cause of suffering, c) the sphere of extinction of the cause of the suffering and d) the sphere of the path must be seen with the *dhammakāya* eyes.

**a. The spheres of suffering**

The spheres of suffering are the spheres of 1) birth, 2) age, 3) illness and 4) death. The text mentions characteristics of each sphere:

**1) The sphere of birth**

The birth sphere is white, clear and spherical. A small size is the same as the seed of the pipal tree; while, a bigger size is the same as the moon [See Illustration 05 below]. The birth sphere will be in contact with the *dmp* of *mnk* when the human being reaches the age of 14 years. It is the sphere of the foetal stage of the birth process of all humans. If this sphere does not make contact with the *dmp* of the *mnk*, humans are not able to take

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The four noble truths are known (in abbreviated form) as ‘suffering (Pali: *dukkha*), cause of suffering (Pali: *samudaya*), cessation of suffering (Pali: *niruddha*) and path leading to the cessation of suffering (Pali: *magga*). See PBD. P. 205.

260 This will allow humans to give birth to their child.

261 ‘Human’ here refers to the *dibba* body that comes to take birth.
birth. The dhamma body clearly sees the birth⁶² and the cause of birth.⁶³ Then, the ageing⁶⁴ process is seen.

Illustration 05: The spheres of birth, ageing, illness and death

2) The sphere of ageing [24]
Ageing is in the middle of the birth sphere. It is spherical and the same size as the moon or, in its smaller size, as the yolk of a hen’s egg. Its colour is jet black⁶⁵ but it is unclear [See: Illustration 05 above]. The ageing sphere is small, when the human is starting to age. The ageing sphere becomes bigger as the body of the human becomes older and older. This ageing sphere is the cause of the human body’s deterioration.

3) The sphere of illness [25]
When humans become older, they become ill because the illness sphere⁶⁶ is contained within the ageing sphere. It is spherical and the same size as the ageing sphere. Its colour

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⁶² The birth (กham koet, Pali: jāti).
⁶³ The cause of birth (เหตุให้เกิด het hai koet).
⁶⁴ Ageing (กham kae).
⁶⁵ Jet black (dam-pen-nin).
⁶⁶ The illness sphere (ดวงเจ็บ duang-chep).
is darker than the ageing sphere [See: Illustration 05 above]. When this illness sphere connects with the centre of the ageing sphere, the human body becomes ill.267

4) The sphere of death [26]

When the illness sphere connects repeatedly with the centre of the ageing sphere, the death sphere268 will be at the centre of the illness sphere. It is spherical, and has smaller and bigger sizes in the same way as the illness sphere. Its colour is clear jet black [See: Illustration 05 above].269 When this sphere connects with the centre of the illness sphere, it does so at the connecting points270 between the mnk and dbk. When the death sphere connects to the connecting points of the bodies, the mnk and dbk are disconnected. The mnk dies immediately.

When the supreme knowledge (Pali: ̄nāṇadassana) of the eyes of dhammakāya sees that birth, age, illness and death are impermanent, this knowledge is called ‘saccañāṇa (the knowledge of the truths as they are)’. When the eyes of dhammakāya see that birth, age, illness and death are the true forms of suffering; it is truly known as ‘kiccañāṇa (the knowledge of function with regard to each of the Four Noble Truths)’. When all sufferings have been considered and truly seen, it is called ‘katañāṇa (the knowledge of what has been done with regard to the Four Noble Truths)’.271 This stage is ‘a

267 It should be understood that the illness caused by this illness sphere is the natural illness that comes from ageing, for example, when certain human organs do not function effectively as they used to. When illness occurs earlier in life, its rise is the result of the demerit (Pali: pāpa) sphere which is the result of one’s past or present actions. This is called ‘pubbakamma’ (previous action).

268 The death sphere (หัวต่อ duang tai). When this sphere comes to make a connection with the illness sphere, the owner of the body often sees the good or bad stories he has created in this life. When one sees the good deeds that one has done the mind condition is clear. After death, the āyatana of happy realms such as heaven or the rūpa realms will pull his mind to be reborn in such a realm. Some may be reborn in the human realm; this depends on each individual action or kamma. On the other hand, if one sees the bad deeds one has committed, and fears those actions, one’s mind will be diluted with the sin and become black. After death, the unhappy āyatana will pull the mind to be reborn in the unhappy realms such as the hells or the lokanta hell.

269 Clear jet black (ใสดุจนิล sai dut nin).

270 The connecting points (หัวต่อ duang tai). Literally ‘hua’ means ‘head’ and ‘to’ means ‘to connect’.

271 See PBD. p.73.
consideration of the truth of suffering (Pali: *dukkhasacca*) in the three ſãnas’. After the meditator has clearly seen the spheres of suffering, the spheres of the cause of the suffering must be seen.

b. The Spheres of the Cause of Suffering [27]
The text explains that there are three ‘*samudaya*’ spheres at the centre of the *dmp* of *mnk*. The bigger size is the same as the moon and the smaller size is the same as the seed of the pipal tree. All spheres are the same size. They exist in three layers. The outer sphere has a dark black colour but the two other spheres inside are more refined and are darker [See: Illustration 06 below].

> Illustration 06: The spheres of *samudaya*

When the meditator sees with the *dhamma* eyes and the supreme knowledge (Pali: ſãnadassana) of the *dhammakāya*, he/she realises that the *samudaya* truly causes suffering. This is called ‘*saccañña*’. When the meditator knows this, he/she is persistent

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[27] The text mentions the short name of this sphere. Its full name is *dukkha samudaya* (Pali) meaning ‘the cause of suffering or the origin of suffering’.
in avoiding it because he/she has realised that this samudaya should be avoided. This is called ‘kiccañña’. When he/she completely avoids samudaya, this is called ‘katañña’. This is known as consideration of the samudaya with three ñānas. After this, the meditator further uses the eyes of dhammakāya to see the sphere of nirodha or the spheres for extinguishing the spheres of the cause of suffering.

c. The Sphere for Extinguishing the Spheres of the Cause of Suffering [28]

When there is a rise of samudaya, there is a method for extinguishing the cause of suffering (Pali: dukkha-nirodha). This is called ‘nirodha’. It is the clear sphere existing at the centre of the dmp of mnk. Its diameter is five wah. When the nirodha sphere arises, the samudaya sphere disappears, just as the sunlight completely eliminates the darkness [See: Illustration 07 below].

Illustration 07:
When the sphere of nirodha appears, the samudaya sphere gradually disappears.

When the meditator sees with the dhamma eyes and knowledge of dhammakāya, that the extinguishing of samudaya truly is nirodha, this is called ‘saccañña’. This nirodha
should be completely realised. This is called ‘kiccañāṇa’. When he/she knows all of this, it is known as complete realisation of nirodha. This is ‘katañāṇa’. It is referred to as consideration of nirodha by means of three ŋañas. Thereafter, the meditator develops his meditation to see the spheres of the path. They are the final element of the four noble truths.

d. The spheres of path (magga) [29]

After completely having realised nirodha, the magga sphere appears. The magga consists of sīla, samādhi and paññā spheres existing at the centre of the dmp of mnk [See: Illustration 08 below]. It is spherical, clear and very pure; its diameter is the same as the length of the lap of dhammakāya. When the meditator truly sees this with the eyes and superb knowledge of dhammakāya, he knows with certainty that this is ‘magga’. This is called ‘saccañāṇa’. When the magga is seen as real, it should be developed. This is called ‘kiccañāṇa’. When the meditator truly knows the magga with the eyes and knowledge of dhammakāya that he has developed, this is called ‘katañāṇa’. It is called ‘seeing magga’ and knowing it through three ŋañas.

273 Completely realisation (ทำให้แจ้ง tham hai chang).
274 The path (Pali: magga) is known exoterically as ‘the intention leading to the extinction of suffering or the practices leading to the extinction of suffering (Pali: dukkhanirodhagāminīpaṭipadā). It often refers to elements of the eightfold noble path such as right view, right speech and so on. It is called the middle path which is summarised into ‘virtue (Pali: sīla), meditation (Pali: samādhi) and wisdom (Pali: paññā). See PBD. p. 205. Esoterically, in Vd, these factors refer to the spheres of ‘virtue (Pali: sīla), meditation (Pali: samādhi) and wisdom (Pali: paññā).
The spheres of the four noble truths are the core teachings in *Vd*. The meditator should realize these important elements first. When the meditator is skillful in this practice, the methods for finding *nibbānas* within the bodies are introduced. These *nibbānas* are called ‘saupādisesa-nibbāna’.

**Method to find Nibbāna within the Bodies**

When the seeing of these *ariyasaccas* and the performing of the *samāpatti*\(^{275}\), have been carried out correctly, the *dhammakāya* will gravitate rapidly into the space cavity of the centre. Then, it transforms itself as a clear sphere. Its diameter is five *wah*. Soon after that, the sphere will return to being the *dhammakāya* again. The length of his lap and height is five *wah*. It has a lotus bud. This is the *satāpanna dhammakāya* (abbr. *std*).

The meditator invites it to enter the *jhāna* in order to truly see the noble truth of the *dbk* and the truth of *dukkha, samudaya, nirodha* and *magga* by means of the same process

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\(^{275}\) Literally, ‘performing the *samāpatti*’(*สัมผัสปัฏฏิ doen samabat*). Here it is the practice or the performing of the eight flat-disc *jhānas* as mentioned above.
employed in regard to the mnk. When this has been carried out correctly the std gravitates rapidly to the centre and becomes a clear sphere. Its diameter is ten wah. Soon after, it becomes the dhammakāya again; the length of its lap and height is ten wah. It has a lotus bud. This is the sakadāgāmi dhammakāya (abbr. skd).

It is invited to enter the jhāna and truly see the noble truths of the rup body according to dukkha, samudaya, nirodha and magga. When this has been done correctly, the skd will gravitate rapidly into the centre and become a clear sphere. Its diameter is fifteen wah. Soon after it becomes the dhammakāya again; the length of its lap and height is fifteen wah. This is the anāgāmi dhammakāya (abbr. angd).

The dhammakāya is invited to enter the jhāna and truly see the noble truth of the arup body in dukkha, samudaya, nirodha and magga. When this has been carried out correctly, the angd will gravitate rapidly to the centre and become a clear sphere. Its diameter is twenty wah. Soon after it becomes the dhammakāya again, its length of lap and its height is twenty wah. This becomes the arahant dhammakāya (abbr. ahtd).

Then, the meditator focuses on the dmp of the std in order to produce pathamajjhāna. He/she expands the dhamma sphere, causing the dhammakāya of skd to produce dutiyajjhāna. He/she then expands the dhamma sphere, making it possible for the dhammakāya of anāgāmi to produce tatiyajjhāna. Finally, he/she expands the dhamma sphere, making it possible for the dhammakāya of arahant to produce catutthajjhāna.

The cognition in the spacious cavity\(^{276}\) of pathamajjhāna will then become ākāsānañcāyatanajjhāna. The cognition in the spacious cavity\(^{277}\) of dutiyajjhāna becomes

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\(^{276}\) Spacious cavity (ว่าง wang).

\(^{277}\) Cognition in the spacious cavity or the cognition sphere inside the space cavity or hollow centre (รู้ในว่าง ru nai wang).
viññāṇañcāyatana. The refined cognition in the spacious cavity\(^{278}\) of tatiyajhāna becomes ākiñcaññāyatana. Neither cognition nor non-cognition\(^{279}\) in the spacious cavity of catutthajhāna becomes nevasaññāñāsaññāyatana.

Then the meditator enters these eight samāpattis in both forward and reverse orders seven times. His/her dhammakāya will gravitate rapidly down to enter the nibbāna\(^{280}\) of the mṅk. Then the meditator performs samāpatti [30] in the nibbāna of the mṅk seven times. The dhamma body will gravitate rapidly to the centre to enter the nibbāna of the dbk. Then the meditator performs the samāpatti in the nibbāna of the dbk seven times. The dhamma body will gravitate rapidly to the centre to enter the nibbāna of the rup body. Then the meditator performs the samāpatti in the nibbāna of the rup body seven times. The dhamma body will gravitate rapidly to the centre to enter the nibbāna of the arup body. Then the meditator performs the samāpatti in the nibbāna of the arup body seven times. The dhamma body will gravitate rapidly to the centre to enter the nibbāna\(^{281}\) of the dhamma body.

When the meditator wants to exit the nibbāna of the dhamma body, he/she has to perform the samāpatti again seven times. The dhammakāya will gravitate rapidly to the centre to exit from the nibbāna of dhammakāya to the nibbāna of the arup body. The samāpatti is conducted seven times again. It will gravitate rapidly to the centre to exit from the nibbāna of the arup body to the nibbāna of the rup body. The samāpatti is conducted

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278 The refined cognition in the spacious cavity (viññāṇañcāyatana ru thi laait nai hetwang).

279 Neither cognition nor non-cognition or the neither cognition nor non-cognition sphere inside the spacious cavity. (ākiñcaññāyatana mairukochai mairukochai).

280 The ‘nibbāna in the body’ refers to the realm or abode of the dhamma bodies inside the body. It is located at the centre of the dhamma sphere that makes each body possible. When this sphere is located at the seventh base, the refined mind is able to access the dhammakāya abode. However, this abode has only one dhammakāya, unlike the external nibbāna or the nirvana without any the substratum of life remaining (Pali: anupādisesanibbāna).

281 The nibbāna inside the bodies refers to the nibbāna inside the impurities or the impure bodies. It is called ‘the nirvana with the substratum of life remaining (Pali: saupādisesanibbāna).’ See PBD. p. 26, D2. p. 50.
seven times again. It will gravitate rapidly to the centre to exit the nibbāna of the rup body to the nibbāna of the dbk. The meditator should again conduct the samāpatti seven times. It will gravitate rapidly to the centre to exit from the nibbāna of the dbk to the nibbāna of the mnk.282

Summary
The above presentation shows that the practices of Vd in this text begin with the attainment of the gtd. When the meditator clearly sees all inner bodies, he/she then uses the dhamma eyes of dhammakāya to see jhānas in both material (Pali: rūpa) and immaterial (Pali: arūpa) levels. By the means of these practices, he/she then is able to see the spheres of the four noble truths and to perform the practice of attaining saupādisesanibbāna or the nibbāna with the substratum of life remaining. After the meditator is skillful in these practices, the text provides the further practices in the steps 4-6.

B: Steps 4-6
The practices presented in these steps emphasise the supernatural abilities of the dhammakāya such as seeing the different realms and past existences. They are performed as follows:

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282 The text also mentions that the size of the jhāna mentioned is 2 wah in diameter and 2 ‘kueps’ (คืบ literally, a palm span,) in width. Its perimeter is 6 wah. This is its natural size. When the meditator reaches the dhammakāya levels, he/she should recognise that the jhāna will expand accordingly with the expansion of the dhammakāya.
Step 4: Kasiṇa [31] practice of Seeing the different realms

The meditator performs the samāpatti in the dmp of mnk as mentioned above. The base of the dhamma sphere is the centre of kasiṇas. There are 10 kasiṇas in the whirl system; earth, water, fire, wind, green, yellow, red, white, light and space. The kasiṇas are the spheres. The meditator performs the samāpatti in these kasiṇas and merges them as one. This process begins with earth sphere as the base. The water sphere is in the earth sphere. The fire is in the water. The wind is in the fire. The green is in the wind. The yellow is in the green. The red is in the yellow. The white is in the red. The light is in the white. The space is in the light. They exist in layers. Then, the meditator performs the samāpatti inside the kasiṇa to see the human realm. Importantly, the meditator has to use his/her dhammakāya to perform the samāpatti in the kasiṇa.

In exoteric tradition, kasiṇa is the name for a purely external device for producing and developing concentration of mind and for attaining the four absorptions. It involves concentrating one’s full and undivided attention on one visible object as the ‘preparatory image’ (Pali: parikammanimitta) e.g. the coloured spot of a disc or a piece of earth etc. until one finally perceives, even with the eyes closed, a mental reflex, the acquired image (Pali: uggahanimitta). Now while continuing to direct one’s attention to this image, there may arise the spotless and immovable ‘counter image’ (Pali: paṭibhāga-nimitta), and together with that the ‘neighbourhood concentration’ (Pali: upacāra-samādhi) will have been reached. While still persevering in the concentration on the object, one will finally reach a state of mind where all sense-activity is suspended, where there is no more seeing and hearing, no more perception of bodily impression and feeling, i.e. the state of the first mantel absorption (See NBD. p. 80). In Vd, the kasisnas are a group of k.asina spheres internally existing in the dhamma sphere that makes the human body possible. They are used to practice until the vision of the meditator is able to see the different realms.

Ibid., pp. 22-4.
Thereafter, he/she performs the *samāpatti* inside the *dmpos* of the *asura* body [32], the *peta* [33] body, animals [34], hell beings [35], *lokan* beings [36], *dbk*, *rup*.

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285 Here it should be understood that the realm of animals is not limited to the human world only. It also refers to the hidden realms of the animals such as *nāga* (serpent deity) and so on.

286 Their realms is called ‘the Downward-path’ (*na-rokk;* Pali: *Niraya*), or the nether or infernal world, usually translated as ‘Hell’. See NBD. p.108.

There are eight levels of the hells. At the middle of each level, there is a major hell. Each major hell is surrounded by four smaller hells called ‘ussadaniraya’. Each *ussadaniraya* hell has twenty subordinate hells called ‘yamaloka’. The total number of hells in all levels is ‘456’. All hells are located underneath the Mount Sumeru at the centre of the ‘kama-phop’.

287 Their realm is called *lokanta* (Thai: *lok-an-narok*). The *lokanta* realm is located underneath the ‘phopsam’ and is three times its size. It is the lowest hell and is lower than the *avecī* hell. It is said that in the hells of the ‘phopsam’, the hell beings are tortured by extreme heat. But, in the *lokanta*, the beings are tortured by extreme cold.

288 The realm of heaven beings is called ‘sawan’ (อสวรรค์). There are six levels of the heavens of the sense sphere. 1) The first is called ‘Cātummahārājikā’ or the realm of the four kings. It is divided into four territories. The eastern territory is governed by King *Vadhataraṭha*, the king of the Khonthan [Thai] gods. The southern territory is governed by King *Virūhaka*, the king of the giant gods (demon, yak). The western territory is governed by King *Virūpaksa*, the king of the bird gods. The northern territory is governed by King *Vessuṇa*, the king of the serpent gods. 2) The second heaven is called ‘Tāvatiṃsā’ or the realm of the ‘thirty-three devas’. This heaven is governed by King *Sakka*. 3) The third heaven is called ‘Yāmā’ or the realm of the *Yāma* gods. It is governed by King *Suyāma*. 4) The fourth heaven is called ‘Tusitā’ or the
and arup. The bases of their dhamma spheres are the kasiṇa. Then, he/she performs the samāpatti in the kasiṇa to clearly inspect their realms.

It is very important to use the dhammakāya to perform the samāpatti to see, to know and to question the beings in each realm. Because the eyes of other cruder bodies are unable to see and know as precisely as the dhammakāya, only this the meditator using the dhammakāya is able to communicate with the beings in each realm.

This practice supports the meditator to see and to understand the causes of birth in different realms. In other words, it is called ‘cutūpapātañāṇa’ or the knowledge of the death and rebirth of beings. When the meditator is able to see this, the text provides the method for recollecting of his/her and other’s past existences. This practice facilitates recollection of past lives or ‘pubbenivāsānussatīnāṇa’.

**Step 5: Recollection of Past Existences [37]**

In this practice, the meditator performs the rūpa and arūpa inside the dmṇps of mnk, dbk, rup and arup. He/she then performs the samāpatti to see his own birth.

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289 Their realm is called Form planes (อรูปภพ, Pali: Rūpavacara-bhūmi). It consists of sixteen levels such as brahmapārisajjā; the realm of great brahmās’ attendants, brahmapurohitā; the realm of great brahmās’ minister and mahābrahmā; the realm of great brahmā See PBD. p. 271. This form realm is located at the middle of the phopsam.

290 Their realm is called Not-Form planes (อรูปภพ, Pali: Arūpavacara-bhūmi). It consists of four levels; 1) the realm of infinite space (Pali: ākāsānañcāyatana-bhūmi), 2) the realm of infinite consciousness (Pali: viññāṇañcāyatana-bhūmi), 3) the realm of nothingness (Pali: ākiñcañcāyatana-bhūmi) and 4) the realm of neither perception nor non-perception (Pali: nevasaññānāsaññāyatana-bhūmi). See PBD. p. 272. This realm is located at the top of the phopsam.

291 D2. pp. 24-5.
moment by keeping the mind still at the centre of his/her dmp. Then the meditator sees the existences\textsuperscript{294} from this present life back to the previous existences of yesterday and back to the moment he/she was born, back to when he/she was in the womb of the mother, when he/she was an embryo (Pali: kalalarūpa), before being in the mother’s womb, before he/she came to be in the body of the father, and back to previous lives. The text suggests that the meditator continues viewing the previous lives backwards like this until he/she sees the first life where he/she received ‘the first consciousness (Pali: pathamaviññāṇa)’\textsuperscript{295}. Then he/she sees this in reverse order from the past to the present life\textsuperscript{296}. Then, he/she will see all his/her next lives. This is called ‘pubbenivāsa añña or the reminiscence of past lives’, by means of which he sees his/her past existences. If he/she wishes to see the existences of the others, the meditator has to take their dmps to be the object of the samāpatti performance in order to investigate. This should be performed in the same way that he/she sees his past existences. This is called ‘the knowledge of the death and rebirth of beings (Pali: cutūpapātañña)’.

This is the practice used for gaining the recollection of past existences in Vd. It is only associated with the jhāna practice. The kasiṇa spheres are not used in the process. Besides using the kasiṇa spheres and the samāpatti practice for seeing the realms mentioned in the fourth step above, the text suggests that the meditator is able to use the samāpatti practice and also to see the different realms. The method belongs to the sixth step.

\textsuperscript{292} In other words, they are called ‘samāpatti’ or ‘rūpa and arūpasamāpatti’.

\textsuperscript{293} The meditator always uses his dhammakāya to perform the samāpatti. This means that the jhāna in Vd is different from the jhāna in Brahmanism.

\textsuperscript{294} Existences (ความเป็นอยู่ kham pen yu).

\textsuperscript{295} This could refer to the first life on earth after the burning of the great fire (ไฟบรรลัยกัลป์ fai-banlai-kan) or it may refer to the coming down to Earth of the Brahma being.

\textsuperscript{296} It is similar to when he sees from the present life to the previous lives.
Step 6: Rūpasamāpatti and Arūpasamāpatti of Seeing the Realms

The difference of the practices for seeing the realms in the fourth step and sixth step is that the fourth step is the practice used to see the realms inside the phopsam only. However, the step 6 is the practice to see the major realms: phopsam, loken and nipphan located inside the sub-realm.

a. Phopsam

The meditator performs the rūpasamāpatti or the first four jhānas in the dmp the phopsam possible. He/she uses its space cavity as the object of the arūpasamāpatti performance. He/she takes the base of its dmp located at the centre of the phopsam to be the object of the kasiṇa performance. Then he/she performs the samāpatti in the kasiṇa by using the dhammakāya in order to inspect inside and outside parts of the phopsam. After the meditator has seen this clearly, he/she then concentrates on seeing the loken hell.

b. Loken

The meditator performs rūpasamāpatti in the dmp of the loken realm. Then he/she takes its space cavity as the object of the arūpasamāpatti performance. He/she takes the base of the dmp as the object of the kasiṇa performance. The dhammakāya is invited to perform samāpatti in the kasiṇa to see the outside and the inside parts of the loken realm. This realm stands apart from the phopsam located underneath the avecī hell in the long distance. After seeing the worst realm in the sub-realm, the meditator keeps meditating to

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297 Ibid., pp. 25-7.
298 See the structure of the sub-realm in Chapter 2.
299 Three realms (ภพสาม phopsam, Pali: tibhava).
300 Base (ที่ตั้ง thitang). This may refer to the sphere of ‘that’ or dhātu sphere because it is the base of the dhamma sphere.
301 The demon, hungry ghost, animal, eight major hells, human, six heavens, sixteen rūpabrahma and four arūpabrahma realms - all together - are called ‘phopsam’.
302 The cause of emptiness (เหตุว่าง het wang).
see the best realm called ‘āyatananībbāna or nipphan’, in other words, it is called ‘saupādisesanībbāna’ or nibbāna without any substratum of life remaining.

c. Nipphan (Āyatananībbāna)
In this practice, the meditator takes the dmp of āyatananībbāna as the object of the rūpasamāpatti performance. The space cavity or hollow centre of this dhamma sphere is taken to perform the arūpasamāpatti. He/she focuses on the base of the dhamma and performs the kasiṇa practice. The dhammakāya is invited to perform the samāpatti inside the kasiṇa in order to clearly inspect the outside and inside part of the āyatananībbāna. Nibbāna is the āyatana or realm located above the phopsam from the nevasaññaṇāsaññāyatana realm in the far distance.

Summary
The practices in these steps are the continuous practices of the previous three steps. In the fourth step, there is one more additional important practice, which is called kasiṇa, used in the process for seeing the refined realms inside the phopsam. However, as indicated in the sixth step, it is not used to see the main three realms located inside the sub-realm. In this step, only the jhānasamāpatti practice plays an important role. The practices of these steps, in conclusion, introduces the practices for obtaining two of the three knowledge (teVījīā) which are 1) recollection of past lives (pubbenivāsanusaniñāṇa) and 2) the knowledge of the death and rebirth of beings (cutūpapātañāṇa). When the meditator becomes skillful in the above practices, the text explains the systems of the inner bodies from the crudest to the most refined body. This suggests that besides the system of the eighteen bodies, there are the other systems of the inner bodies from the crudest to most refined status.

303 The highest level of the not-form realms (Pali: arūpavacara-bhūmi).
C: Steps 7-9

These steps focus on the explanations of the systems of the more refined and the cruder bodies apart from the system of the eighteen bodies. The seventh step explains the method for seeing the bodies from the crudest to the most refined body. Due to the number of the bodies in all systems of the inner bodies being huge; the eighth step, therefore, provides the numerical system for counting of these bodies. The ninth step presents an expansion of the spheres of the mind of each body so that they are the same size as the spheres of the mind of the dhāmmakāya. This practice causes the minds of all bodies to become equally powerful and to work effectively.

Step 7: The Crudest Body to Most Refined Bodies

The meditator focuses on the dmp of dhāmmakāya. Within this sphere, there is the rest of its spv spheres. In the vimuttiñāṇadassana sphere, there is the refined mnk. By using the dhāmmakāya insight to look inside its dmp, one sees that this sphere contains the rest of its spv spheres. In the vimuttiñāṇadassana sphere, there is the refined dbk. Looking inside its dmp, the rest of its spv spheres will be seen. Thereafter, there is the refined rup. Then its spv spheres will be seen. In the vimuttiñāṇadassana sphere, there is the refined arup. Then its spv spheres will be seen again. In the vimuttiñāṇadassana sphere, there is the dhāmmakāya, which is refined. Then, its spv spheres will be seen. After this, the meditator can reach the more refined bodies through the same process. One continues to practice this process until the most refined body is encountered. Then, the process is conducted in reverse order. One sees the bodies in reverse order passing the crude mnk and reaching the biggest human body. All parts of this body are expanded accordingly. This is the crudest body.

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304 Ibid., pp. 27-8.
305 The most refined body (กายสุดละเอียด kai sut laaiat).
306 The current human body of the meditator.
307 The crudest body (กายสุดหยาบ kai suthyap).
Step 8: Method of Counting Asaṃkhaya (10\textsuperscript{140})\textsuperscript{308}

Due to the huge number of bodies, from the crudest status to most refined status, counting them is beyond present numerical systems. The text presents the traditional numeral system for counting from one to one asaṃkhaya\textsuperscript{309}

Step 9: Expanding the Minds\textsuperscript{310} of the Bodies from the Crudest to Most Refined\textsuperscript{311}

The seeing sphere of the human body abides in the centre of the human body. It is clear and spherical, the same size as the yolk of a hen’s egg. The meditator performs the samāpatti inside this sphere. He/she takes the base of the seeing sphere in the centre of the body as the object of the kasiṇa performance. He/she performs the samāpatti inside this kasiṇa\textsuperscript{312} until it is clear. The seeing sphere is expanded to be the same size as the seeing sphere of the dhamma body.

The memory sphere of the mnk exists in the centre of the seeing sphere. It is clear, pure and round, the same size as the white of the eyeball. The meditator takes it as the object of the samāpatti performance. Its base which is the space cavity at the centre of the seeing sphere is taken as the object of the kasiṇa performance. The meditator performs the samāpatti inside this kasiṇa until it is clear. The memory sphere of the human body is expanded to be the same size as the memory sphere of the dhamma body.

The thought sphere of the human body is in the space cavity of the memory sphere. It is round, clear and pure, the same size as the iris of the eye.\textsuperscript{313} The samāpatti is performed in this sphere. Its base which is the space cavity of the memory sphere is taken as the object of the kasiṇa performance. The samāpatti is performed in this kasiṇa until it is

\textsuperscript{308} D2. pp. 28-30.
\textsuperscript{309} Sanskrit: asaṃkhya is a Buddhist name for the number 10\textsuperscript{140}.
\textsuperscript{310} This refers to the seeing, memory, thought and cognition spheres.
\textsuperscript{311} Ibid., pp. 29-31.
\textsuperscript{312} The base of the seeing sphere.
\textsuperscript{313} The iris of the eye (ตาดําข้างนอก duangtdam khang nok).
clear. Thereafter, the memory sphere of the human body is expanded until it is the same size as the thought sphere of the dhamma body.

The cognition sphere of the human body is in the space cavity of the thought sphere. It is round, clear and pure, and the same size as the pupil of the eyes. The samāpatti is performed in this sphere. The base of the cognition sphere which is the space cavity of the thought sphere is taken as the object of the kasiṇa performance. The samāpatti is performed in this kasiṇa until it is clear. Then, the cognition sphere of the human body is expanded until it is the same size as the cognition sphere of the dhamma body.

As mentioned above, this is the method for performing in the seeing, memory, thought and cognition spheres of the mnk only. For the seeing, memory, thought and cognition spheres of the dbk, rup, arup and the dhammakāya in both their crude and refined states, the meditator performs the same process as that of the mnk.

Summary

These steps ground basic understanding of the systems of inner bodies. Although this text does not provide the many practices in regards to the systems of the inner bodies, these systems play a very important role in the advanced level of Vd [See: Chapter 5 and 6]. The method for counting the inner bodies indicates that the number of the inner bodies is huge. It is beyond mundane counting ability. However, it is possible for the supernatural ability of dhammakāyas. The expansion of the spheres of the mind is an exclusive practice in this text involving the bodies from the crudest to most refined status.

After these steps, in steps 10-13, the text provides various practices for gaining supernatural abilities such as seeing unseen conditions and hearing sound in a remote area. Moreover, it emphasises the practices for seeing the spheres of perfections at different levels. This allows the meditator to measure his/her perfections.

314 The pupil of the eyes (ตาดําข้างใน tadam khang nai).
D: Steps 10-13

The tenth step introduces the methods that give the āyatanas such as eyes, ears, nose and tongue supernatural ability. The eleventh step presents the method for measuring the spheres of 1) bun (merit) [38], 2) bap (demerit) [39] and 3) mai bun mai bap (neither merit nor demerit) [40]. The twelfth step provides methods for understanding the perfections (Pali: pāramī) or the intense merit in three different levels. Finally, the thirteenth step provides the practice for attaining nibbāna.

Step 10: Changing Āyatanas315 to be Celestial316

In this practice, the meditator uses both ‘eye crystals’ as an object of the samāpatti performance. The base of the eye crystal is taken to perform the kasiṇa. He/she performs the samāpatti in the kasiṇa. Then, he/she uses his/her human eyes to see diverse things, even if they are hidden or in a remote area. Now, he/she is able to see all conditions of human, dibba and the dhamma. This is called ‘celestial eyes’ in dhamma’.

The meditator then takes the ‘ear crystals’ as an object of the samāpatti practice. He/she uses the base of the ear crystals as an object of the kasiṇa. The performance of the samāpatti is performed in the kasiṇa. Then he/she uses his/her human ears to listen to all kinds of sound, even if they are hidden or in a remote area. According to his/her practice, he/she is able to hear all the sounds of the human, the dibba and the dhamma. This is called the ‘celestial ear’ in dhamma’.

The meditator uses ‘nose crystals’ as the object to perform the samāpatti. The bases of the nose crystals are taken to perform the kasiṇa. He/she performs the samāpatti in the kasiṇa. Then he/she is able to use his human nose to receive all kinds of smells, even if

315 The āyatanas refer to 1) eyes, 2) ear, 3) nose, 4) tongue, 5) body and 6) mind.
316 Ibid., pp. 32-3.
317 Celestial eyes (ตาทิพย์ ta-thip). This term refers to the supernatural eyes which can see all kinds of things in the human realm and the heaven realm.
they are hidden or too distant. He/she is also able to smell all the smells of humans, the dibba and the dhamma. This is called the ‘celestial nose [47] in dhamma’.

Then the meditator uses ‘tongue crystals [48]’ as the object of the samāpatti performance. The base of the tongue crystals is taken as the object of the kasiṇa performance. He/she performs the samāpatti inside the kasiṇa. Then he/she is able to use his/her human tongue to taste all kinds of flavours, whether they are hidden or revealed. He/she is also able to taste the flavours in the dibba realms. This is called ‘celestial tongue [49] in dhamma’.

Finally, he/she uses the ‘body crystal [50]’ as the object of the samāpatti performance. The base of the body crystal is used as the object to perform the kasiṇa. He/she performs the samāpatti inside this kasiṇa. He/she is then able to use his/her human body to touch the refined impressions (Pali: phassa) of the human, dibba and dhamma realms. This is called ‘celestial body [51] in dhamma’.

For those who have attained these supernatural abilities, the text then provides the method for measuring of 1) duang bun, 2) duang bap and 3) duang mai bun mai bap. The concepts of these three different kinds of spheres are introduced before the instruction of the practice of seeing the spheres.

**Step 11: Seeing the Spheres of Duang bun, Duang bap and Duang mai bun mai bap in All Bodies**

At the centre of the dmp of each body, there are three spheres. Firstly, the outer sphere has a grey colour which is the ‘middle dhamma [52]’ or ‘duang mai bun mai bap’. Within, at its centre, there is a deep black clear sphere. This is the ‘black dhamma [53]’ or ‘duang bap’. The third sphere within this sphere is a clear pure white sphere. This is the

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318 D2. pp. 33-5.
‘white dhamma [54]’ or ‘duang bun’. The sizes of these spheres are uncertain, depending on the karmic actions of each individual.

In regard to these spheres, each contains its that and tham. The outer appearance is the tham. The tham is in the space cavity of the that because it is more profound and refined. The meditator takes the that of ‘duang bun’ as the object of the kasiṇa practice and its dhamma as the object of the samāpatti performance. The meditator performs the samāpatti inside the kasiṇa to check the white dhamma. All should be observed until the meditator reaches the realm of kusalādhamma. He/she takes the that of the ‘duang bap’ as the object of the kasiṇa practice and its tham as the object of the samāpatti performance. He/she performs the samāpatti inside the kasiṇa to check the black dhamma (Pali: akusalādhamma). All should be observed until the meditator reaches the realm of kusalādhamma. The meditator takes the that of ‘duang mai bun mai bap’ to be the kasiṇa object and its dhamma to be the object of the samāpatti performance. The samāpatti is performed in the kasiṇa to check the middle dhamma (Pali: abayākatādhamma or abyākrit). All should be observed until the meditator reaches the realm of abayākatādhamma. Within the white, black and grey dhamma, each dhamma has nipphān, phopsam and lokan. The meditator has to check these carefully.

Illustration 10:
The structure of Duang bun (pūṇa sphere), Duang bap (pāpa sphere) and Duang mai bun mai bap (abayākrit sphere)
When the meditator has seen these three spheres, he/she then keeps meditating in order to see his/her intensely wholesome spheres in different levels. These spheres are called the spheres of perfections (Pali: pāramī). The method for seeing these spheres are explained in the next step.

**Step 12: Measuring of Perfections**

The *duang bun* is the result of giving (Pali: *dāna*). When humans give often, the *bun* (*puña*) will be combined as the sphere. The diameter of its complete size is about one hand span (*khuep*). Then it will distill itself as a perfection sphere (*duang barami* [55]). This is called ‘perfection of giving (Pali: *dānapāramī*’). Its size is one inch in diameter. When the perfection sphere of giving increases to the size of one hand span in diameter or the same size as the moon, it distills itself to be the higher perfection called the ‘superior perfection or *uppapāramī* [56] from giving’, one inch in diameter. When the amount of the superior perfection of giving increases, it will expand and reaches the size of one hand span in diameter or the same size as the moon. Then, it distills itself to be the highest perfection which is the ‘supreme perfection’ or ‘*paramattha-barami* (Pali: *paramatthapāramī*) [57]’ which is one inch in diameter.

The other kind of ‘*buns*’ can be accumulated from the practices of the precepts, avoiding sexual activity, gaining wisdom, persistence, patience, honesty, firm intention, kindness and equanimity. As their amounts increase, their size of the sphere expands by the same process as in the perfection sphere of giving. They distill themselves to become the

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319 The perfection here refers to 1) *dasapāramī* (ten perfections), 2) *dasapāpāramī* (ten superior perfections) and 3) *dasaparamatthapāramī* (ten supreme perfections). See D2. pp. 35-8.

320 Ten perfections: 1) giving (Pali: *dāna*), 2) precepts (Pali: *sīla*), 3) avoiding sexual activities (Pali: *nekkhamma*), 4) gaining wisdom (Pali: *paññā*), 5) persistence (Pali: *viriya*), 6) patience (Pali: *khanti*), 7) honesty firm (Pali: *sacca*), 8) intention (Pali: *adhitthāna*), 9) kindness (Pali: *mettā*), and 10) equanimity (Pali: *upekkhā*).
spheres of the perfection, the superior perfection and the supreme perfection respectively.
The amount of three perfections produces different fruitions.\textsuperscript{321}

These perfections exist in the centre of the \textit{dm}ps of all bodies. The perfection sphere of
giving contains its \textit{spv} spheres. The meditator takes these spheres to be the object of
\textit{samāpatti}. He/she takes the perfection sphere of giving as the object of the ten \textit{kasiṇas}.
The \textit{samāpatti} is performed inside the \textit{kasiṇas}. Then, he/she has to perform the same
process for the other perfection spheres\textsuperscript{322}. For the superior perfection and the supreme
perfection, the meditator performs the same process for all kinds of perfections and for all
bodies, from the crudest body to most refined body.

After the meditator learns the method for seeing the perfections which are the factors
supporting the \textit{nibbāna} attainment, the text introduces the practice for attaining \textit{nibbāna}.
This is the most important practice introduced in this text.

\textbf{Step 13: Seeing \textit{Nibbānas} [58]}\textsuperscript{323}

Firstly, the meditator focuses on the \textit{dm}ps of \textit{std}, \textit{skd}, \textit{angd} and \textit{ahtd} in order to produce
\textit{pathamajhāna}, \textit{dutiyajhāna}, \textit{tatiyajhāna} and \textit{catutthajhāna} respectively. Thereafter,
he/she focuses in their hollow spheres\textsuperscript{324} to produce the \textit{arūpajhānas}. He/she then
performs the eight \textit{jhānasamāpatti}s seven times; his/her mind will sink rapidly into
\textit{nibbāna} at the centre of \textit{mnk}. This is called ‘\textit{nipphan pen}’ of the human. When the

\textsuperscript{321} The text mentions that when these wholesome factors expand and extract themselves to become the
perfection, the superior perfection and the supreme perfection, with a size of one hand span in diameter, all
have the same size, for those who wish to attain \textit{nibbāna} by becoming noble disciples (Pali: \textit{ariyasavaka}).
The amount of these \textit{pāramī} is enough to become an ordinary noble disciple (Pali: \textit{pakatisāvaka}). One who
wishes to pursue the perfections to become one of the great eighty disciples (Pali: \textit{asītisāvaka}) or the best
disciples (Pali: \textit{aggasāvaka}) or the Buddha, they have to have bigger perfection spheres than those of the
ordinary noble disciples.

\textsuperscript{322} Pali: \textit{dānapāramī}, \textit{sīlapāramī}, \textit{nekkhamma pāramī}, \textit{paññāpāramī}, \textit{viriyapāramī}, \textit{khantipāramī},
\textit{saccapāramī}, \textit{adhitthānappāramī}, \textit{mettāpāramī} and \textit{upekkhāpāramī}. They all contain the \textit{spv} spheres within
themselves.

\textsuperscript{323} Ibid., pp. 39-40.

\textsuperscript{324} Hollow spheres (\textit{เหตุว่าง het wang}).
**Summary**

This part introduces the method for changing the abilities of āyatanas; eyes, ears, nose and tongue to be supernatural. The next step presents the method for measuring the spheres of 1) bun, 2) bap and 3) mi bun mi bap inside the dmp. The twelfth step provides the understanding of the perfections or the intense merits in three different levels: 1) ordinary, 2) superior and 3) supreme perfections. Finally, the thirteenth step provides the practice for attaining two kinds of nibbānas 1) saupādisesanibbāna (nipphan pen) and 2) anupādisesanibbāna (nipphan tai).

**Conclusion**

This chapter studies one of the most important texts of Vd called ‘The Manual of the Abbot’. This chapter has presented teachings relating to steps one to the thirteenth in ‘The Manual of the Abbot’.

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325 Entering nipphan pen and nipphan tai (เข้านิพพานเป็น นิพพานตาย khao nipphan pen kho nipphan tai).
In summary:

A: Step 1-3
Steps 1-2 present the methods for attaining the gtd. Step 3 presents the method for developing the dmps of the mundane bodies as the flat-disc jhānas. Thereafter, it presents 1) the method of the jhāna practice, 2) seeing the four noble truths and 3) attaining the saupādisesanibbāna within the bodies.

B: Steps 4-6
Step 4 presents the practice of seeing the realms by the means of jhānas and the inner kasiṇa spheres. Step 5 presents the practice of gaining the supernatural ability of recollection of one’s own past existences. It is called ‘pubbenivāsanusatiñāṇa’. This practice can be extended to seeing the past existences of others. This is called ‘cutūpapātañāṇa’. In order to eliminate the doubts about the realms, with the potentiality of the jhānas, step 6 provides the method for seeing the various refined realms such as heavens and hells.

C: Steps 7-9
Steps 7-8 introduce the method for seeing and calculating the inner bodies. In this practice, the meditator keeps seeing the bodies within the body. Step 9, it introduces by the means of the kasiṇa and the jhāna practice, the method for expanding the spheres of the mind: seeing, memory, thought and cognition of all bodies, to be equal as the spheres of the mind of the dhammakāya. This supports the minds of all bodies to be clear about the status of the dhammakāya.

D: Steps 10-13
Step 10 presents the practice for making the eyes, the ears, the nose, the tongue, the body and the mind supernatural. In other words, this practice makes them celestial. This practice is also supported by the potentiality of the jhāna and kasiṇa practice. Steps 11-12 present the practices for seeing the spheres of the perfections (Pali: pāramīs) at different
levels: normal (Pali: pāramī), superior (Pali: upapāramī) and supreme (Pali: paramatthapāramī). Finally, in Step 13, the jhāna practice is used in the practice for attaining the nibbānas: saupādisesanibbāna and anupādisesanibbāna.

One can conclude that the cores doctrines are 1) stopping the mind, 2) the attainment of the dhammakāya, 3) the jhāna practice and 4) the kasīna practice. These elements support the development of the supernatural abilities such as seeing the realms, recollection of past existences and attaining nibbāna. Although some details of these practices are not found in the mainstream texts; we can see that the results of the Vd practices are connected to those of the mainstream tradition in so far as they lead to the acquirement of the three knowledges (Pali: tevijjā): 1) the recollections of one own (Pali: pubbenivāsanusatiñāṇa), 2) the other’s past existences (Pali: cutūpapātañāṇa) and 3) the attainment of the nibbāna (Pali: āsavakhayañāṇa). Stopping the mind relates to the one-pointedness of the mind called ‘ekagatācitta’ in the Pali text which often appears before the meditator obtains the jhānas. However, the process for attaining dhammakāya through the inner bodies does not appear in the mainstream texts. According to Vd, this practice was lost at around 500 years after the passing away of the historical Buddha.
Chapter 5

EXTRAORDINARY PATH AND RESULT

(Volume One)

(วิชชามรรคผลพิสดาร Witcha Mak Phon Phitsadan)

Introduction

This fifth chapter presents the core doctrines found in the ninety-seven page pedagogical text called ‘Witcha Mak Phon Phitsadan; Lem Nueng (literally: the knowledge of extraordinary path and result, volume 1)’. This text is divided into three sections. The first section [pp. I-IX] comprises:

1) The introduction of Phra-phawana-kosonthera, the senior monk and the head of the meditation department
2) The short biography of Sot Bhikkhu, the re-discoverer of Vd
3) The method for paying homage to the triple gem

The second section, the core of the text, [pp. 1-84] covers the forty-six esoteric doctrines called ‘witcha-mak-phon’; while, the final section presents two elements as follows:

1) The dedication of merit
2) The list of donors as well as the names of the publisher.

Due to the vast amount of material, this chapter presents a summary of the second section only. However, a full translation is provided in an appendix VII. The chapter, therefore

326 The knowledge of the path and result or fruitions (วิชชามรรคผล witchamakphon).
327 Literally: the words for water pouring (บทกรวดน้ำ bot-krot-nam).
begins with a summary of the forty-six esoteric doctrines followed by a categorisation of doctrine well a conclusion.

**Esoteric Doctrines**

The forty-six doctrines are divided into five parts: A, B, C, D and E by me. The first four parts contain ten doctrines and six doctrines are provided in the final.

**A: Doctrines 1-10**

1. The first is the practice of ‘establishment of the crudest to most refined bodies [1]’.

   The meditator establishes the *pathamamagga* sphere (abbr., *pmg*) inside the *mnk* and all bodies arising afterwards until attaining all bodies of the crudest to most refined levels. The D3 advises:

   Set the *pathamamagga* in the *mnk* in order to make the *dbk*, which is the body of a deva, appear, then set *pmg* in the *dbk* to produce the *rup*. Set the *pmg* in the *rup* and the *arup* will appear. Set the *pmg* in the *arup* and the *dhamma* body will appear. Set the *pmg* in the *dhamma* body and the refined *dhamma* body will appear.  

   2. The second is the practice called ‘multiplication of the bodies [2]’. After finishing the first practice, establishment of the *pmg* sphere inside the primary five bodies: *mnk, dbk, rup, arup* and *dhammakāya*. In this practice, each body will generate the same type of body as its own. For example, having set establishes the *pmg* inside the *mnk*, the more refined *mnk* will appear. After reaching the most refined *mnk*, each of the other bodies will be performed in the same way.

   3. The third is the practice called ‘*son kai* [3]’. It is the method of inserting the refined bodies inside the crudest body. That is, the crudest body, the *mnk*, is taken as an outermost and the more refined bodies: *dbk, rup, arup* and the *dhamma* body are inserted

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329 Ibid.
one by one. Inserting the more refined bodies, beginning with the dhammakāya, within the cruder one causes all five bodies to be very clear.

4. The fourth practice is ‘sap kai’. It is the reverse performance of the former. The crudest body, the mnk is taken as the innermost one. The most refined body, dhammakāya is determined as the outermost. Respectively inserting the cruder bodies, beginning with the mnk, into the more refined body leads to a higher level of clarity and refinement of all bodies.

5. The fifth practice is the multiplication of third and fourth practices. It is a continuation of the three practices above by establishing the pmg sphere in the mnk which is inside the other four bodies. Establishing the pmg spheres inside each of the other bodies from the crudest to most refined bodies is accomplished afterwards. Thereafter, the third and fourth practices are performed continuously. These practices are called ‘sonsapthapthawi [5]’ causing all five bodies to be pure and clear without any flaws.

6. The sixth practice ‘the jhānasamāpatti practice’ [6] is different from the method mentioned in the D2. That is, in the D2, the first four jhānas emerge from the visualisation of the dmpps of the bodies in the mundane status. The other four jhānas are developed from the first set. As mentioned in D3, the jhānas arise according to the practitioner’s wish. These jhānas are taken in the sense of vehicles to go to the nipphan and heavens etc.

7. The seventh practice is the purification of dhātu [7] inside the bodies. Each of the five bodies can be divided into the six dhātus: earth, water, fire, wind, space and cognition. Each dhātu can be separated into a set of six such dhātus. This practice causes all dhātus to become pure and can be performed endlessly.

8. The eighth is the introduction of five khandha spheres (aggregates) [8]: corporeality group (Pali: rūpakhandha), feeling group (Pali: vedanākhandha), perception group (Pali:
saññākhandha), Mental-Formation (Pali: saṅkhārakhandha) and Consciousness group (Pali: viññānakhandha), located at the centre of the dmp of the mnk. The khandha spheres are spherical, clear and pure. The rūpakhandha is the biggest sphere and has the same size as a single seed of the Pipal or banyan tree, or as a drop of sesame oil left on the tip of a single yak hair after being shaken off by a man seven times. The other four spheres are clearer, smaller and exist inside rūpakhandha. Each of the five bodies possesses their own five khandhas in the same system and their sizes expand according to the size of each body.

9. The ninth is the explanation of the rise and extinction of the ‘five aggregates’ of each body [9]. The rise of the khandhas refers to the phenomenon when the five khandhas rise within the more refined bodies after their extinguishment within the cruder bodies. The same phenomenon occurs in bodies from the crudest to most refined status.

10. The tenth involves consideration of the three universal characteristics [10]: impermanence, suffering and not self in the first four bodies: mnk, dbk, rup and arup. From dhammakāya upwards, the bodies have permanence, happiness and self. In this practice, consideration of all types of bodies is included.

Summary
The first ten doctrines emphasise the practices involving bodies within bodies. The text introduces the setting of the crudest body to the most refined body at the beginning. Thereafter, the inserting, shuffling and multiplication of the bodies is explained. Having attained the inner bodies, the text suggests the consideration of the temporary

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330 For example:

If the mnk is eradicated, the five khandhas in the refined form [spheres] of the mnk will abide in the original birth of the dbk. The five khandhas of the dbk will then overlap within the five khandhas of the mnk. The mnk will be eradicated [die immediately]. The five khandhas of the mnk will be refined to the same level as the five khandhas of the dbk. See D3, p. 7.

331 This refers to the crude and refined bodies of all bodies.
characteristics: impermanence, suffering and not-self in the mundane bodies and the permanent characteristics: permanence, happiness and self in the supramundane bodies or dhammakāyas. In this text, jhānasamāpatti and the six dhātus play an important role in the purification of the bodies. The text also explains the five aggregates of the bodies as well as their rising and extinguishing at each level. Having introduced the practices of the bodies, it provides the explanations of the elements in the original birth of dhātudhamma such as the six sub-internal bases and the eighteen dhātus below.

B: Doctrines 11-20

11. The eleventh doctrine focuses on the explanations of the ‘six sub-internal bases [11]’ (Pali: ajjhakkāyatanas) existing throughout the body. The text explains generally their features and locations. For example, the eye bases are spherical, clear and the same size as the seed of a Pipal or banyan tree and located at the centre of the light in one’s eyes. The ear bases at the centre of the eardrums are spherical and have the same size as a single yak hair rolled into seven rounds. The clear nose bases have the same shape as the hoof of a deer or the wings of a gnat, located at the nasal septum on both sides. The tongue bases located throughout the tongue have a lotus petal shape. The bodily bases have a lotus shape located in all pores of the body. The mind is spherical and located at the centre of the physical heart. These elements are called ‘the sub-internal bases’ because their primary spheres are located in the original birth of dhātudhamma.

12. The twelfth is the explanation of collaboration between the spheres of the six primary internal bases (Pali: aijjhakkāyatana) and the spheres of the five aggregates when they

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332 It is also translated as ‘internal sense fields’: 1) eyes, 2) ears, 3) nose, 4) tongue, 5) body and 6) mind.
333 The light in one’s eyes (แววตา waeo ta).
334 The hoof of a deer (กีบกวาง kip kwang).
335 The wings of a gnat (ปีกลิ้น pik lin).
336 The nasal septum (ขื่อจมูก khue chahmuk).
337 The pores of the body (รูขุมขน ru khum khon).
338 The physical heart (เนื้อหัวใจ nuea hua chai).
are touched by the external sense fields [12] (Pali: bāhirāyatana): visible objects (Pali: rūpa), sound (Pali: sadda), odour (Pali: gandha), taste (Pali: rasa), touch (Pali: phoṭṭhabba) and mind object (Pali: dhamma) \(^\text{339}\). The six main internal spheres exist inside the spheres of five aggregates located at the centre of the original birth. They are connected with the sub-internal six bases mentioned above by the means of the white clear wires. \(^\text{340}\)

13. The thirteenth is the introduction of the eighteen elements (dhātu) [13] \(^\text{341}\) existing in the deeper layers, [12\textsuperscript{th} to 29\textsuperscript{th}] below the main six internal sense spheres above. Cakkhudhātu (eye element) is the seeing element \(^\text{342}\) and is white, clear and spherical. It is used to see images. When the vision dhātu (Pali: rūpadhātu) \(^\text{343}\) comes into touch with

\(^{339}\) PBD. p. 203.

\(^{340}\) The D3 says that;

\begin{quote}
What causes sight (seeing)? There is one type of wire, white, clear, clean and pure, connected from the centre of the five khandhas to the centre of the light of the eyes (waeo ta, แววตา) on both sides. These are called ‘the nerve of the eyes (Pali: cakkhupasāda)’. When the internal and external āyatanas are touched, there is a white, clear, clean and pure dot (เมล็ด) running through the wire to connect with the centre of the the nerve of the eyes (Pali: cakkhupasāda). It opens the door to receive the images and bring them down to the five khandhas in the original birth of the dhātudhamma. It is then the duty of the five khandhas to work with the transported images.

The other āyatanas: ears, nose, tongue, body and mind, also have the wires connected in a similar way from the centre of the five khandhas to their bases (Pali: āyatanas). See D3, p. 11.
\end{quote}


\(^{342}\) The seeing element (ขานเห็น that-hen).

\(^{343}\) Vision dhātu (รูป that-HEN).
cakkhupasāda⁴⁴⁴, viññānadhātu (cognition element) is sent through the wire to take any image from the door which is cakkhupasāda. Then, it comes back through the wire down to the centre of the five khandhas at the original birth of dhātudhamma. Then, the five khandhas do their work with the image. The other fifteen elements work in the same way as that of cakkudhātu.

14. The fourteenth is the practice of seeing the twenty two faculties (indriyas) [14] which exist in the deeper layers below the layers of the eighteen dhātus. They exist in the respective layers according to the order of indriyas, from the 30th to the 51st layers.⁴⁴⁵

15. The fifteenth has the greatest content and explains the concepts of the refined spheres of the four noble truths [15]:⁴⁴⁶ a) the truth of suffering (Pali: dukkhasacca), b) The truth of the cause of suffering (Pali: samudaya), c) the truth of extinguishing the cause of suffering (Pali: nirodhasacca) and d) the truth of the path (Pali: maggasacca). Dukkha is the result, samudaya is the cause, nirodha is the result, magga is the cause. The content of this doctrine can be shortly summarised that:

a) The dukkha spheres⁴⁴⁷ are spherical, black, unclear and impure. Within these spheres of suffering are four inner spheres of the mind of the mnk. That is, the first is seeing, the second is the memory, the third is thought and the fourth is cognition. After expanding to their crude state; they become the body, the heart, the mind and the cognition of the human [See: Illustration 01 below]. The dukkha spheres abide inside aññātāvindriya (Perfect-knower faculty), which is the indriya of the arahattaphala person ⁴⁴⁸, at the

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⁴⁴⁴ The nerve of the eyes (ประสาทตา prasatta). It is white, round, clean, clear and pure and which lies at the centre of the five khandhas at the original birth of dhātudhamma.

⁴⁴⁵ D3., pp. 13-5.

⁴⁴⁶ Ibid., pp. 15-25.

⁴⁴⁷ The document ‘B’ explains that there are four suffering spheres; birth, ageing, illness and death [See Chapter IV].

⁴⁴⁸ This is why the mnk of the Buddha and the arahatta persons still suffers from ageing, illness and death.
centre of the five khandhas inside the original birth of dhātudhamma. The dukkhasacca or the true suffering sphere contains four spheres; suffering of birth (Pali: jātidukkha), suffering of age (Pali: jarādukkha), suffering of illness (Pali: bayādhi dukkha) and suffering of death (Pali: maranadukkha). Two of them are categorised into two spheres of physical sufferings. Jātidukkha and jarādukkha are called ‘bodily sufferings (Pali: kāyikadukkha)’ because they cause the sufferings of the body. The two mental sufferings are bayādhi dukkha and maranadukkha. They are called ‘mental sufferings (Pali: cetasikadukkha)’ because they cause the suffering of the mind.\(^{349}\)

\[\text{Illustration 01:} \]

The structure of the dukkha sphere

b) The cause-of-suffering spheres (Pali: Samudaya)\(^{350}\) have a spherical shape and are black, unclear and impure. Inside these black spheres of samudaya, there are four layers. The first layer is seeing, the second is the memory, the third is thought and the fourth is cognition. When they are expanded to their crude state; they become the body, the heart,

\[^{349}\text{For further information. See D3 pp. 18-23.}\]

\[^{350}\text{D2 mentions that there are three ‘samudaya’ spheres at the centre of the dmp of the mnk. The bigger size is the same as the moon and the smaller size is the same as the seed of the pipal tree. All spheres are the same size. They exist within each other in respective layers. The outer sphere has a dark black colour but the two other spheres inside are more refined and have an even darker colour. See Chapter 4.}\]
the mind and the cognition of the *dbk* [See: Illustration 02 below]. The *samudaya* spheres exist as the inner layers of the *dukkha* spheres.  

The *samudaya* structure is composed of four spherical layers, starting from the outermost layer and moving inward. The outermost layer is the *rup* (See: Illustration 03 below), and the innermost layer is the *nirodha* sphere (See: Illustration 02 below). The *nirodha* sphere is the result of *magga* (path). It has a spherical shape and is clean, clear and pure. In the sphere of *samudaya*, there are four spheres. The first layer is seeing, the second is the memory, the third is thought and the fourth is cognition. When they are expanded to their crude state, they are the body, heart, mind and cognition of the *rup* [See: Illustration 03 below].

The *dukkha* and *samudaya* spheres exist in all four bodies. The *dukkha* sphere of the crude part is in the *mnk*; while, the refined part is in the *dbk*. The crude part of *samudaya* is in the *rup*; while, the refined part is in the *arup*. Due to this, all four bodies are in the spheres of impermanence, suffering and not-self. This is called ‘The worldly bodies (Pali: *lokīyakāya*).

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351 For further information. See D3 pp. 18-23.
352 D2 says that it is the clear sphere existing at the centre of the *dmp* of the *mnk*. Its diameter is five wah. See Chapter 4.
353 For further information, see D3 pp. 18-19.
354 The text considers these bodies in relation to the three characteristics: *mnk*, *dbk*, *rup* and *arup*. These four bodies are in the sphere of impermanence, suffering and not-self because they are ‘*lokīyakāya*’ (the worldly bodies). They are in impurity, in circulation in the world, and they cannot cross the world. So, they are in the existence of impermanence, suffering and not-self. D3 p. 19.
lokiyakāya). They are worldly or mundane are not the supramundane bodies (Pali: lokutarakāya) because they do not transcend their worldly status.

Illustration 03:
The structure of the nirodha sphere

d) The spheres of maggas are the path to extinguish sufferings. They have a round shape but are clearer and purer than the nirodha sphere. In the round, clear, bright spheres of magga, there are four layers of spheres. That is, the first layer is seeing, the second is the memory, the third is thought and the fourth is cognition. When they expand to their crude state, they become the body, the heart, the mind and cognition layer of the body of dhammakāya [See: Illustration 04 below].

355 For further information, see D3 pp. 22-23.

356 Document ‘B’ mentions that the magga consists of the sīla, samādhi and paññā spheres which exist at the centre of the ānāpānā of the mnk. They are spherical, clear and very pure; they are the same size as the length of the lap of the dhammakāya.

357 For dhamma bodies and the more refined dhamma bodies, all bodies are supramundane (lokutara) bodies, they have already crossed the world. They have no impurities. They are pure, clean and clear bodies without any impurities (kilesa). They are in the existence of permanence, happiness and self. They have truly gone beyond the world. D3 pp. 19.
The magga spheres abide inside the nirodha sphere at the centre of the five khandhas at the original birth of dhātudhamma. The body is buddharatana; the heart is the dhammaratana, and the mind is sangharatana and the cognition (Pali: viññāna) of ṇānaratana.

The text mentions that all five bodies exist in the respective layers according to the pattern of the four noble truths. The dukkha is the mnk as it is the outermost layer. The crude status of samudaya is the dbk; it is the first inner layer. The refined status of samudaya is the rup; it exists as the inner layer of the dbk. When the refined part of samudaya existing in the arup is extinguished, it becomes the body of nirodha. The magga is the body of the dhammakāya; it exists in the arup. All five bodies originally abide at the centre of the five khandhas at the original birth of dhātudhamma. Inside, they exist as layers according to the order of the ariyasaccas.

The four noble truths involve twelffold intuitive insight sometimes called ‘the thrice-revolve knowledge (Pali: parivaṭi) and twelve conditions (Pali: ākāra)’ or ‘knowing and seeing under twelve modes’. That is, each element of the four noble truths involves the thrice-revolve knowledge similarly. So, the total number of the thrice-revolve knowledge

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358 Knowledge of the Truths as they are (Pali: saccañāna), kiccañāna is knowledge of the functions with regard to the respective four noble truths) and katañāna is knowledge of what has been done with regard to the respective four noble truths.
knowledge in the four noble truths is the twelve. This is called ‘the circulation of the parivaṭi of the four noble truths in the three truths (Pali: saccas)’. The text summarises the concept of the four noble truths that:

In regard to the truth of suffering or dukkhasacca, the mnk is the result; samudayasacca, the dbk is the cause. In regard to the true cause of suffering or samudayasacca, the dbk is the result; nirodhasacca or the rup is the cause. In regard to the extinction of the cause of suffering or nirodhasacca, the arup is the result; maggasacca or the dhamma body is the cause. In regard to the true path of extinction of the cause of suffering or maggasacca, the dhamma body is the result; the refined dhamma body is the cause.

In this practice, one must first remove the bodies that are the cause in order to extinguish the bodies that are the result. That is, after removing the refined dhamma body; the crude dhamma body will extinguish accordingly. After removing the crude dhammakāya; the refined pathamaviññāna (abbr. rup) which is the result will extinguish. After removing the refined pathamaviññāna (abbr, arup), which is the cause of the crude pathamaviññāna; the crude pathamaviññāna, which is the result, will extinguish. After removing the crude pathamaviññāna, which is the cause of the dbk, the dbk which is the result will extinguish. After removing the dbk, which is the cause of the mnk; the mnk which is the result will extinguish accordingly.

16. The sixteenth explains the importance of the four spheres of the mind; seeing, memory, thought and cognition. The D3 explains that they are necessary present in every movement of the mind [16]. Each citta sphere involves seeing, memory, thought and cognition. Within other types of spheres, the seeing, memory, thought and cognition are involved in the same way as in the citta sphere. For example, each sphere of the five khandhas, the six internal and external āyatanas, the eighteen dhātus, twenty two indriyas, four ariyasaccas of all five bodies and the bodies from the crudest to the most refined body of the five bodies, has seeing, memory, thought and cognition involved within it. These four elements are present in all conditions and they exist even within the

359 D3 p. 24-5.
smallest moment of the mind. Importantly, these four factors are essential for enlightenment. The mind can be crude, refined or able to perform the practice from the crudest to the most refined status because of these spheres of mind.

17. The seventeenth is the explanation of the original birth of dhātudhamma (kam noet thatham doem).\(^\text{360}\) The text notes that the original birth of dhātudhamma and the five khandhas are dissimilar. Metaphorically, the original birth of dhātudhamma is the original seed [17] causing the arising of the five khandhas. It is similar to the seed of the Pipal and the Banyan tree which is able to form the big Pipal or Bayan three.\(^\text{361}\) In the way that the Pipal and Banyan tree grow up from the original seed, so does the original birth of dhātudhamma causes the growth of the five khandhas in that way.

18. The eighteenth is the method for entering nipphan pen inside the mnk. The meditator uses the dhamma body to perform jhānasamāpatti seven times. The dhammakāya will sink into the centre. It then becomes a clear sphere. It has a spherical shape, white, clear, clean and pure as a dew diamond. The centre of dhammakāya is connected with the attainment of the absorption of neither perception nor non-perception (Pali: nevasaṅgāsaṅgāyatanasamāpatti). Suddenly, the centre\(^\text{362}\) of nipphan pen within the original birth of dhātudhamma at the centre of the mnk will pull the centre of dhammakāya inside. When the suns of the dhammakāya and nipphan pen are completely coincident, the dhammakāya appears immediately. The nipphan pen has its crudest and most refined status. Within this nipphan in the middle is its centre. This is the gate that

\(^{360}\)Ibid., pp. 27-9.

\(^{361}\)The document says that it is similar to the seed of the Pipal and the Banyan tree that is able to form the trunk. The lower part becomes the roots in the earth to get the air and the six dhātus (elements) to feed the trunk. For the upper part is separated to be the trunk and the branches in order to receive the air in the upper level. They take the six elements (dhātus) to feed the trunk also.

\(^{362}\)It has the round shape, white, clear, pure as same as dew diamond.
dhammakāya uses to enter the nipphans. Inside deeper nipphans, the dhammakāyas that exit inside are more refined, purer and calmer than dhammakāyas which exist in outer nipphans. Also the space of the inner nipphan is more refined and brighter. The text says that the meditator keeps performing the jhānasamāpatti in order to attain more refined nipphan pens.

19. The nineteenth is the method for entering nipphan pen of the mnk. The ‘human body’ refers to the physical body, not the refined mnk. It is the method that the Buddhas in the inner layers of the cosmic realms use to enter the nipphan. This method is similar to the method for entering nipphans of dhammakāya above. The difference is that it takes the mnk to enter the nipphan. Originally, the mnk is extremely powerful. It cannot be broken or destroyed [18]. This is similar to the mnk of the Buddhas in the ancient time. They attained nibbāna with their mnk. When their human bodies become older their human bodies become purer. Inside nibbāna, their human bodies are pure as a diamond. At the later time, ‘Phayamans [19] prevent humans from attaining nibbāna with the mnk due to its power. The Buddhas in later times have to remove their mnk before entering nibbāna. Consequently, their bodies are not as powerful as the Buddhas who attained nibbāna with the solid mnk at an earlier time.

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363 It is similar to inside the centres of all bodies where the original births of dhātudhamma that are used for the fertilisation of the mind are found.

364 Ibid., pp. 32-4.

365 In exoteric tradition, the māra, the tempter or destroyer is categorised into five groups.

2) The Māra of the aggregates (Pali: khandha-māra).
3) The Māra of Karma-formation (Pali: abhisankhāra-māra)
4) The Māra as son of the gods (Pali: devaputta-māra)

In Vd, the māra refers to the black beings who reside in the black super-cosmic realm (See Chapter 2). They are the senders of five māra mentioned above. Metaphorically, they are the one who uses the arrow which is the ignorance (Pali: kilesa) to hit the human beings of the white lineage.
20: The twentieth is the method for attaining nipphan tai. Nipphan tai is nibbāna where a countless number of dhammakāyas of all arahantakhinasops\textsuperscript{366} including the Buddhas, Patchaka-Buddhas (Pali: paccekabuddha) and arahant disciples reside after their passing away in the three realms. It is different from the nibbāna in the body which is called ‘nipphan pen’. This nibbāna is the residential place of arahants located higher than the three realms. It is the nipphan after death of the arahants, it is therefore called ‘nipphan tai’.

Summary
This group of the doctrine first introduces the elements of the vipassanā (insight meditation) such as twelve āyatanas, eighteen dhātuś and the four noble truths. It then emphasises the importance of the spheres of the mind which are involved in every movement of the mind. In the seventeenth doctrine, the original birth and the five khandhas are differentiated. Importantly, the final three doctrines explain the methods for entering nibbānas inside and outside of the body with the mnk as well as dhammakāya. The following doctrines are also provided: the method for listening to the sermon of the Buddhas in nibbāna, the three noble practices such as recalling past existences and removing the impurities.

C: Doctrines 21-30
21. The twenty-first is the method for listening to the sermon of the Buddha in the nipphan tai.\textsuperscript{367} The kai-manut-phiset (the special human body [20])\textsuperscript{368} is used to perform

\textsuperscript{366} Enlightened one (อรหันตขีณาสพ arahantakhinasop).
\textsuperscript{367} Ibid., pp. 36-7.
\textsuperscript{368} the special mnk, the D3 explains the method to obtain the special mnk in the 19\textsuperscript{th} doctrine that 1) Firstly, the meditator has to establish pathamamagga sphere and contemplates on it until the dbk, the crude pathamaviññāṇa body, the refined pathamaviññāṇa body, the dhamma body and the more and more refined dhamma bodies are arisen. He/she concentrates until he attains all bodies of the crudest and most refined status. 2) He/she then reduces the size of all bodies of the crudest and most refined status into the mnk. The human now is clarified or purified by performing the jhānasamāpatti seven times. The mnk is therefore called ‘special human body’.
jhānasamāpatti for entering niphan pen and niphan tai and then to enter niphan tai to see the field of dhammakāyas of Buddhas and their enlightened disciples inside the nibbāna. One must make a wish to see the real Buddha of the white super cosmic realm of dhātudhamma. After having met such a Buddha, the meditator requests him to give a sermon. In this practice, the meditator has to use the special mnk to perform some esoteric practices: raboet, ai [21], kaet [22], krotkin [23] and lalai [24]\(^\text{369}\) to test the reality of the Buddha he/she has met.

22. The twenty-second is the doctrine of the dependent origination (Pali: paṭiccasamuppādadhamma).\(^\text{370}\) It refers to the dhammas which are dependent on one another as are the links in a chain. They are the continuous factors\(^\text{371}\) (paccaya) without disconnection. Thus it is called ‘paṭiccasamuppāda’. They arise in dependence on each other. In order to extinguish these dhammas, the meditator must extinguish the primary factor which is ‘avijjā’ first. He/she then is able in turn to eradicate all factors up to the final factor, which is jāti (birth).

23. The twenty-third is the practice for recollecting the past existences of oneself and others.\(^\text{372}\) This practice increases disenchantment with birth and causes non-attachment to forms. The text says:

\(^{369}\) Bombing (ระเบิด raboet), stream (ไอ ai), 3) gas (แก๊ส kaet), be eaten by acid (กรดกิน krotkin) and melted (ละลาย lalai). Note: This is the literal translation only. The details of these esoteric practices are not explained in the texts. Based on context, these esoteric practices refer to the actions of destruction of the māra of the black lineage.

\(^{370}\) Ibid., pp. 37-9.


\(^{372}\) Ibid., pp. 39-41.
The practice (of recollecting) for past existences of oneself and other's causes regret that we have been circulating endlessly through death and birth in the three realms. We have been to the hells, we have been to the heavens, and we were happy, we were suffering and we were changed in various conditions. This is a great regret. We abandon wealth, child and wife. We have been circulating[ in the circle of existence] according to the deceit and the desire as in a dream. This cannot be taken as permanent. It occurs in the same way to us as it does to other beings. It happens to all rūpanāmas (corporeality and mentality) alike.

Then, the meditator uses the ten knowledge of insight to repeatedly consider these conditions in ones own body and also in that of the others, in forward and reverse order until regret arises. His/her mind will be disenchanted and tired of forms (Pali: samkhārārūpanāma). This is called ‘knowledge of equanimity regarding all formations (Pali: samkhārupekkhānāṇa)’. The result of this knowledge is the desire to eradicate ignorance and impurities. His/her mind then will seek knowledge of the destruction of mental intoxication (Pali: āsavakhayañāṇa) which completely eliminates ignorance.

24. The twenty-fourth is the measurement of impurities (āsavas) in the mind. In this text, the testing of the mind with the desire on three kinds of craving: the five sensual pleasures (Pali: pañcakāmaguṇas), the craving for existence (Pali: bhavaṭaṇhā) and

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373 Rūpamanas here refer to all kinds of beings.
374 Ibid., p. 40-1.
375 Ten insight knowledge (Pali: dasavipassanānāṇa). They are:

1) Knowledge of contemplation on rise and fall (Pali: udayabhayañāṇa).
2) Knowledge of contemplation on dissolution (Pali: Bhangañāṇa).
3) Knowledge of the appearance as terror (Pali: bhayañāṇa).
4) Knowledge of contemplation on disadvantages (Pali: ādīnavañāṇa).
5) Knowledge of contemplation on dispassion (Pali: nibbidāñāṇa).
6) Knowledge of the desire for deliverance (Pali: muñcitukamyatāñāṇa).
7) Knowledge of reflective contemplation (Pali: paṭisaṅkhāñāṇa).
8) Knowledge of equanimity regarding all formations (Pali: samkhārupekkhānāṇa).
9) Conformity-knowledge; adaptation-knowledge (Pali: anulomānāṇa).
376 Pañcakāmaguṇas are: form, visual object (Pali: rūpa), sound (Pali: sadda), smell (Pali: ganda), taste (Pali: rasa) and touch (Pali: phoṭṭhabba).
the craving for non-existence\textsuperscript{377} is presented. If the mind of the meditator still has all kinds of cravings, his mind is impure. If these cravings cease, his mind is pure.

25. The twenty-fifth is the doctrine of impurity (Pali: āsavas).\textsuperscript{378} The three āsavas or impurities are: The canker of the beings causes the desire of sense (Pali: kāmasava), the canker of the beings causes the desire of becoming (Pali: bhavāsava) and the canker of the beings causes ignorance (Pali: avijjāsava). They have an insipid flavour \textsuperscript{[26]} and exist in seeing, memory, thought and cognition. Since they still have taste, they are not completely tasteless. Whenever one is able to release āsava from seeing, memory, thought and cognition; one's body becomes the body of ‘the knowledge of the destruction of mental intoxication (Pali: āsavakkhayañāṇa)’ which it is tasteless, without the taste of impurities.

26. The twenty-sixth is the introduction of the spheres of anusayas (the latent tendencies). Avijjānusaya is spherical and the same size as a pepper seed. It is unclear black in colour and encloses the viññāṇa sphere. Kāmarāgānusaya is spherical and the same size as the iris of the eyes, unclear and white in colour. It encloses the thought sphere. Paṭighānusaya is spherical, the same size as the white of the eyes, unclear and black in colour. It covers the seeing sphere and the memory sphere as their outer layer \textsuperscript{[See: Illustration 05 below].}

\textsuperscript{377} Craving for non-existence.
\textsuperscript{378} Ibid., pp. 42-4.
27. The twenty-seventh is the explanation of the rising place of the spheres of the mind and the three *anusayas* (the latent tendencies). These are arranged in nine layers. The first layer is the cognition sphere. It is the origin of other spheres. The cognitions of all types of bodies arise similarly from their original births. The cognition in the original birth of *dhātudhamma* of the body in the more refined status is purer and clearer than the cognition of the bodies in the cruder status. This is the criteria for the refinement of the cognition of bodies from the crudest to the most refined status.

28. The twenty-eighth is the method for removing *anusayas* from the crudest to the most refined body. The spheres of *anusayas* wrap the spheres of the mind in the respective layers mentioned above. When the meditator inserts each sphere of mind and its wrapper into the supramundane bodies (*dhammakāyas*), the *anusaya* spheres become the *vijjā* spheres. He/she is then able to eliminate them [See: Illustration 06 below].

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379 Ibid., pp. 46-9.
29. The twenty-ninth is the interpretation of the concept of the *son* (inserting) practice.\(^{380}\) The text explains that the word ‘*son*’ has various esoteric meanings. However, here, it has only one meaning: ‘to insert something in the same place repeatedly’. For example, the meditator inserts the spheres inside the spot which has the same size as the tip of the needle. No matter how many items, whether ten thousand, a hundred thousand, a million, \(kōṭi\), or \(paṭikōṭi\), all can be inserted inside such a little spot. All bodies from the crudest to most refined status; all can be inserted inside such a spot as small as the tip of the needle.\(^{381}\)

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\(^{380}\) Ibid., pp. 49-50.

\(^{381}\) Moreover, the D3 mentions that there are many types of the insertion (overlapping).

1) The insertion of the bodies
2) The insertion of the seeing, memory, thought and cognition
3) The insertion of the original birth of the *dhātudhamma*
4) The insertion of the centres (*sun*)
5) The insertion of the *khandhas* (forms or bodies)
6) The insertion of the twenty-two faculties (Pali: *indriya*)
7) The insertion of the cognition spheres and its wrappers (*วิจัย-หุ้มรู้* khrueang-humru, Pali: avijjānusaya) from the crudest to most refined status
8) The insertion of the thought spheres and its wrappers (Pali: *kāmarāgānusaya*) from the crudest to most refined status
9) The insertion of the seeing and memory spheres and their wrappers (Pali: *paṭighānusaya*) from the crudest to most refined status.
30. The thirtieth is the method for seeing thatham pen and thatham tai. The thatham pen refers to the forms constituted by elements which possess life or viññāṇa such as human, animal and arūpa brahma beings. The thatham tai refers to the forms constituted by elements which do not possess life or viññāṇa such as tree, mountain, flowers and realms. All conditions of these two thathams have a crude status at the beginning and refined status at the end. The text suggests the meditator should keep seeing both in each body from the crudest to most refined body respectively and endlessly. The number of the bodies is infinite. The number of the accommodating realm is infinite. This practice is called ‘multiplication of bodies and realms’[28]. The short term as ‘yokai [29]’ and ‘yophop [30]’ are used in short to designate the bodies and their realms from the crudest to the most refined states in each body.

Summary

This group contains various esoteric doctrines. It introduces the method for listening to the sermon of the Buddha in nibbāna. Although the text says the Buddha in nibbāna, the Buddha in this case should be understood as his dhammakāya. Thereafter, the text provides the explanation of the final elements of the vipassanā meditation which is paṭiccasamuppādadhamma. It is clear that the idea of writing this text was influenced by the concept of the insight meditation in the mainstream tradition. Furthermore, the text explains the three supreme knowledge (Pali: tevijjā). It firstly introduces the practices for recalling past existences of oneself and others. These practices make up two of the three knowledges. They are called ‘pubbenivāsānussatiñāna (reminiscence of past lives)’ and ‘cutūpapātañāna (knowledge of the decease and rebirth of beings)’. Finally, this group explains the final knowledge which is ‘āsavakkhayāñāna (the knowledge of the destruction of mental intoxication)’. The text first explains the method for testing the āsavas (impurities) in the mind. It then explains how they exist in the mind. Finally, it presents the practice of removing the impurities. The two final doctrines explain the method of inserting of the dhātudhammas and the concepts of thatham pen and thatham.

382 CS. pp. 159-71.
tai. This is the preparation for learning the esoteric doctrines in the higher level, which will be presented below.

**D: Doctrines 31-40**

31. The thirty-first introduces the concept of the three treasures of humans, of heaven and of nibbāna. The D3 briefly states:

> People highly desire to have these three treasures because they determine happiness and fulfil their wishes. Therefore, when humans perform meritorious deeds, in order to obtain these they often wish ‘may I obtain these three treasures of humans, of heaven and of nibbāna’.\(^{383}\)

The human treasures are: culacakka (small wheel) crystal [31], mahācakka (great wheel) crystal [32] and paramacakka (supreme wheel) crystal [33].\(^{384}\) The heaven or celestial treasures are: culadibbacakka crystal, mahādibbacakka crystal and paramadibbacakka crystal.\(^{385}\) The nibbāna treasures are: culabuddhacakka crystal, mahābuddhacakka crystal and paramabuddhacakka crystal.\(^{386}\) These three treasures are the superb treasures.\(^{387}\)

32. The thirty-second is the explanation of the structure of the universe. It is called ‘Mongkhon universe [34]’ and is composed of the four main continents (thawip), 16 sub-

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\(^{383}\) D3. p. 53.

\(^{384}\) Small wheel (จุลจักร chunla-chak), great wheel (มหาจักร maha-chak) and supreme wheel (บรมจักร boromma-chak). They are the names of the crystal balls in different levels existing in the human realms.

\(^{385}\) Small celestial wheel (จุลทิพย์จักร chunla-thipphayachak), great celestial wheel (มหาทิพย์จักร maha-thipphayachak) and supreme celestial wheel (บรมทิพย์จักร borom-thipphayachak). They are the names of the crystal balls in different levels existing in the heavens, rūpabrahma and arūpabrahma realms.

\(^{386}\) Small Buddha wheel (จุลพุทธจักร chunla-phuttha-chak), great Buddha wheel (มหาพุทธจักร maha-phuttha-chak) and supreme Buddha wheel (บรมพุทธจักร borom-phuttha-chak). They are the names of the crystal balls in different levels existing in the āyatananibbāna.

\(^{387}\) Ibid., pp. 53.
continents and 2,000 small continents.\textsuperscript{388} The text provides the width for each type of continent in the measurement of \textit{yojana}.\textsuperscript{389} The word ‘universe’ here refers to a sub-realm inside the super cosmic realm which contains \textit{nipphan}, \textit{phopsam} and \textit{lokan} inside. All sub-realms have the same structure. They cannot be dissimilar because the \textit{phranipphans} are the creators of this plan.

33. The thirty-third is the practice of seeing the characteristics of \textit{nipphan}, \textit{phopsam} and \textit{lokan} inside the universe.\textsuperscript{390} The universe has a spherical shape and it has mountains as its boundary. Within the universe, there is the \textit{nipphan} at the top, the \textit{phopsam} in the middle and the \textit{lokan} at the bottom. Additionally, the text stresses on the explanation of the characteristics of the \textit{arūpabrahma} beings. They are the bodies existing inside the clear sphere. The size of their lap is 1 ‘\textit{khuep}’ in width and 1 ‘\textit{sok}’\textsuperscript{391} in height. Each sits inside a crystal sphere in numberless and inestimable long lines. The other types of \textit{arūpabrahma} beings in the lower levels look similar to the higher levels. However, their status is cruder.\textsuperscript{392} The text recommends that meditator see the \textit{phopsam} and \textit{lokan} afterwards.

34. The thirty-fourth is the concept of the small and large realms [35].\textsuperscript{393} The reason to call ‘the small or large realms’ is due to the size of the humans in them. The small realm means the realm in which the human body has a small size as in our realm. From the size of the current \textit{mnk} to the smallest size of \textit{mnk} in the most refined status, the realms of all

\textsuperscript{388} This Mongkhon universe explained here refers to the structure of our realm which has Mount Sumeru as the centre of ‘\textit{kammaphop}’. Ibid., pp.54-6. For other realms, the sizes of the continents and the distances between the continents can be different.

\textsuperscript{389} Approximately, 16 km =1 \textit{yojana}.

\textsuperscript{390} Ibid., pp.56-8.

\textsuperscript{391} Cubit (\textit{non, sok}). According to Thai traditional measurement, 1 \textit{wah} (2 meters) is equal to 4 \textit{soks} (1 \textit{sok}=50 cm), 2 \textit{kueps} is equal to 1 \textit{sok}. So, 1 \textit{kuep} is 25 cm.

\textsuperscript{392} That is, \textit{arūpabrahma} realm of \textit{ākiñcaññāyatana} is cruder than \textit{nevasaññāsaññāyatana}, \textit{viññāṇacāyatana} is cruder than \textit{ākiñcaññāyatana}. \textit{Ākāsānañcāyatana} is cruder than \textit{viññāṇacāyatana}.

\textsuperscript{393} Ibid., pp.58-9.
bodies are alternatively called ‘the small realms’. From the size of the current *mnk* to the biggest size of the *mnk* in the crudest status the realms of bodies are called ‘large realms’.\(^{394}\)

35. The thirty-fifth is the method of performing the *vijjā*\(^{395}\) without failure [36].\(^{396}\) In short, the meditator condenses and unifies all refined conditions such as *dhātu* and *dhamma* of the crudest to the most refined status of small realms, large realms, the *nipphan*, *phopsam*, *lokan* and the five bodies of the small and large realms into one clear sphere. He/she then takes it to perform the practices of *son* and *sap* inside his/her *mnk*. He/she keeps performing these practices until attainment of all bodies from the crudest and the most refined status. The meditator performs these two practices repeatedly until the *mnk* and the clear sphere has the same flesh and becomes very clear and pure. Thereafter, the *mnk* becomes strong, solid, and firm. It is then indestructible. This body can be used to perform the *vijjā* (any kind of practices) effectively without failure because the *māra* or the black side cannot obstruct it.

36. The thirty-sixth is the method of seeing small realms, large realms, the *nipphan*, *phopsam*, *lokan* and five bodies from the crudest to most refined status.\(^{397}\) In this practice, the text stresses the most important principle. That is, to be able to see whatever is appearing in this advanced meditation, the meditator must first see or concentrate on the original birth of his/her *mnk*. When he/she contemplates more deeply, he/she will be able to see such things within. For example, when the meditator wants to see the small

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\(^{394}\) The document later explains that the realm that we reside in is called ‘small realm’. Within this realm, there are the *nipphan*, *phopsam*, *lokan* and five bodies. Similarly, within other small and large realms, there are the *nipphan*, *phopsam*, *lokan* and five bodies. However, the difference between them is the sizes of the *nipphan*, *phopsam*, *lokan* and the five bodies. Their size is bigger or smaller according to the size of the realm. See D3 pp. 49-50.

\(^{395}\) The *vijjā* refers to all performance such as the inserting, shuffling and multiplication as mentioned above.

\(^{396}\) Literally, the method to conduct *vijjā* not to be busted (*ระเบิดไม่แตก raboet mai taek*). This topic also refers to the method for preventing the failure during practicing high level of meditation. Ibid., pp. 59-60.

\(^{397}\) Ibid., pp. 60-1.
realm, he/she has to look first at the original birth of his/her current mnk. When he/she has seen it and he/she wants again to see other small realms, he/she has to look again in the centre of that small realm. The methods for seeing large realms, the nipphan, phopsam, lokan and five bodies from the crudest to most refined status are similar. Importantly, their centres, are all coincident, no matter how many there are.

37. The thirty-seventh is the method for seeing the small realms, large realms, nipphan, phopsam, lokan and five bodies from the crudest to the most refined status of kaiyasit. The method is the same as the method mentioned in the 36th topic. The difference is that the centres of the bodies and the human realms always wrap those of bodies and the realms of kaiyasit. They always exist in pairs from the crudest to the most refined status. The outer layer belongs to the human and the inner layer belongs to the kaiyasit. The refined states of the bodies and realms of kaiyasit are similar to those of the mnk. The number of the bodies and realms of the human and kaiyasit is the same.

38: The thirty-eighth is the method for making the mnk extremely powerful for performing vijjā. This practice is called ‘vijjāmaggaphala [37]’. This is the core of this text. Due to the complexity of the practice, its practice is explained briefly in three steps.

Step 1: the meditator combines all dhātudhammas of the realms and bodies of the human and kaiyasit in the white and the middle lineage as a single sphere. He/she then separates it as dhātu and dhamma in order to perform jhānasamāpatti inside kasiṇa. This causes dhātudhammas to be clean without any flaws. Thereafter, they are used to create a powerful special mnk. The meditator uses it to enter through the sai (centre [38]) of all realms and bodies. He/she repeats the same process until he/she attains the crudest and most refined states of the special mnk.

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398 Ibid., pp. 61-5.
399 Ibid., pp. 65-70.
Step 2: when the meditator is skillful in the above method, he/she creates the special mnk again. He/she establishes the first path sphere (Pali: pathamamagga), the sphere of the path of the mind (Pali: maggacitta) and the sphere of the path of the wisdom (Pali: maggapaññā) inside all bodies from the mnk to the dhamma body.

Step 3: he/she performs the nirodha practice by taking seeing, memory, thought and cognition into the centres of nipphân pens of the Buddha dhammakāya. When the meditator stills his/her mind at sai-klang [39] (the middle of the centre) of the seeing, memory, thought and cognition, he/she is enlightened [40] at the centre of the firm stillness [41] and extinguishes seeing, memory, thought and cognition in the respective layers eventually reaching the crudest and most refined status. While entering nirodha, the meditator experiences ‘ru in ning’ [42], ‘ning in ru’ [43] endlessly until he/she is unable to count the age and pāramī of dhātu dhamma. The text then suggests that the meditator count the age and perfections of every dhātu dhamma:

…all colours [44], all lines [45], all bodies [46], all members [47] and all lineages [48] are ‘ru in nirodha’ [49]. Entering nirodha endlessly without withdrawing is to count the age of thatpen thattai of everything since the arising of dhātu. Count one asaṃkhaya year within one second, two asaṃkhayas within two seconds. Count in reverse order from now to the day, the month and the year that the original dhātu [50] arose. To count the age of the pāramī is to count the day, the mouth, and the year of everything of thatpen since the first time that they started acting to accumulate the perfections (pāramī). Count all. Count one asaṃkhaya year within one second. Count two asaṃkhaya years in two seconds. Count in reverse order from now to the day, the month and the year that they started acting to collect the perfections (pāramī) of all colours, all lines, all bodies, all members and all lineages.400

39. The thirty-ninth is the practice for connecting nirodhas [51], enlightenment in nirodhas [52], the seeing, memory, thought and cognition [53], the sphere of lens [54], the sphere of scope [55], the realisation in nirodha [56] by the infinite multiplication until the age of dhātu and pāramī of all colours, all lines, all bodies, all members and all lineages is uncountable.401

400 Ibid., p. 69.
401 Ibid., pp. 70-1.
40. The practice consists of the methods for remaining still in the centre of the ru sphere, to refine the spheres of ‘waen’, ‘klong’, ‘ñāṇa’, ‘niruddha’ and ‘enlightenment in niruddha’ into the space.\textsuperscript{402} To remain still in the centre of the ru is to enter niruddha in the sai of ru or the cognition sphere. The word ‘klan’\textsuperscript{[57]}\textsuperscript{403} means to take the countless number of dhātu dhāmman from the crudest to most refined status, which has the uncountable age of dhātu and pāramī, of all colours, all lines, all bodies, all members and all lineages to be unified as one sphere. It then is refined as the same dhātu dhāmman.\textsuperscript{404} The ‘klan’ or ‘distilling’ must be performed in the ‘het akat (space cavity)’\textsuperscript{[58]} which is the emptiness in the emptiness\textsuperscript{[59]}, the emptiness in the emptiness in all dhātu dhāmman repeatedly and respectively.

**Summary**

This group of the esoteric doctrines begins with the explanation of the structure of the universe or the sub-realm. It furthermore clarifies the term ‘small or large realm’. Thereafter, the most complicated practice called ‘Vijjāmaggaphala’ is introduced. From the 35\textsuperscript{th} to the 40\textsuperscript{th} practice, they are considered as the most refined and profound practices in the high level of Vd. In Thai, they are called ‘witcha thammakai chan sung (Vd in the high level)’\textsuperscript{[60]}. Moreover, the 41\textsuperscript{st} to 46\textsuperscript{th} practices are also recognised at the same level.

\textsuperscript{402} Ibid., pp. 71-2.

\textsuperscript{403} Refine or distill (นิรดดha klan).

\textsuperscript{404} For example, in order to refine waen, the meditator has to gather all waens together and then refine them as one. In order to refine klongs, ñāṇa, rus, niruddhas and the enlightenment in niruddha, he has to gather all of klongs, ñānas, rus, niruddhas and the enlightenments in niruddha, then he/she refines them as the one. This is similar to the person who gathers the various medical ingredients to be distilled as one medicine or the chemist who gathers the ingredients required to be distilled as an alcohol or perfume. Gathering the requirements to be distilled as one thing to be clearer and brighter than its former status, it is called ‘klan’.
E: Doctrines 41-46

41. The forty-first is the method for taking the pure dhātu and dhamma [61] of the small and large realms, the hidden and revealed realms, the white and the grey lineages of the human and kaiyasit to be distilled as ‘the special human body’, which is extremely powerful, for performing the vijjās.406

42. The forty-second is the practice of taking all ‘maimi hets (the ‘no cause’ sphere) [62]’, all ‘maimi that maimi thams (the sphere of nothingness of dhātu dhamma)’ of all small and large realms, hidden realms and revealed realms of the white lineage and the grey lineage of the human and the ‘phuliang’ (kaiyasit) to be distilled as the powerful special mnk in order to perform vijjās.407 The method mentioned in the topic 38 is the method of thatthams or dhātu dhamma that have been mixed. In the topic 41 is the method of the pure that and tham that have not been mixed. In this topic 42 is the method of the nothingness [63] which refers to the nothingness of dhātu and dhamma [64]. [See: The concept of the nothingness of the dhamma in Chapter 2]

43. The forty-third is the method of knowing, seeing, memorising and thinking clearly and precisely.408 The text presents four steps of esoteric practice in order to make knowing, seeing, memorising and thinking enlightened.

44. The forty-fourth answers the question why the small and large realms, the hidden and the revealed realms, nipphan, phopsam, lokan and all kinds of thing of the human and its phuliangs, all colours, all lines, all bodies, all members and all lineages, are able to gather

405 The pure dhātu and dhamma (ธาตุล้วนธรรมล้วน that luan tham luan). Thatthams also are categorised as 1) the mixed that, the mixed tham and 2) the pure that and the pure tham. The mixed that and the mixed tham refer to thatthams that have been mixed with other things (conditions). The pure that and the pure tham refer to thatthams that have not been mixed with other things (conditions). In other words, they are the pure that and pure tham without the additional things.

406 Ibid., pp. 72-76.
407 Ibid., pp. 76-9.
408 Ibid., pp. 79-80.
in the small original birth of \textit{dhātudhamma}\textsuperscript{409}. The text explains that the original birth of \textit{dhātu} and the original birth of \textit{dhamma} called ‘\textit{phuetdoem}’ is most refined. All kinds of \textit{dhātudhammas} in the refined part are gathered inside the original birth of \textit{dhātudhamma} just as the seed of the Pipal or Banyan tree contains the refined part of its branches, leaves, roots and fruits. All are gathered in the \textit{phuetdoem} of the seed. When the small refined part which exists in the original birth of \textit{dhātudhamma}, expands to be the crude part, its size increases until it reaches the same size as the sizes of \textit{dhātu} and \textit{dhamma} [65]. When the meditator investigates from the complete crude part to most refined parts, it is seen that they are very small.\textsuperscript{410}

45: The forty-fifth is the method called ‘\textit{thoiphuet} [66]’ or the retreat of the original birth of \textit{dhātudhamma}.\textsuperscript{411} The method of \textit{thoiphuet} is explained that the word ‘\textit{phuet}’ refers to the original birth of \textit{dhātudhamma} at the centre of the \textit{mnk}. All the conditions of \textit{dhātudhamma} are gathered in the original birth of \textit{dhātudhamma}. They are the refined part. If they are expanded to be the crude part, their size will completely fit the size of \textit{dhātudhamma}. The \textit{phuetdoem} is divided into three parts; the beginning, the middle and the end. [See: Chapter 2] The method for retreating \textit{phuet} is to retreat from the end to the middle and the middle to the beginning because the beginning causes the rise of the middle and the middle causes the rise of the end. The meditator takes the \textit{dhātudhamma} of the crude part, which is the final part, into the middle part of \textit{phuetdoem} or \textit{kamnoetdoem}. He/she then takes all of \textit{dhātudhammas} in the middle part into the beginning part of \textit{phuetdoem} or \textit{kamnoetdoem}, which is the refined part as when the

\textsuperscript{409} Ibid., pp. 80-1.

\textsuperscript{410} The text mentions that:

They are a thousands times finer than a spider's web. So, they are able to gather in the original birth of \textit{dhātudhamma}. As the pipal and banyan trees, originally they come from the seeds in the refined part and then it expands its crude part to be the great tree with the offshoots. When a [scientist] traces back from the crude part into the refined part, it [the refined seed] is very small. It is a thousand times finer than the spider’s web similarly (because big things come from small things and small things come from big things as well). This is similar in all kinds of things. Ibid.

\textsuperscript{411} Ibid., pp. 81-2.
dhāmman ᵃkāya enters into the arup. The arup enters into the rup. The rup enters into the dbk. The dbk enters to the mnk. It is the same because the mnk is the phuetdoem or kamnoetthatthamdoem. Therefore, there is a need to retreat from the end to the middle and the middle to the beginning systematically.

46: The forty-sixth is the method for performing vījās [67] and the extraordinary vījās [68]. In this practice, the text first introduces the concept of khrueang rap-song in the body and inside the realms as explained in Chapter 2. Thereafter, the methods for entering nipphan are provided. It says that for nipphan, the meditator without releasing of the bodies uses all bodies from mnk to the most refined dhāmman ᵃkāya to perform samāpatti simultaneously. They then will all be released to enter the nipphan at the same time, without all bodies being extinguished. The meditator performs the samāpatti at the beginning, after entering nipphan pen, he/she performs samāpatti afterwards in the nipphan pen to enter the nipphan tai. He/she keeps performing the same process until reaching the final nipphan by removing the bodies. He/she then keeps entering the nipphan pen in nipphan pen and the nipphan tai in nipphan tai. After reaching the final nipphan by removing the bodies, he/she enters the nipphan pen and nipphan tai without the releasing the bodies. Finally the text states:

When you reach the end, then, enter nibbhāna without the releasing the bodies, nipphan pen in nipphan pen, nipphan tai in nipphan tai. Multiply and insert extraordinarily samāpatti more and more, perform this fast; at the same time, the mnk will be inserted inside (all bodies) and refined. Perform the vījā in these refined bodies, they will be clean as the (dhāmma) bodies and perform the connections of seeing, memory, thought and cognition, and waen and klong to see in all directions. Perform the vījā fully in these refined bodies in nipphan, phopsam and lokan. Perform [this] to enter nibbhāna in the same way; (the cruder bodies) will be clean and have complete size as the refined bodies. Perform the het, sai, wang (empty) in het, sai, wang of the seeing, memory, thought and cognition more and more. This becomes witcha pen (living vījā) [69] without withdrawing. Keep multiplying it repeatedly.⁴¹²

⁴¹² Ibid., pp. 84-5.
Categorisation of the Doctrine

The answer to the question: ‘what is the knowledge of the extraordinary path and outcome?’ is apparent in the final practice. It is the practice of entering nībbānas with and without removing the bodies. The text provides basic understanding of this practice before revealing the answer. The esoteric doctrines found in this text can be categorised into eight groups [See: table 01 below].

<table>
<thead>
<tr>
<th>No.</th>
<th>Categories:</th>
<th>Practices:</th>
</tr>
</thead>
</table>
| 1   | Bodies in Bodies | 1. Setting of the crudest body to most refined body  
2. Multiplication of the body  
3. Inserting of the bodies  
4. Shuffling the bodies  
5. Inserting, shuffling, and multiplication of bodies  
10. Three universal characteristics  
29. The methods of ‘son’ (inserting)  
30. thattham pen and thattham tai  
34. The small and large realms |
| 2   | Purification of the bodies | 6. Jhānasamāpatti  
7. Six dhātus |
| 3   | Insight meditation | 8. The five aggregates (Pali: khandhas)  
11. Six internal bases (Pali: āyatanas)  
12. Six external objects (Pali: āyatanas)  
13. The eighteen elements (Pali: dhātus)  
14. Twenty-two faculties (Pali: Indriyas)  
15. Four noble truths (Pali: ariyasaccas)  
22. Dependent origination (Pali: paṭiccassamuppādhamma) |
| 4   | Original Birth | 9. The arising and the eradication of bodies  
17. The original birth of the dhātudhamma  
44. The capacity of the small original birth centre  
45. The retreat of the original birth of the dhātudhamma. |
| 5   | Mind & its impurities | 16. Seeing, memory, thought and cognition  
24. Testing of the amount of impurity (Pali: āsavas) contained in the mind  
25. Impurity (Pali: āsavas)  
26. latent tendencies (Pali: anusayas)  
27. The birth place of the mind spheres and the three anusayas  
28. Removing of anusayas |
| 6   | Nibbāna | 18. Attaining nībbānas in the mnk with the dhamma body  
19. Entering ‘nipphan pens’ with the mnk  
20. Attaining ‘nipphan tais’  
21. Listening to the sermon of the Buddha in nībbāna  
23. Recalling the past lives of oneself and of others |
| 7   | Cosmology | 31. The three treasures: human, heaven and nībbāna treasures  
32. Map of the Mongkholn universe  
33. The characteristics of nipphan, phopsam and lokan in the universe |
| 8   | Vijjāmaggaphala | 35. Performing of the unbreakable vijjā  
36. Seeing the small realms and the bodies from the crudest to most refined form  
37. Seeing the realms and the bodies from the crudest to most refined forms of the kaiyasit  
38. Making the mnk powerful for performing of vijjā  
39. Connecting of nirodha, enlightenment in nirodha...  
40. Remaining still at the centre of ru...  
41. Taking the pure dhātu and dhamma...  
42. Taking all the without-cause ('วิญญ ไม่เป็นเหตุ')...  
43. The method to know, see, memorise and think clearly and precisely... |

Table 01: Categories of the practices
1. The first category is the contemplating on the bodies within the bodies. It includes the practices found in the 1st, 2nd, 3rd, 4th, 5th, 10th, 29th, 30th and 34th doctrines. At the beginning, the text introduces the practice of setting the crudest body to the most refined body. Thereafter, the multiplication, overlapping, shuffling of the bodies are provided. While contemplating the bodies, the meditator has to insert the examination of the three characteristics inside each body. As said in the 10th practice, from the mnk to the refined pathamaviññāna body are impermanent, suffering and non-self. From the dhammakāyas upwards, the bodies are permanent, happy and self. Importantly, as mentioned in the 29th doctrine, the centres of the bodies must be coincident. The 34th practice indicates that besides contemplating the bodies, the realms of each body must be seen. In the 30th practice, the bodies are recognised as thattham pen while the realms are thattham tai.

2. The second category is the practice of purifying the bodies. It includes the 6th and 7th doctrines. As explained in the previous chapter, jhānasamāpatti plays an important role in Vd. The D2 says that it causes dhammakāyas to become purer and clearer. Additionally in this text, it is used as the vehicle for visiting the refined realms such as hells and heavens. The second practice is the separation of dhātus. It helps the meditator to see purity or the impurity of the dhātus inside each body. When the dhātus are pure, it supports the practices of the higher level.

3. The third is the practices of the insight (Pali: vipassanā) meditation. It includes the practices found in the 8th, 11th, 12th, 13th, 14th, 15th and 22nd doctrines. Based on the Visuddhimagga, this group introduces the esoteric concepts of the five aggregates (Pali: khandhas), six internal bases (Pali: ajjhattikāyatanas), six external objects (Pali: bāhirāyatanas), eighteen elements (Pali: dhātus), twenty-two faculties (Pali: indriyas), four noble truths (Pali: ariyasacca) and dependent origination (Pali: pāṭiccasamuppādadhhamma). These elements are the refined spheres existing in layers inside the original birth of the dhātudhammas.
4. The fourth is the group of doctrines with emphasis on the explanation of the significance of the original birth of the dhātudhamma which is the centre of the dmp of the mnk. This group includes the 9th, 17th, 44th and 45th doctrines. As mentioned in Chapter 2, this sphere functions as the storage place which contains the secret codes of life, such as the five aggregates and six internal bases etc. The capacity of this little sphere is enormous. It contains within it all kinds of refined spheres, the bodies and the true knowledge.

5. The fifth is the group of doctrines which explain the structure of the mind. It includes the practices found in the 16th, 24th, 25th, 26th, 27th and 28th doctrines. The text says that the mind is composed of the four spheres: seeing, memory, thought and cognition. They are wrapped in layers of the spheres of latent tendencies. This causes the mind to be unenlightened. In order to eliminate the latent tendencies of mind, the meditator must send them through the centres of the inner bodies. They become clearer and eventually when they are inside the dhamma bodies they become the spheres of vijjā. When vijjā arise, the mind is clear and without obstacle. The true knowledge (Pali: vijjā), wisdom (Pali: paññā) and dhamma eyes (Pali: dhammacakkhu) arise. This also allows the dhamma bodies to enter the nibbāna since this body has no impurity.

6. The sixth is the group of the doctrines dealing with the concepts of nibbāna. It includes the practices found in the 18th, 19th, 20th, 21st and 23rd doctrines. This group provides the methods for attaining the nibbānas with dhammakāya and with the mnk of the ancient Buddhas. Moreover, it presents the method for listening to the sermon of dhammakāya of the Buddha inside nibbāna. The 23rd practice is covered in this category because the recalling the past existences of one’s own and others causes disenchantment with the cycle of life. It inspires the meditator to enter nibbānas.

7. The seventh is the group explaining the structure of the cosmos. It includes the 31st, 32nd and 33rd doctrines. The text presents the locations of the nipphan, phopsam and
lokan inside the sub-realm and the treasures in each level. The Mongkhon universe here clearly refers to the sub-realm [See: the concept of the sub-realm in Chapter 2].

8. The final category contains ten essential practices (35 - 46). The doctrines primarily involve the esoteric practice called ‘Vijjāmagga phala’ translated as ‘the knowledge of path and fruitions’. It is the core of the text. One of the most important elements found in this group of teachings is the creation of a special human body. This body is solid and unbreakable when it is used effectively to perform any kind of practice. The practices in this group are extremely complex and beyond the capacity of mundane bodies. The meditator uses all bodies and their realms. The final practice of the text is called ‘the method to practice vijjās and extraordinary vijjās’. It leads the meditator to enter nipphan pen and tai.

**Conclusion**

As indicated, this dissertation aims to present the core doctrines found in five important texts of Vd. This chapter focuses on the forty-six esoteric doctrines as found in the D3. It is clear that the doctrines of the D3 relate to the teachings found in the D1 and D2. They involve the practices of stopping the mind, the systems of bodies and jhānasamāpatti etc. Clearly, this text is written for the meditator who attains the dhammakāya. The beginning practitioner is not capable of doing these practices. The practices in this text can be categorised into eight groups. The first is the practices of the bodies within the bodies. The second is the purification of the bodies and the dhātu. The jhānasamāpatti plays a significant role in this practice. The third group introduces the elements of the vipassanā (insight) meditation. As presented in the D1 that in Vd, the samatha and vipassanā meditations are differentiated by the means of the bodies. In other words, the practices involving with the mundane bodies are samatha. The practices involving all kinds of dhammakāyas are vipassanā. Moreover, this text presents seven elements of vipassanā meditation including the five aggregates, twelve āyatana and eighteen dhātu which are commonly found in the mainstream tradition. Uniquely, this text indicates that these
elements of vipassanā are the spheres existing within the original birth of the dhātudhamma. The fourth is the doctrine emphasising on the importance of the centre of the dmp of the mnk. This centre is called ‘the original birth of the dhātudhamma’. This centre works as the storage place containing the secret codes of life such as the bodies and the refined spheres. In the fifth category, in addition to the explanation of the structure of the mind and its impurities, the text presents the method for eradicating the impurities through the collaborative practices of the bodies. This is called ‘āsavakkhayānā (the knowledge of the destruction of mental intoxication)’. The sixth group discusses the ultimate goal of Buddhism which is the method for attaining nibbāna. The inspiration for attaining nibbāna comes from disenchantment with the cycle of the rebirth which arises after the practices of recalling of past existences of oneself and others. Thus, these practices are called ‘pubbenivāsānussatiñāṇa (reminiscence of past lives) and cutūpapātañāṇa (the knowledge of death and rebirth of beings)’. The seventh introduces the structure of the sub-realm which is called ‘Mongkhon universe’. The final group contains the critical practices called ‘Vijjāmaggaphala’. These practices are extremely complicated and require understanding and practices of all the prior practices as found in the D1, D2 and D3.
Chapter 6

EXTRAORDINARY PATH AND RESULT

(Volume Two)

(วิชชามรรคผลพิสดาร Witcha Mak Phon Phitsadan)

Introduction

This chapter presents the core doctrines of Vd as found in the Extraordinary Path and Result Volume 2. Most likely, this written text was compiled in order to provide further explanations for some teachings that are unclear in the former text. The text is divided into three sections. The first section (pp. [1]-[20]) presents:

1. The principles of Sot Bhikkhu
2. The homily of Sot Bhikkhu given on 7th October 2498 (1955)
3. The introduction of Phrathamthiraratmahamuni
4. The method for paying homage to the triple gem
5. The meanings of the esoteric terms used in this text
6. The list of the organising committee of ‘dhammas for people’ project

The second section (pp. 3-129) presents four sub-sections:

1. Samatha-bhūmi
2. Vipassanā-bhūmi
3. Extraordinary cleaning of dhātu-dhamma
4. Extraordinary cleaning of dhātu-dhamma (continuous section).

The final section provides:

1. The unique method for producing the Buddha amulet of Wat Paknam
2. The method of treating illness
3. The list of the publishing supporters

The content of this text is enormous; this chapter therefore will explore and briefly present the core doctrines found in the second section only. The translation of this section and the meanings of the esoteric terms of the first section will be presented in appendix VII.

Esoteric Doctrines

A: Samatha-bhūmi

Although the D1 and D2 introduce some concepts of the samatha practice, their explanations are not comprehensive. Therefore, the D4 fulfils the gap by presenting the elements of the samatha as follows.

1. Ten Kasiṇas

Ten kinds of kasiṇas [1]\(^{413}\) are the tool for raising the uggahanimitta\(^{414}\) as well as the paṭibhāganimitta\(^{415}\). They are visualised as the specific spheres and practiced with the potentiality of the ‘special mnk’ and the jhānasamāpatti for visiting the realms within the sub-cosmic realms.

2. Ten Asubhas [2]\(^{416}\)

The word ‘asubha’ means ‘impurity’, loathsomeness or foulness. The method of practice is to consider the body as a truly impure object until the nimittas arise inside the body. The meditator considers all ten objects of the ‘asubha’, individually for the rise of the

\(^{413}\) See D4. p. 3-4.
\(^{414}\) Visualised image (อุคคหนิมิต อุกขหานิมิต).
\(^{415}\) See D4. p. 4.
\(^{416}\) Ibid., pp. 5-6.
uggahanimitta or paṭibhāganimitta. Also, considering the impurity inside the body of the others is a way to see their ten asubhas.

3. Ten Anussatis \[3\]^417
The word ‘anussati’ means recollection, meditation or contemplation.\[418\] Ten kinds of anussati are mentioned in this text as same as in the Visuddhimagga.\[419\] Each object is used similarly to raise the uggahanimitta and paṭibhāganimitta.

4. Four Brahmavihāras \[4\]^420
The four brahmavihāras are composed of: mettā (loving-kindness), karuṇa (compassion), muditā (sympathetic joy) and upekkhā (equanimity). Its practice can be performed by the means of the bodies and jhānas. The meditator focuses on the dbk and pathamajhāna (rup and arup) in order to use the web as ṇāṇa [5] to gather all beings in the universe inside his/her body and spread mettā towards them. Afterwards, he/she performs the same practice, but uses the different bodies and jhānas in order to spread the other elements towards all beings.

5. Four Arūpa-kammaṭhānas \[6\]^421
The four arūpa-kammaṭhānas are: ākāsānañcāyatana, viññānañcāyatana, ākiñcaññāyatana and nevasaññānāsaññāyatana. The meditator uses each element with specific mantras such as mantras ‘empty space (อากาศว่าง akat-wang)’ or ‘the emptiness is full of viññā (วิญญาณเต็มว่าง winyan tem wang)’ for raising contemplation of the mind.

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418 NBD mentions that there are six recollections often described in Suttas (e.g. A. VI, 10, 25; D. 33) which are 1) recollection of the Buddha, 2) his doctrine, 3) his community of noble disciples, 4) of morality, 5) liberality and 6) heavenly beings. See NBD. p. 43.
419 See D4. p. 6.
6. Āhārepañkulasaññā [7]
The practice of the āhārepañkulasaññā can be performed to determine the impurities (Pali: pañikula), the ugliness of the food and the difficulty to find the alms of offerings (Pali: āhātapiṇḍapāda) which are very pitiful, to be the feeling of meditation until the upācārasamādhi\textsuperscript{422} arises.

7. Catudhātuvatthāna [8]\textsuperscript{423}
The practice of the catudhātuvatthāna\textsuperscript{424} can be performed by considering that the body is just composed of four dhātus: earth, water, fire and wind. The body is full of impurities and ugliness. The meditator precisely considers its colours and shapes without movement of the mind until the mind is contemplative.

B. Vipassanā-bhūmi
In this section, only the concept of the five aggregates will be considered because other elements of the vipassanā-bhūmi have been covered in document ‘C’. The text first explains that ‘vipassanā’ means ‘to truly see, differently see, superbly see, superbly realise and truly see the different parts of the paññatti (concepts), namely, the five aggregates, twelve bases, eighteen elements, twenty-two faculties, four noble truths and twelve dependent originations. These elements must be seen with the eyes of the dhammakāya.

\textsuperscript{422} Proximate concentration, approaching concentration, neighbourhood-concentration or access concentration. See PDB. p. 362.

\textsuperscript{423} D4. p. 10.

\textsuperscript{424} An analysis of the four elements, determining of the element, contemplation on the four essential qualities of which the body is composed. See PBD. p. 321.
1. Five Khandhas

The five khandhas are kept by the escorts or kaiyasits [See concept of kaiyasit in Chapter 2] at different levels. In the refined part of the five khandhas, the rūpakhandha is smaller than the tip of the yak’s hair. It dwells inside the original birth. It is clear, clean and spherical. The spheres of the vedanākhandha, saññākhandha, saṅkhārakhandha and viññānakhandha are more refined and smaller. They are also clear, clean and spherical and exist in layers. Inside the crude part of the five khandhas, when the rūpa or form enlarges; vedanā, saññā, saṅkhāra and viññāṇa enlarge accordingly. If the mnk is enlarged to the size of the universe, the vedanā, saññā, saṅkhāra and viññāṇa will be enlarged accordingly. The spheres of five khandhas dwell inside each body in layers according to the order of the bodies from the crudest to most refined status.

C. Extraordinary Cleaning of Dhātu and Dhamma

1. Spheres and Bodies

This section explains the relation of the spheres and bodies in the practice of removing the bodies through the centre of the third base of the mind. The performance begins with establishing the sphere of the pmg at the centre each body. The meditator then keeps concentrating on the sphere until the bodies in different levels appear. The meditator then removes each body through the centre of the cavity of the nerve centre at the centre of the head or the third base. He/she then is able to visit the realm of each body in order to investigate the realm and to communicate with the beings. Importantly, the refined bodies have to enter the mnk through the centre of the third base as when they leave. The meditator keeps performing this until he/she succeeds from the crudest to the most refined body.

425 Ibid., pp. 14-5.
426 See more information of the keeper (ผู้เก็บรักษา phukep raksa) of the five khandhas in D4, pp. 15-19.
427 The refined parts refer to the refined bodies.
428 The crude part refers to the crude bodies.
429 Ibid., pp. 23-6.
2. The ‘Going and Coming to Take Birth’ Bodies [9]  
This section provides the clarification of the terms ‘the going to take birth’ body, and the ‘coming to take birth’ body. The first is called ‘sambhavesīkāya’; while, the second is called ‘dibbakāya’. Both bodies are 8 cubits high.

2.1 The ‘coming to take birth’ body [10]
Initially, when the dibbakāya comes to take birth, it enters through the nostrils of the father to be and dwells at the centre of his body. While the father and the mother to be are having sexual intercourse (Pali: kāmakicca), their four spheres of mind: seeing, memory, thought and cognition gather and merge at the same point. The dibbakāya abiding at the centre of the father will extinguish and enters sun (the centre of the 7th

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Illustration 01:
The cavity of the nerve centre at the centre of the head

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430 Ibid., pp. 27-9.
431 Right nostril for male and left nostril for female.
432 The duration that it stays inside the father to be is uncertain. It could be many days or a few days. This process will motivate the ‘father to be’ to approach the mother for sexual intercourse.
433 The four spheres of the father stay above, the four spheres of the dibbakāya of the child are in the middle and the four sphere of the mother stay below.
base). It will transform as the sphere, the same size of the yolk and abides at the 6th base of the father’s body. Thereafter, when the twelve spheres of the mind; including those of the father, mother and child are being pulled more and more, it will enter the sip and sun. That is, it will float from the 6th base up to the 7th base located two finger breadths above. When the spheres are pulled more and more, it will immediately move from the 7th base of the father to the womb of the mother. It abides near the end of the fallopian tube [11] at the centre of the blood gland [12] of the mother. Inside the blood gland is the cavity or the hole which the blood of the menses goes through. It is similar to the hole in the nipple. When it abides at the blood gland, it closes the blood cavity. After that, the mother will not have the menses. At this stage, it is called ‘kalārūpa’. It is a single drop of the sexual fluid distilled from the sexual desire of the father and mother. Sometimes; it is called the original birth of the dhātudhamma or original seed. After this the original birth of the dhātudhamma will grow step by step. For this reason, the dibbakāya is called the ‘coming to birth body’.

Illustration 02: At the end of the fallopian tube, there is an egg, which the text calls ‘blood gland’. It is the point at which the coming to birth body stays after moving from the centre of the ‘father to be’ body.

\[434\] Its size is equal to a drop of sesame oil left on the tip of the yak’s hair after being shaken seven times. It is clear and clean as sesame oil.
2.2 The ‘going to take birth’ body [13]
While a human is dying, the spheres: seeing, memory, thought and cognition come back inside the body. They are pulled heavily.\(^{435}\) As a result, the connected points of the \textit{mnk} and the \textit{dbk} are separated. While dying, a human twists the body or turns the face in all directions; and the \textit{dbk} enters the \textit{sun}. It then transforms as the sphere in the size of the egg yolk at the 6\textsuperscript{th} base. When the four spheres are pulled more heavily, it enters the \textit{sip} and \textit{sun}. When the spheres are pulled more heavily, it moves from the seventh base to the centre of the sixth base and transform as the \textit{dbk}. It then goes out of the \textit{mnk} through the nostril of the individual; left for female and right for male. Thereafter, it seeks for other places to be reborn. This body is called ‘\textit{sambhavesī}’.

3. The Rise of the \textit{Pathamagga}\(^{436}\)
The \textit{pathamagga} (abbr., \textit{pmg}) arises according to the attainment of the \textit{sip} and \textit{sun}. When the spheres of mind are still firmly and correctly at the same point at the seventh base the \textit{pathamagga} rises and sinks rapidly into the \textit{sun}. The \textit{pmg} is spherical, clear and is the same size as the yolk of the chicken’s egg. It abides in the sixth base of the body. When the spheres of the mind are firmly still and combined as one, the \textit{pmg} enters the \textit{sip} and \textit{sun} or it floats two fingers breadths from the sixth base to the seventh base. When the spheres pull each other more and more it moves from the seventh base to the sixth base again. It becomes the bright \textit{pmg}.

4. \textit{Dhātu-Dhamma} (\textit{thattham})\(^{437}\)
This part of the text emphasises the practice of ‘separating of \textit{dhātudhamma} of the bodies and the realms’. In regards to the bodies, their bases\(^{438}\), \textit{dhātus}\(^{439}\) and spheres\(^{440}\) of the

\(^{435}\) It is pulled by the death sphere. See the concept of death sphere in Chapter 4 and 5.
\(^{436}\) Ibid., p. 30.
\(^{437}\) Ibid., pp. 30-3.

\(^{438}\) The bases, the body is one \textit{wah} high, one had span thick and one cubit wind. When its head, arms and legs are put back inside, it becomes the oval shape as the shape of the middle size egg of chicken. The whole body is the base of the seeing which abides at the centre of the body. The heart matter which is the
seeing, memory, thought and cognition are separated as a part of six dhātus and a part of six dhammas step by step. This practice can be performed inside all bodies from the crudest to the most refined status.

4.1 Separation of dhātu and dhamma

In Vd, the mind-attended dhātu is called ‘that pen’; while, the non-mind-attended dhātu is called ‘that tai’. The human and its escort (kaiyasit bodies) of the white, grey and black lineage possess two kinds of dhātus. In this practice, the meditator first separates both dhātus into six dhātus and six dhammas. He/she then separates and multiplies them all until reaching the (old) dhātus and dhammas which their age and pāramī is uncountable in order to purify them. This is called ‘phitsadan that phitsadan tham’.

same size as one own fist and looks like the lotus bud, is the base of the memory. The citta sphere is the base of the thought. The viññāṇa sphere is the base of the cognition.

The base of the seeing dhātu is located at the centre of the body. It has the same size with the egg of the hen. The memory dhātu is located in the heart matter, and has the same size as the white of the eye ball. The thought dhātu is located at the centre of the citta sphere and has the same size as the pupil of the eyes or Canna (พุทธะ partharaks)’s seed. The cognition dhātu is located at the centre of the viññāṇa sphere and has the same size as the light spot on the pupil of the eye or the size of the head of a match.

The sphere (ดวง, duang) or the flesh and skin (เนื้อหนัง, nuea nang) of the seeing has the spherical shape, clean and clear. It abides at the centre of the memory dhātu. The body or the ‘real flesh and skin’ of the thought is round in shape, clean, clear and pure, located at the centre of the thought dhātu. The body or the ‘real flesh and skin’ of the cognition is round, clean, clear and pure and is located at the centre of the cognition dhātu.

Ibid., pp. 33-5.

The multiplication (พิสดารธาตุ, phitsadan that phitsadantham) of the dhātudhamma can be performed by separating the six dhātus and the six dhammas and taking both groups to be further separated, six for each. Consequently, there will be 36 dhātus and 36 dhammas. After this, the meditator takes them all to be separated again, six for each. Now, there are 216 dhātus and 216 dhammas. He takes them all to be further separated, six for each, now there are 1,296 dhātus and 1,296 dhammas. The meditator keeps taking them all to be separated more and more, six for each as mentioned until the number of them is countless.

Multiplication of dhātu and dhamma (พิสดารธาตุ, phitsadanthat phitsadantham).
4.2 Six dhātu and six dhammas [14]

There are six dhātu and six dhammas: earth, water, wind, fire, space and viññāṇa inside each body. The method for separating the six dhātu and six dhammas of other bodies is similar to the method described above. Each body from the crudest body to most refined contains 72 dhātu and 72 dhammas inside.

4.3 Thatpen thampen and thattai thamtai

There are two kinds of dhātu (thats); that pen and that tai. Similarly, there are two kinds of dhammas (thams); tham pen and tham tai. The thatpen and thampen refer to the beings possessing a mind such as animals or human. This is called ‘sattavaloka (generally translated as the world of beings)’. The that tai and tham tai refer to things that do not possess a mind such as trees, buildings, houses, earth, water, fire and wind. This is called ‘saṃkhāraloka (generally translated as ‘the world of formations)’. The mind-attended and non-mind-attended dhātudhammas always come together. They cannot be separated.

4.4 The Original Birth of Dhātudhamma

The original birth of the dhātudhamma of the human is the namrak (love fluid) distilled from the sexual desire of the father and the mother as a single drop. It is also called ‘phuetoem (original seed)’ or kamnoetoem (original birth). The original births of the dhātudhamma of the white, grey and black lineages exist in line at the centre of the sixth base. In other words, at the centre of the white lineage’s original birth, the most refined original births of all three lineages are gathered. It is similar to the tips of three needles being connected at the centre of the body. If the meditator performs any kind of the vijjā or practice at that original birth, his/her practice will connect with all vijjās of three lineages.

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444 Ibid., pp. 35-7.
4.5 Method for Seeing the Realms

The meditator firstly focuses on the centre of the original birth of the \textit{dhātudhamma}. Consequently, he/she is able to see the refined realms existing inside in the respective layers from the crudest to the most refined. He/she then separates the spheres of the seeing, memory, thought and cognition of the human’s realm. Non-mind attended \textit{dhātudhammas} also can possess the bases, \textit{dhātus} and the spheres of the seeing, memory, thought and cognition. All together there are twelve factors. The meditator separates each of these twelve factors as six \textit{dhātus} and six \textit{dhammas} and multiplies them as 72 \textit{dhātus} and 72 \textit{dhammas}. Thereafter, he/she has to perform the same practice inside all realms of each body from the crudest to the most refined.

4.6 Method for Seeing \textit{Dhātu-dhamma}

The method for seeing \textit{dhātu-dhammas} of the white, grey and black lineage, which are deeply inserted \cite{15} into the most refined \textit{sai} (centre) of \textit{ru} (cognition) and the enlightenment in \textit{nirodha}, is performed in order to see the fighting for the power and the mightiness of the three lineages.\cite{448} The aim of the fight is to govern the other. The text explains the advanced esoteric practice:

1) Be firmly and profoundly still. 2) Perform \textit{son} (inserting) firmly, 3) \textit{son} firmly and profoundly. 4) Perform \textit{raboet} (bombing) in \textit{ningnaen} (firm stillness). 5) Perform \textit{lalai} (melting) with the [special] \textit{mnk}, 6) \textit{son-sap-thaphawhi} in forward and reverse order. 7) \textit{Doen} (operate) \textit{khrueang} in the top status of \textit{ru} (realisation) in \textit{nirodha}. 8) Send the [special] \textit{mnk} to melt \textit{khwang} (obstacles) in the \textit{sai} of the \textit{khrueang}, 9) also in the controller of \textit{khrueang} causing enlightenment in

\footnote{Ibid., p. 38.}
\footnote{Ibid., pp. 39- 42.}
\footnote{All the \textit{dhātudhammas} of all three lineages have the spherical shape of a lime. The space between them is three times their size. All of 1) the small and big realms, 2) ‘\textit{thatpen}’ and ‘\textit{thattai}’, 3) the human and the escorts from the crudest to most refined of the human realm abide in the sphere of their lineage; white, black or grey. Importantly, the document says: The current fighting place (\textit{สถานที่รบ sathanthi-rop}) is in the centre of the centre but it has not reached the place of the black lineage yet. This means it [the black lineage] comes to attack our house (white lineage), but we do not go to attack them. See D4.p.41.}
nirodha. 10) Operate khrueang in the heart of the controller of khrueang. The controller exists in the heart of khrueang and the khrueang is in the heart of the controller. 11) Operate such khrueang in the right-turning circulation and melt the [special] mnk to pitch into the sai of ru of nirodha. Fully operate khrueang of sut-ton [16], sut-plai [17], sut-nok [18], sut-klang [20], sut-rawang-huato [21], sut-to [22], sut-lek [23], sut-aon [24], sut-kae [25], sut-hyap [26], sut-la-att [27], sut-sai [28], sut-khwa [29], sut-na [30] and sut-lang [31].

2) Multiply these from the crudest to the most refined status. Send the [special] mnk to be in the most refined status. Use the eyes of a [special] human in the most refined status to look around in order to see all kinds of dhātudhammas. Look at the centre of sai of the most refined [status], then, you will see that the dhātudhammas of the white, grey and black lineage have inserted their profound dhātudhammas in the sai to govern one another and fight for power and mightiness. It has been like this since the ancient time or the rising period of the dhātu and dhamma. Since then, they have been fighting. Whichever side is able to profoundly insert itself into [the sai]; will govern the dhātudhammas under its power and mightiness. Therefore, sometimes, human performs meritorious deeds, bad deeds and neither meritorious nor evil deeds. This depends on the side that takes control of the dhātudhammas. As a result, the dhātudhammas will belong to that side. The refinement of the ru in nirodha is extremely important because in order to perform the practice of the treatment for any illness, the practices of vijjas and the performances for seeing anything, [the ru] needs to be secured strictly and it must always be the white dhātudhamma. [Due to this,] when [you] see and perform anything [any kind of practices]; [you] will always see and obtain the real things [dhātudhammas].

4.7 Measurement of Nipphan, Phopsam and Lokan

The meditator takes the lokan as the base of the kasiṇa practice. He/she then measures from the lokan three times of its size upwards. At the edge of the top of the the lokan is the phopsam. He/she then takes the phopsam as the base of the kasiṇa practice again and then measures from the phopsam three times of its size upwards. At the edge of the top of the phopsam is the āyatana nibbāna (nipphan). When they are reduced to the smallest size at the original birth of dhātudhamma, they are arranged in three layers.

4.8 Investigation of the Cosmic Realms

The meditator then takes the part of dhātu as the object of the kasiṇa and the part of dhamma as the object of the samāpatti. He/she performs the samāpatti within the kasiṇa in order to see inside the sphere of dhātu or the primordial dhātu [32], the dhamma and

449 Ibid., pp. 39-41.
the realms of the white lineage until he/she sees the dhūtadhammas in asaṃkhaya\textsuperscript{450} different colours. He/she then takes the whole spheres of the grey dhūtadhamma as the object of the samāpatti. The part of the dhātu of the grey lineage is the object of the kasiṇa. The part of the dhamma is the object of the samāpatti. He/she performs the samāpatti inside the kasiṇa in order to see inside the sphere of dhūtadhamma realm of the grey lineage in the forward and reverse order repeatedly until he/she sees dhūtadhammas in asaṃkhaya different colours again. He/she afterwards uses the same performance in the different colours of dhūtadhammas in order to see their asaṃkhaya colour dhūtadhammas.

4.9 Separation of Dhūtadhamma

The meditator takes the dhūtadhammas of both spheres of the white and the grey lineage containing: the small or big realms and that pen and that tai to be separated as that pen and tham pen. He/she takes the that or dhātu as the object of the kasiṇa and the tham or dhamma is the object of the samāpatti. He/she performs the samāpatti inside the kasiṇa in order to enter the centre of the sphere of the dhūtadhamma of the black lineage. He/she melts the [special] mnk in order to perform: raboet, salak [33], son, sap and thapthawi inside all 12 khrueangs.

He/she then turns all dhūtadhammas of the black lineage to be white dhūtadhammas. In other words, the white lineage brings the black lineage under its governance. The document explains the next step of the advanced Vd:

Be still firmly and profoundly in the original birth of dhūtadhamma, remain within firmly and profoundly until it becomes ai, kaet, krot [34], sut [35], mot [36], maini [37], wang [38], plao [39], dap [40], lap [41], hai [42], sun [43], sinchuea [44], lo-liang [45], penyu [46], prasat [47], penrot [48], penchat [49], ai, kaet, kaet-krot, penthao [50], penchat [51] penchan [52], penton [53], penphak [54], penphuet [55], chongthanon, phitsadan, patihan, thapthawi in the reverse and forward order repeatedly. Perform son, sap and thapthawi from the crudest to most refined status until the age and pāramī (perfection) of the

\textsuperscript{450} See method for counting asaṃkhaya in Chapter 2.
dhātu dhamma is uncountable. Perform this in all colours, all lines, all bodies, all members and all lineages.\textsuperscript{451}

4.10 The method for Counting Asaṅkhaya\textsuperscript{452}

The method for counting asaṅkhaya has already been explained. See: Chapter 2.

5. Phuliang [56]\textsuperscript{453}

The phuliangs are the kaiyasits which have the duty to take care of and escort the mnk. There are three levels of kaiyasits: culacakka, mahācakka and paramacakka. All kaiyasits have many hundred thousand koṭi retinues. These kaiyasits take care of humans who possess the perfections at different levels. Each human has all kinds of kaiyasits. They will change their turn according to the occasion. When the culacakka is escorting the human, such human will have a low level of wealth and happiness. When the mahācakka is escorting the human, he/she will have a wealth and happiness in the majjhima (middle) level. If the paramacakka is escorting, he/she will completely have a wealth and happiness in the high level. They do not only take care of humans, but also take care of the things that do not possess viññāṇa to be plenty. For example, they take care of the public wealth of the world in accord with its era.

The text explains the reason why these escorts are named as ‗cakka‘. It is because these kaiyasits have bodies in the crystal sphere. The crystal sphere is their residential place like a house for a human. Within the crystal sphere, there are seven precious jewels (Pali: ratana);

- The precious wheel (ชั้นแก้ว chak-kaeo) \textsuperscript{57}
- The precious elephant (ช้างแก้ว chang kaeo) \textsuperscript{58}
- The precious horse (ม้าแก้ว ma kaeo) \textsuperscript{59}
- The precious ball (ดวงแก้วมณี duang kaeo mani) \textsuperscript{60}

\textsuperscript{451} Ibid. D4. p. 42.  
\textsuperscript{452} Ibid., pp. 42-3.  
\textsuperscript{453} Ibid., pp. 44-5.
The precious lady (นางแก้ว nang kaeo) [61]
The precious wealth protector (คฤหบดีแก้ว kharoehabodi kaeo) [62]
The precious warlord (ขุนพลแก้ว khunpon kaeo) [63]

Illustration 03: The images of the seven ratanas

The precious wheel is the chief of these crystals. It is the body of power and mightiness to ordain the completion of big or small business.

6. Nature of Three Dhātu-Dhammas

The different characteristics of the three dhātudhammas are as follows:

1. If the level of refinement of the inner part of the white lineage’s dhātudhamma increases, the outer part or the refined part will be accordingly enlarged and more refined. Importantly, the white emphasizes refinement.

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454 The image is distributed by Dhammakaya foundation.
455 Ibid., p. 49.
2. The dhātu dhamma of the black lineage is the opposite. When its crudeness increases, the crude outer part will be enlarged and cruder. Furthermore, the very centre of deeper centre will be cruder and cruder. The black emphasises the crudeness.

3. The very centre of the deeper centre of the dhātu dhamma of the grey lineage will be more and more centers endlessly.

7. The Primordial Dhātu of the Black Lineage [64]

1. Names of the primordial dhātu of the black lineage

The primordial dhātu of the black lineage is called three different names as follows: the lord of the world (เจ้าโลก chaolok), the lord of the primordial dhātu dhamma (เจ้าต้นธาตุธรรม chao ton thattham) and the lord of kamma (เจ้ากรรม chaokam).

2. Vijjās of the black lineage performing inside the white lineage

The Vijjā of the black lineage is performed inside the white lineage in order to take control and obtaining the power and mightiness. The black performs this Vijjā in steps as follows:

First, it will send ‘sound’. Vijjās of laep [65], lan [66], raboet and pha [67] then will be sent to control the meditator’s mind. This causes the mind to be shocked, weakened and alarmed. Thereafter, the black will take this opportunity to confiscate the most refined state of the meditator and bring it under its control. When it is able to confiscate [the most refined state] it controls the meditator or human.

Second, it will send witcha pens (living vijjās): soem [68], toem [69], to [70], ro [71], pat [72], pit [73], dueng [74], dut [75], yoi [76], yaek [77], patha [78], khwangdan [79] in

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456 Ibid., pp. 51-2.
order to cause the most refines status of the meditator to be wider or to float up. The meditator performs the vijjās for solving its vijjās [See Chapter 7] and causing it to be cruder. Consequently, the black’s ‘vijjās’ will work ineffectively.

Third, in response to this, the black then will send the vijjās in the third step called *hum*, *khueap*, *aoep*, *aap*, *suam*, *sap*, *pon*, *pen*, *suam*, *son*, *roisai*, *dap*, *lap*, *khat*, *ton*, *son*, *hai*, *sut*, *mot*, *maimi*, *wang*, *plao*, *dap*, *lap*, *hai*, *sun*, *sinchuea*, *mailueaset* and *rong-that rong-tham* (See Glossary Index, Chapter 6, from [80] to [97]) to pretend that it has withdrawn its dhātudhammas. This causes the meditator to misunderstand that he has solved the black vijjās and the black centre is cleaned without any seed (สิ้นเชื้อ sin chuea) and remnants (ไม่เหลือเศษ mai luea set). The meditator then sees his dhātudhamma as well cleaned and he/she believes that he/she has no more impurities. However, the black still sends its black dhātudhammas but they are invisible. Consequently, the meditator ceases performing the vijjās for solving the black vijjās because of his misunderstanding and unawareness.

Fourth, the black sends its vijjās: *yuet* [98], *yai* [99], *yon* [100], *witthayu* [101] and *ayatana* [102] again.

3. The method for solving *Vijjās of the black lineage*  

In order to see vijjās of the black, the meditator performs the connection of *waens*, *klongs*, *ñānas* and all colours, all lines, all bodies, all members and all lineages. He/she then performs the multiplication causing the bodies to be many classes. He/she also

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457 P.S. The text notes that after the Sot Bhikkhu had discovered this knowledge, he spent 8 years considering that he should perform this vijjā to solve vijjā of the black lineage or not. In 2475 B.E. (1932) he decided to teach the monks and nuns to perform vijjā as mentioned above. Then, in 2491 B.E. (1948), he taught this knowledge to the masters who were the heads of Vd learning groups in particular *upāsikā* (nuns) and gharāvāsa (lay person). There were three people: Upāsikā Yanī Siriwohan, Khunkru (teacher) Tritha Niamkham and Chaluai Sukombat. Upāsikā Somchit Cinthanom also received this knowledge in order to work as the head of the group of performing vijjā.

458 Ibid., p. 52.
counts the age of the human, *dibba, rūpabrahma, arūpabrahma, dhammakāya, kappa*[^459], *mahākappa*[^460], *asaṃkhaya, dhātu* and *pāramī*. He/she enters into the enlightenment of the Buddha in the past and brings it to the present and to the future. After completing all performances, the meditator is able to see original *vijjās (ton witcha)* of the black lineage performed in the past, present and for the future. The black has done this for uncountable lives inside *sattaloka, khandhaloka, ākāsaloka*, *sep*[^105], *phopsam, lokan, prasat, khrueang of dhātudhamma, khet-that*[^106] and *khet-tham*[^107].

When the meditator has found the original *vijjās* of the black, he/she then has to calculate number of the *vijjās* and bring all of them into the centre of the special *mnk*. He/she performs the multiplication of the bodies and *dhātudhamma*. He/she fells[^461] the body causing the nineteen *vijjās* of the black: 1) *sut*, 2) *mot*, 3) *maimi*, 4) *wang*, 5) *plao*, 6) *dap*, 7) *lap*, 8) *hai*, 9) *sun*, 10) *sinchuea*, 11) *mailueaset*, 12) *loliang*, 13) *penyu*, 14) *prasat*, 15) *hetrot*, 16) *hetchat*, 17) *hetai*, 18) *hetkaet*, 19) *hetkaetkrot* to be the sets of the bodies called *thao, chut, chan, ton, phak, phuet, chongthan, phitsadan, patihan, thapthawi*. The meditator keeps performing this repeatedly in the forward and reverse order. He/she performs *son-sap-thapthawi* from the crudest body to the most refined body, until the age and *pāramī* is uncountable, in all colours, all lines, all bodies, all members and all lineages in order to distill *dhātudhamma* to be pure and clear, and to bring all *dhātudhammas* of the black under his control.

**D. Extraordinary Cleaning of Dhātu and Dhamma (Continuous part)**

**a. The Method[^462] for Performing Vijjā with Khrueang Samret**[^108]

The meditator establishes *pathamamagga* inside the *mnk*. He/she then keeps the four spheres of the mind standing still at the centre of the birth point or the centre of the sphere. As a result, the point will be clear as a mirror. He/she then is able to see the

[^459]: Aeon (*กัลป์* kan).
[^460]: Areat aeon (*มหากัลป์* mahakan).
[^461]: Fall (*ล้ม* lom).
[^462]: Ibid., 55-7.
spinning mechanism making the *pathamamagga* possible. There are countless mechanisms inside which are called ‘*huachai khrueang* (heart of mechanism)’. Each of them has its own countless controllers or operators. The meditator uses his special *mnk* to enter inside the mechanisms until he/she reaches the most refined ‘*sai*’ of the controllers. He/she then operates the mechanism by making it spin faster. In order to increase the clarity of *pathamamagga*, he/she has to increase the spinning speed of the mechanism so that it is a thousand and then ten thousand times per second.

The text briefly provides the practice for helping the other meditator to have a clear *pathamamagga*. First, the meditator uses his/her special *mnk* to control *khrueang* inside the sphere of the other. He/she then increases the spinning speed of the *pathamamagga*’s *khrueang* to countless rounds a second. As a result, the sphere will be clearer and brighter.

**b. The Original Birth of the Body**\(^{463}\)

The original birth of the refined *pathamaviññāṇa* body (or. *arup*) is a small clear spherical spot. Inside is the sphere of *dhātudhamma* of *maggapaññā* wrapped by the sphere of *avijjānusaya*. Its second layer is the sphere of *dhātudhamma* of *maggacitta* wrapped by the sphere of *kāmarāgānusaya*. Its third layer is the sphere of *dhātudhamma* of *pathamamagga* wrapped by the sphere of *paṭighānusaya*. The text explains the practice of removing the spheres of *avijjānusaya*, *kāmarāgānusaya* and *paṭighānusaya* by getting the mechanisms inside the original birth to spin in the opposite direction.

**c. Phopsam**\(^{464}\)

This section mainly explains the concepts of the mechanisms inside the three realms. The greatest mechanism which controls all sub-mechanisms exists inside the *phopsam* as well as inside the bodies. [See more detail in Chapter 2] The text explains that if the white

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\(^{463}\) Ibid., pp. 58-61.
\(^{464}\) Ibid., pp. 63-71.
controls the mechanism, it will insert the merit or *puṇa* to run within the centre of the mechanism. This causes the beings to receive different kinds of happiness and to perform good deeds. If the black takes control of the mechanism, it will force the beings to receive all kinds of suffering and perform bad deeds. If the grey controls the mechanism, the beings will perform neither good nor bad deeds.

1. *Apāyabhūmi* (unhappy existence)

In this practice, the meditator sees the mechanisms inside the original birth of the beings living in the unhappy realms, animal, hungry ghost, demon and hell. He/she sees that the black sends its *dhātudhamma* causing them to receive different levels of suffering. When the meditator uses his special *mnk* to investigate inside and stops the operation of the mechanism the hell beings will be released from the sufferings. He/she then operates the mechanism controlled by the white in order to insert the meritorious *dhātudhamma* into the original centre of the merit [109] and operates the mechanism of seeing, memory, thought and cognition so that the hell beings can be reborn anywhere he/she wishes.

2. The administration of *dhātudhamma* in the phopsam

The method for seeing the *khrueang penyus* (mechanisms of existence) [110] of the *mnk*, *dbk*, *rup*, *arup* and the *dhammakāya* can be performed by entering the centre of such a body. Consequently, the meditator sees that there are the mechanisms operating connectedly from the biggest mechanism of this small realm to the sub-mechanisms inside the body. They are operating for the maintenance of all organs throughout such a body. Each of the five bodies has its own main mechanism. The primary mechanism (*ต้นเครื่องใหญ่ ton khrueang yai*) [111] abides in the centre of the small realm. The smallest mechanisms (*ปลายเครื่อง plai khrueang*) [112] exit in all organs and throughout the pores in the skin. This system is same in all bodies from the *mnk* to *dhammakāya*. The black often operates these mechanisms of existence. However, when the white is more refined than the black, it turns the mechanisms of existence to work in a positive way. It then demolishes and destroys the mechanism of the black. The meditator then performs *vijjā*
to reassemble and compound the new mechanism of the white. He/she always performs \textit{vijjā} for solving, demolishing and destroying the mechanism of the black and assembles the mechanism of the white continuously from the major mechanism at the centre of the small realm to the mechanism of the \textit{lokan} hell.

3. The Method for Helping the Hell beings

The meditator performs the method for helping the hell beings to escape the sufferings in the hells by taking the hell being’s refined \textit{mnk} into his/her [special] \textit{mnk} and the body of the Buddha of all small and big realms. He/she then distills it to be clear and inserts it to remain inside the bodies of the primordial \textit{dhātu} of the human and \textit{nibbāna} [113]. He/she operates all mechanisms to control all of black mechanisms from the first to the final one. He/she forces the mechanisms to work the opposite way and stops all mechanisms. He/she executes and destroys all mechanisms of the black. Thereafter, he/she performs \textit{vijjā} for assembling the new mechanism of the white. He/she enters inside to operate the mechanism and controls it to spin in the right-turning direction. This is the direction of the white. Now he/she inserts the wealth, qualifications and holy merit. The being in the hell or in the \textit{apāya} realms will be released from the sufferings because now all of its bodies are full of such holy merits. He/she then operates the mechanisms in order to establish the essential wealth of the white in all bodies of the being that is released from the hell. When such a being becomes the [refined] human, the meditator sends it to listen to the sermon of Gotama Buddha, founder of the religion. Thereafter, the person will achieve ‘the paths and the fruitions of \textit{nibbāna}’ and will obtain the wealth of humans, of heaven and \textit{nibbāna}.

d. \textit{Khrueangs}\textsuperscript{465}

1. \textit{Khrueangs of human}

\textsuperscript{465} Mechanism (เครื่อง khrueang). Ibid., pp. 72-82.
Inside the original birth of dhātudhamma of humans are khrueangs or mechanisms existing in multi-layers such as khrueangs of seeing, memory, thought and cognition, khrueangs of controlling body, speech and mind, and khrueangs of controlling the sensual pleasure realm, rūpabrahma, arūpabrahma as well as nibbāna. Khrueangs in the deeper layers always exist in the heart of khrueangs in the outer layers. The text provides some examples of khrueangs however, the concept of khrueang can be further interpreted.

2. Khrueang of beings

Each being has its own khrueangs inside. All realms have khrueangs inside their centres. Each of them such as hells, heavens and āyatananibbāna, contains three khrueangs similarly in all levels. They work connectedly like links in a chain. There is the biggest khrueang which is the gathering khrueang of all khrueangs. It is located in the centre of the sub-cosmic realm. It is the president of all khrueangs inside the realm. The controller of khrueangs is regularly the black. When the white performs Vijjā to be more refined than the black, it is able to enter the sai (centre) of khrueang. It will control all khrueangs to work in the white way. If the white, grey or black side is able to control the sai, it will use its Tipiṭakas to control the spheres of seeing, memory, thought and cognition, and body, speech and mind of the world beings to work according to its power and mightiness. Holy merit or holy evil can be inserted depending on the dominant side.

3. The controller of khrueang

466 Ibid., pp. 73.
467 For example, inside the mnk, there are:

1. The main khrueang is inside the original birth of human.
2. Khrueangs of ākāsaloka, khandhaloka, sattaloka and the human world exist inside the heart of the previous khrueang of the human as mentioned in topic 1.
3. The major khrueang abiding at the centre of the realm of human overlaps in the heart of khrueang in the second topic. [D4. p. 73]

468 World (Pali: loka).
If the black is more refined than the white, it will enter inside the most refined status of the sai of khrueang. It then will control khrueangs to work according to the black projects. If the white is more refined, it will enter inside the most refined status of the sai of khrueang, it will control khrueangs to work according to the white projects. This occurs similarly in all khrueangs whether it is the major or the small khrueang. In this practice, the meditator has to investigate khrueangs of the three realms. He/she then investigates khrueang that is being operated in āyatana nibbāna located at the top edge of the realm as well as khrueang of the lokan hell located at the bottom edge of the realm.

![Illustration 04](image)

*Illustration 04:*
*Khrueang is inside the mnk’s original birth. The text mentions that khrueang has its own heart. In the heart of khrueang is the controller of khrueang. Within the heart of the controller of khrueang is khrueang again.*

**4. The governor of khrueang**

The governor of khrueang, the president of the realm, is the first phranipphan of each sub-cosmic realm. At a later time, the latter phranippans such as the second, the third or the fourth Buddha arises in āyatana nibbāna. The first phranipphan of the Buddha will teach them the knowledge for helping him to govern his realm. In the white lineage, all governors of khrueangs are Buddhas. However, sometimes, when the black comes to abide profoundly in the sai of the human, it will operate khrueang to work negatively. This causes human beings to act, speak and think wrongly. Consequently, all of their actions are bad, evil and cause suffering. When the white is more refined and abides
profoundly inside the *sai*, it operates the *khrueang* to be work positively. Consequently, the human beings act, speak and think rightly. All of their actions are right. This causes them to be happy. Sometimes when the grey operates the *khrueang*, the human beings do not act, speak, think positively or negatively as in showering, eating, standing, sitting, lying down, go to the toilet. These activities belong to the equanimous *dhamma*.

**5. The Method for Seeing and Operating *Khrueang***

It is the same as the method for seeing and operating *khrueang* of the human mentioned above. However, the difference is to operate *khrueang* in *āyatana* *nibbāna*. The white takes *nirodha*, which is extreme happiness, and inserts the happiness into the *sai* of *khrueang* and operates *khrueang*. In the opposite case, inside the *lokan* hell, the black inserts the heavy evil which is *miccādīṭṭhi* causing suffering inside *khrueang*. It then inserts the suffering into the *sai* of *khrueang* and operates it repeatedly. Inside *āyatana* *nibbāna* and the *lokan* hell are the major and sub-*khrueangs*. The white, grey and black are able to be the *khrueang*’s controller as mentioned in *khrueang* of human. The major *khrueangs* which are the president of all sub-*khrueangs* in *āyatana* *nibbāna*, the *phopsam* and the *lokan* hell are sub-*khrueang* of the biggest *khrueang* which is the supreme president *khrueang* of all. The meditator is able to see this biggest *khrueang* and its controller at the centre of this realm. The meditator operates this supreme president *khrueang* in order to control all of its sub-*khrueangs* in this small realm.

**6. The Method for Making the Individual Person perform Good deeds**

This practice can be used for oneself or for others. It makes oneself or others perform good deeds and to avoid bad deeds bodily, vocally and mentally. In regards to this practice, the meditator distills his/her special *mnk* to be clear and pure and sends it into the most refined *sai*. He/she gets inside *khrueang* and controls it. He/she forces the black *khrueang* to work slowly and in the opposite way. The meditator then increases the spinning speed of *khrueang* of the white to be very fast and profound without
withdrawing. Thereafter, he/she inserts the white dhammas which are the good dhamma for the mnk into the black khrueang and cause it to spin in reverse to knock the black dhamma, existing inside the mnk out of the spheres of seeing, memory, thought and cognition. He/she operates the white khrueang repeatedly without withdrawing from the crudest to most refined status.

7. The Method for Checking Behavior of Human

When the meditator wants to check the behavior of other person; for example, what kind of person they are? Good or bad? Good mind or bad mind? Will they be able to obtain pathamamagga sphere or not? The meditator fully multiplies his/her special mnk and distills it to be clear. He/she sends it into the most refined sai inside the heart of khrueang of seeing, memory, thought and cognition of such person. He/she is then able to investigate inside khrueang to ascertain which side, good or bad, the person belong to? If he/she has found that the controller of khrueang inside the person is the white, the person is in the good side. If he/she has found that the controller of khrueang inside the person is the black, the person is in the bad side. If the controller of khrueang is the middle side, neither good nor bad, the meditator then performs vijjā in order to change the khrueang of that person to work in the good side. The body of the human is like a robot which can be controlled or led any direction depending on its controller.

8. The method for seeing anything

The meditator can use his/her cognition sphere to be in the sai of the original birth of a thing, He/she then investigates deeply inside sai at the centre of that original birth without withdrawing. The cognition sphere has to be very still. He/she then is able to see anything he/she wishes.

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469 Ibid., p. 78.
9. The highest *khrueangs* of Governance

The highest *khrueangs* govern all other *khrueangs*. They are more distinguished than the others. They are:

- *Khrueang yuet sitthi* [114]
- *Khrueang yuet amnat* [115]
- *Khrueang bang khap hai pen bun* [116]
- *Khrueang bang khap hai pen bap* [117]
- *Khrueang bang khap hai pen barami* [118]
- *Khrueang bang khap hai pen ratsami* [119]
- *Khrueang bang khap hai pen kamlang* [120]
- *Khrueang bang khap hai pen rit* [121]

These *khrueangs* exist in all realms. Khrueangs of all realms work connectedly. In the higher status of the refinement, *khrueangs* are bigger and more intense. The Buddhas in āyatananibbāna of such refined realms are bigger and also have the more intense perfections. However, no matter how many realms they are, their centres are coincident. No matter what sizes of *khrueangs* and other conditions, no matter how many they are, their centres are coincident. All of these gather in the original birth sphere of the *mnk*.

470 These include:

1) The major and sub-*khrueangs* are operated to raise *pathamamagga*, *maggacitta*, *maggapaññā*, *gotrabhū*, *satāpanna*, *sakidāgāmī*, *anāgāmī*, *arahttā*, enlightened [body] to be the Buddha, the entering *nirodha*, the enlightenment in *nirodha*, the calculation in *sai* of the enlightenment and the knowledge (Pali: *ñāṇa*) in the enlightenment.

2) The major and sub-*khrueangs* which control the existences of the white, black and grey *Tipiṭaka*.

3) The major and sub-*khrueangs* which control [dhātu] to be free from the demerit *Tipiṭaka* which are akusalādhamma.

4) The *khrueangs* of khandhaloka, ākāsaloka, sattaloka and other conditions in this world.
10. The Method for Operating Khrueang

The meditator has to enter inside the heart of khrueang yuet sitthi or khrueang sitthi before entering inside other khrueangs because it is the governor of other khrueangs. He/she then operates khrueang yuet amnat, khrueang bang khap hai pen bun, khrueang bang khap hai pen bap, khrueang bang khap hai pen barami, khrueang bang khap hai pen ratsami, khrueang bang khap hai pen kamlang and khrueang bang khap hai pen rit. Importantly, the meditator has to perform this every time before entering other khrueangs.

11. The Refinement of Khrueangs

Khrueang sitthi is more refined than khrueang amnat. Khrueang amnat is refined than khrueang bun saksit and khrueang bap saksit. The refinement of these khrueangs is almost the same; but, khrueang bun saksit is more powerful. It gives the result of merit endlessly because having attained āyatana nibbāna for the first time, it does not end. There are other āyatana nibbānas endlessly needing to be attained. This khrueang gives the unlimited result or merit. When there is more merit, there is more fruition. The merit is infinite. The holy demerit gives the result lighter than merit. It is finite. The result is ended at the lokan hell only. It only has the power to manage the highest bad deeds which is ‘immediacy deeds (Pali: anantariyakamma)’. This is just the peak of the holy demerit.471

471 All of 1) yuet sitthi khrueang, 2) yuet amnat khrueang, 3) khrueang bang khap hai pen bun, 4) khrueang bang khap hai pen bap, 5) khrueang bang khap hai pen barami, 6) khrueang bang khap hai pen ratsami, 7) khrueang bang khap hai pen kamlang and 8) khrueang bang khap hai pen rit and 9) other conditions, each can be multiplied and counted their number into the sets of as thao, chut, chan, ton, phak and phuet endlessly. This can be multiplied repeatedly.

1) Yuet sitthi khrueang is the mechanism of success of doing anything. So, this is called ‘khrueang sitthi’. 2) Khrueang for enlightening as the Buddha. When it is operated the enlightened knowledge (Pali:ñāṇa) of being the Buddha will arise. 3) Khrueang of nirodha. When it is operated, it causes the firm stillness without withdrawing. 4) Khrueang of enlightenment in nirodha. When it is operated, it causes the rise of ñāṇa of the realisation in any incident arisen within the firm stillness. 5) Khrueang of calculation. When it is operated, it causes the rise of ñāṇa (knowledge) to know the number of the enlightenments arisen in nirodha each time. [D4. pp. 80-2]
12. *Khrueang bun saksit* [123] and *khrueang bap saksit* [124]

‘*Khrueang bun saksit*’ belongs to the white and ‘*khrueang bap saksit*’ belongs to the black. *Khrueang bun saksit* of the white gives the powerful meritorious result as seen in many cases at the time of the Buddha. For example, the millionaire named ‘*Pūṇṇa*’ who plowed the field. The earth on his land became gold. The man *Mala* plucked the flowers of King *Bimbisāra* and the man *Cūḷekasāṭaka* performed meritorious deeds and he saw the result immediately. In contrast, *khrueang bap saksit* also gives the powerful evil results as seen in the cases of Bhikkhu *Devadata*, King *Suppabhuddha* and lady *Ciñcamāvikā* who attacked Buddha. Due to these bad deeds, the primordial *dhātu* [of the black] profoundly inserted the holy demerit into their *khrueangs*; this caused the earth to separate and pulled them immediately into the *Avecī* hell. This holy demerit similarly causes an immediate result.

e. *Tipiṭaka* \(^{472}\)

1. *Tipiṭaka* inside the body

The *mnk* is the gathering place of 84,000 *dhamma-khandhas* or the collection of *dhammas*. \(^{473}\) Each can be multiplied endlessly as 84,000 more *dhamma-khandhas* and so on. No matter how many times of the multiplication, the *mnk* will be multiplied in the same number because the body is *dhamma-khandha*. 84,000 *dhamma-khandhas* can be summarised into the groups of *Tipiṭaka*.

1) *Tipiṭakas* of the white lineage (meritorious *dhamma*, Pali: *kusalādhamma*)

   a. *Dāna*, *sīla* and *bhāvanā* are inside the *mnk*.
   b. *Sīla*, *samādhi* and *paññā* are inside *dbk*.
   c. *Adhisīla*, *adhicitta* and *adhipaññā* are inside *rup*.
   d. *Pathamamagga*, *maggacitta* and *maggapaññā* are inside the refined *pathamaviññāṇā*. \(^{474}\)

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\(^{472}\) Ibid., pp. 83-89.

\(^{473}\) 1) 21,000 *dhamma-khandhas* of *vinayapiṭaka*, 2) 21,000 *dhamma-khandhas* of *suttapiṭaka* and 3) 42,000 *dhamma-khandhas* of *paramatthapiṭaka* (or *abhidhamma*).

\(^{474}\) This is *Tipiṭaka* of the white lineage. *Dhammakāya* is the body in the level of the supramundane. This body is the real flesh and skin of *vinayapiṭaka*, *suttapiṭaka* and *paramatthapiṭaka*. It is truly pure without
2) Tipiṭakas of the black lineage (demerit dhamma, Pali: akusalādhamma)

a. Abhijjhā, byāpāda and miccādiṭṭhi are inside the mnk.
b. Lobha, dosa and moha are inside dbk.
c. Rāga, dosa and moha are inside rup.
d. Kāmarāgānusaya, paticchānusaya and avijjānusaya are inside the arup.475

Each of meritorious dhamma (Pali: kusalādhamma), demerit dhamma (Pali: akusalādhamma) and middle dhamma (Pali: abyākatādhamma) has its own three categories of 84,000 dhamma-khandhas:

- Suttantapiṭaka: 21,000 dhamma-khandhas
- Vinayapiṭaka: 21,000 dhamma-khandhas
- Abhidhamma: 42,000 dhamma-khandhas

These three categories of Tipiṭaka exist in bodies of 1) mnk, 2) dbk, 3) rup, 4) arup, 5) dhammakāya, 6) the refined bodies from the crudest to the most refined status, 7) the bodies in the sets of thao, chut, chan, ton, phak, phuet, phuet in phuet from the crudest to the most refined status of all colours, all lines, all bodies, all members, all lineages and 8) the human, the escorts of the human and the realms of the white and grey and black lineage. These three categories of Tipiṭaka abide inside the spheres of seeing, memory,

any impurities such as abhijjhā, byāpāda, miccādiṭṭhi, lobha, dosa, moha, kāmarāgānusaya, paticchānusaya and avijjānusaya.

When the meditator increases refinement of Tipiṭaka by multiplying practice; the impurities which are the impure spheres wrapping the sphere of the mind loosens its binding in the same level of the refinement. Accordingly, each of the spheres of dāna, sīla, bhāvanā, sīla, samādhi, paññā, adhisīla, adhicitta, adhipaññā, pathhamamagga, maggacittā, maggapanaññā, gotrabhū, satāpanna, sakidāgāmi, anāgāmī, arahṭṭa, enlightened [body] to be the Buddha, the entering nirodha and enlightenment in nirodha expands and enlarges its size accordingly. [D4. pp. 83-4]

475 The black inserts all of these impure spheres; abhijjhā, byāpāda, miccādiṭṭhi, lobha, dosa, moha, rāga, dosa, moha, kāmarāgānusaya, paticchānusaya and avijjānusaya into the controlling khrueang at the centre of the original birth of human. [The sub-khrueangs are the cruder khrueangs existing as the shallow layers. However, the bigger khrueangs are more refined khrueangs existing in the deeper layers. Khrueangs in the deeper layer are the controllers of the sub-khrueangs in the shallower layers. The deeper khrueangs exist inside the hearts of the shallower khrueang. The controllers of khrueang abide inside the heart of the inner khrueang again.] [D4. pp. 84-5]
thought and cognition of each body. If the body is crude, Tipiṭakas of the three sides is accordingly crude. If the body is refined, Tipiṭakas of the three sides is accordingly refined because they are the wrapper of the spheres of seeing, memory, thought and cognition of each body. Each of the three sides of Tipiṭaka has 84,000 centres (sun) which is similar to the number of dhamma-khandhas.

f. The worlds in the body

There are three worlds in the mnk: 1) khandhaloka, 2) sattaloka and 3) ākāsaloka. Nipphan, phopsam and lukan also exist inside the mnk. Each of all bodies of all realms has the five khandhas similarly. Even in the arūpabrahma realms, the beings also have the five khandhas. However, they are very refined. Inside the hells and the lukan hell, the beings also have the five khandhas. Even inside nibbāna, the beings also have the five khandhas; however, they are called ‘dhamma-khandha’. Ākāsaloka, khandhaloka and sattaloka outside of the body and inside the body of the realms are:

Ākāsaloka is the place for accommodating khandhaloka.
Khandhaloka is the place accommodating the existence of the world beings.
Sattaloka is able to exist because the accommodation of khandhaloka and ākāsaloka.

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476 Ibid., pp. 90-3.
477 1. Khandhaloka refers to the five khandhas in the part of thattaī accommodating thatpen which are the spheres of seeing, memory, thought and cognition.
2. Sattaloka refer to thatpen or the spheres of seeing, memory, thought and cognition. They exist inside the five khandhas which is its accommodator.
3. Ākāsaloka is the space in the empty places inside the body such as the holes inside the ears or the nose. It is thattaī. [D4. p. 90]
478 1. Khandhaloka inside the body of Phranipphan is called ‘dhamma-khandha’ instead of the five khandhas.
2. Sattaloka inside the body of Phranipphan is called ‘ariyasacca-dhamma’ instead of sattaloka.
3. Ākāsaloka inside the body of Phranipphan is called ‘dhammadhātu’ instead of ākāsaloka. The six dhātu are ākāsa-dhātu but they are very refined, profound and calm. [D4. pp. 90-1]
The world inside the body is the five khandhas or the base of seeing, memory, thought and cognition. It is khandhaloka. The spheres of seeing, memory, thought and cognition are the flesh and skin of seeing, memory, thought and cognition. Ākāsaloka and khandhaloka accommodate and maintain sattaloka.

1. **Seeing the sphere inside the centre of the original birth**

The method for seeing the sphere inside the centre of the original birth leads to the sight of 1) the centre of nipphan, 2) the centre of the phopsam and 3) the centre of the loken where the full sattaloka resides. Nipphan, phopsam and loken in the mnk are called ‘nipphan, phopsam and loken within the body’ or ‘phak-pen (living part)’. The major nipphan, phopsam and loken outside the mnk are called ‘nipphan, phopsam and loken outside the body’ or ‘phak-tai (non-living part)’. There are nipphan, phopsam and loken inside and outside existing in pairs of all bodies from the crudest to the most refined status. All centres of 1) nipphan, 2) phopsam, 3) loken, and 4) the operating khrueangs of nipphan, phopsam and loken exist in the same point. The other bodies besides the mnk have nipphan, phopsam and loken inside and outside too. They also have the major and sub-khrueangs working connectedly in all bodies from the crudest to the most refined status as in the mnk. The mnk is the base of all bodies.

g. **The bodies in the set of thao and chut**

The constitution of the bodies in the sets of thao and chut has been already mentioned in Chapter II. The detail of the concept is also provided in the appendix. In addition, this part of the text also presents the concept of the esoteric word called ‘chongthanon’.

1. **The meaning of ‘chongthanon’**

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479 The dbk, the crude and refined pathamaviññāṇa bodies, dhamma body and the more refined bodies from the crudest to the most refined status.

480 Ibid., pp. 94-7.
The word ‘chongthanon’ in all colours, all lines, all bodies, all lineages, all members, the small and big realms of the lineages of the white, the middle and the black is used in the same sense. For example, when the 84,000 centres of Tįpiṭaka are multiplied, all bodies in the lineages of the white, the middle and the black will work simultaneously. This is called ‘chongthanon’ because vijjā is connected to all lineages. When the same vijjā is being performed inside the white, the middle and the black lineages simultaneously, it is chongthanon. Also, it can also to be developed as vijjās of phitsadan, patihan and thapthawi endlessly. It is called ‘witcha pen’ (living knowledge) because it is immortal and it requires continuous performance without disconnection.

h. The performance of ‘witcha pen’ without disconnection

The meditator can practice the performance of ‘witcha pen’ without disconnection by concentrating on [the bodies in] the first class of thao, chut, chan, ton, phak, phuet and phuet in phuet. He/she then combines [the bodies in] the first class of thao, chut, chan, ton, phak, phuet and phuet inside the phuet second class. Next, he/she combines all of the second class as thao, chut, chan, ton, phak, phuet and phuet in phuet; this constitutes the third class. The meditator keeps practicing this method in order to constitute the fourth-fifth-sixth class…the hundredth, ten thousandth, a hundred thousandth, millionth, koṭi class endlessly. This is called ‘witcha pen’ (living vijjā). It is immortal and cannot be disconnected and extinguished.

The performances of chongthanon, phitsadan, patihan and thapthawi are also called ‘witcha pen’. They are the multiplication of something in layers as mentioned above. It is combination of the objects such as bodies or realms as chongthanon, phitsadan, patihan and thapthawi of the first class, the second class, third class…the fourth, fifth, sixth, seventh, eighth, ninth, tenth… the hundredth, ten thousandth…koṭi class endlessly. It is

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called ‘witcha pen’ because it is the continuation of performances without disconnection.\textsuperscript{482}

1. The method for ‘performing of vijjā’\textsuperscript{483},

Vijjā always requires the long continuation or connection of all conditions and bodies from the crudest to the most refined status. For example, the connections of 1) the seeing, memory, thought and cognition, 2) ñāṇa, pūña, pāramī, ratsami, kamlang, rit, 3) the lines of dhātu\textsuperscript{484}, dhamma\textsuperscript{485}, wealth\textsuperscript{486}, age\textsuperscript{487} of the white lineage, all colours, all lines, all bodies, all lineages, all members, mnk, the escorts of the human, the living and death part, and the small and big realms\textsuperscript{488}. After they all are connected as one, there is a need to perform the multiplication of the result of the connection mentioned as chut, chan, ton, small phak, middle phak and big phak. The practices of soem (adding) and klan (distilling) are performed in order to send the outcome of the practice above into the empty sai of the stable stillness at centre of the original birth of the white. The performances of thapthawi, chongthanon, phitsadan, patihan are also required. The multiplication is performed from the crudest to the most refined status and the age of dhātu and pāramī is uncountable and until such conditions of practice become the sets of thao, chut, chan, ton, phak and phuet.

2. The method for creating ‘waen’ and ‘klong’

\textsuperscript{482} In order to perform this practice, the meditator must enter the sai of the centre of the centre. This leads him to attain the true knowledge. If not, all knowledge will be completely mistaken. He cannot enter the right, left, front, back, inside or outside spots next to the centre. It needs to be the centre in the centre only or sai in sai without withdrawing. This leads him to acquire the true knowledge of the Buddha and the arahant disciples because their performance requires the performance of nirodha into the centre of the centre repeatedly and endlessly. In other word, if their performance is outside of the centre, it is vijjā of the black. [D4.p. 99]

\textsuperscript{483} Performing of vijjā (ทั้วิชชา tham witcha).
\textsuperscript{484} The line of dhātu (สายธาตุ saithat).
\textsuperscript{485} The line of dhamma (สายธรรม saitham).
\textsuperscript{486} The line of wealth (สายสมบัติ sai-som-bat).
\textsuperscript{487} The line of age (สายอายุ sai-a-yu).
\textsuperscript{488} Connecting (เชื่อม chueam).
The method for creating waen and klong is Vijjā that increases clarification of the insight. The waen and klong are the tools compounded by:

The dhātudhammas of the seeing, memory, thought and cognition
There are the dhātudhammas of the enlightenment of the Buddha, nirodha, the enlightenment in nirodha and the calculation inside the enlightenment in nirodha. In this practice, the meditator takes these two kinds of dhātudhamma to compound waen and klong. If these two dhātudhammas inside the body are refined, waen and klong of the body will be refined accordingly. Waen is clear, pure and spherical. It is used for looking through something. Klong is more refined than waen and abides at the centre of waen. It is used for clarification of insight. It is similar to a microscope used for seeing miniscule matter. If the insight is not clear, the meditator then uses the connection of both waen and klong.

i. The primordial dhātu (ton that) of the human
The primordial dhātu inside the human has the spherical radiances, twenty wah in diameter. Its parameter is three wah. The radiance contains six colours.

The colour of the innermost layer is the yellow-white as same as the colour of the star.
The second layer is yellow-red.
The third layer is the soft-white.
The fourth layer is the red-yellow.
The fifth layer is the pink-yellow.
The sixth layer is the dark green as the colour of beetle’s wings.

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489 Ibid., p. 102.
The six colour radiances of the primordial dhātu of the human are blocked by the māra. Therefore, the human is unable to see it. They can be seen and realised by the eyes of dhammakāya.

Illustration 05:
The six colour radiances of the primordial dhātu of human

j. The right (amnat) and power (sitthī) ⁴⁹⁰
Sitthi is ‘the complete right’ in something such as the right of being the king, the emperor, father or housewife, the right in the possession of land or farm. Amnat (power) comes from sitthi. For example, the king has the right to the possession of land; his power includes possessing land. The man and his wife have the right to their farm; they have the power and authority to do anything on the land they possess.

⁴⁹⁰ Ibid., pp. 103-8.
In this world, people have used many ways to obtain the right including the right to harm or kill people. However, in dhamma, the acquisition of the right to use weapons for killing people is unnecessary. Dhamma uses ‘the concentration of the mind (Pali: samādhicitta)’ or ‘the power of the mind (chittamuphap)’ which can be refined endlessly. This is called ‘anattañāno (infinite knowledge)’. It is the tool to acquire the sitthi.

1. The method for using seven crystals
In order to gain clarity of inner vision, the meditator takes crystals inside the crystal ball and distills them inside waen and klong.

When he/she wishes to use the crystals as the vehicle, he/she takes the crystals inside the crystal elephant or the crystal horse.

When he/she wishes the crystals to produce wealth, he/she takes the crystals inside the crystal wealth protector. This causes the rising of the wealth.

When he/she wishes them to be powerful, he/she takes the crystals inside the crystal warlord protector. This causes the rise of power for any kind of businesses.

When he/she wishes to be comfortable or to be the beloved of others, he/she takes the crystals inside the crystal lady. This causes him/her to be comfortable and beloved of others.

When he/she wishes to raise the power and the might in order to be respected, he/she takes the crystals inside the cakka crystal.

When the right hand of the mnk is holding the cakka crystal, the left hand is holding the crystal ball and other five crystals are distilled inside the body until they are clear and pure, the meditator operates khrueang to enter the heart of khrueang of the sitthi. He/she
then performs the practice of the roisai deep inside the heart of khrueang sitthi in layers. He/she keeps performing this in the more refined and older status without the withdrawing. Afterwards, he/she enters the heart of khrueang of tale sitthi (ocean of right) of het (space cavity) of tale sitthi in the het of tale sitthi. He/she keeps performing this into more and more refined status without withdrawing. When he/she attains the older and more refined dhātu dhammas, he/she performs the practice of the roisai inside khrueang sitthi deeper and deeper. He/she then is able to obtain such an amount of dhātu dhammas as his right and power. In other words, he governs and is able to control them. Similarly the Great King has victory in the war. He/she obtains possession of the land. He/she then has the power to govern that land. The meditator keeps performing this continuously and respectively, until he/she is able to take a control of the entire right of dhātudhamma. When he/she has obtained all of them, he/she is able to take and use the supreme cakka. When he/she is able to use this cakka, he/she possesses the power to control ‘the holy merit’ and ‘the holy demerit’ as he/she wishes. Now, there is not any kind of obstacle. For example, he/she is able to destine someone to be the king or a millionaire. He/she is also able to destine any person and any realm to be anything positively and negatively as he/she wishes. The text significantly says:

Therefore, this vijjā (vijjā for cleaning up the dhātudhamma), the master [Phra Mongkhonthepmuni] of the recorder has tried diligently and tirelessly every day and night almost 11 years in order to obtain the right (sitthi) for creating peace for the world beings existing in all a hundred thousand koṭi and the uncountable number of universes without withdrawing.

The Buddhas, pacceka-buddhas and arahant disciples also have accumulated for asaṃkhaya in order to obtain this sitthi (right) because it is the body of success. The worldly sitthi is obtained by the means of the weapons but the sitthi in dhamma is obtained by pāramīs (perfections) only. [D4.pp.105-6]

Besides the perfections, in order to obtain sitthi, the meditator also requires ratsami⁴⁹¹, kamlang⁴⁹² and rit⁴⁹³. All beings are accumulating the perfections and ratsami, kamlang and rit in order to obtain sitthi.

⁴⁹¹ Radiance (รัศมี ratsami) comes from the thirty pāramīs which are distilled as the bright light as the bright radiance. [D4. p. 106]
‘The true ultimate goal’ is to form the power at an adequate level to possess sitthi completely as the people in the world prepare the force, soldiers, food and weapons to fight for the success of possession of the land. [D4.p.106]

2. Khrueang Sitthi

Khrueang sitthi is the major khrueang and is the gathering place of all khrueangs. It governs all the beings in each realm. It abides in the heart of khrueang of the primary khrueang. Therefore, khrueang sitthi is the foundation and the origin of the realm existing inside the original birth of all realms just as kalarūpa (zygote) is in the original birth of the human or the seed of the tree which is the gathering point of root, trunk and branches.

3. Khrueang Amnat

Inside ‘khrueang sitthi’ are 1) khrueang amnat, 2) khrueang bun, 3) khrueang barami, 4) khrueang kamlang, 5) khrueang rit, 6) khrueang bun saksit, 7) khrueang bap saksit, 8) khrueang of enlightenment to be the Buddha, 9) khrueang of entering nirodha, 10) khrueang of enlightenment in nirodha and 11) khrueang of calculator. This system is similar in all realms. They are bigger and more refined according to the levels of each realm. They also exist as the sets of thao, chut, chan, ton, phak and phuet of 1,000,000th…koṭi…asamkhaya and more than asamkhaya class. Inside khrueang sitthi are the controlling khrueangs of 1) phopsam, 2) lOKan, 3) ākāsaloka, 4) khandhaloka, 5) sattaloka, 6) the original birth, 7) the seeing, memory, thought and cognition, 9) the small and large organs throughout the body.

492 Power or energy (กิ่ย kamlang) is the force (แรง raeng) and intensity (กว้าง kaekla) of pāramī. In other words, it is the more intense thirty pāramī. [D4. p. 106]

493 Might (ฤทธิ์ rit) is the successful result of the thirty pāramī. It is the controller of sitthi. [D4. p. 106]
k. Sep and Mak

1. The method for seeing sep

Sep is the prison. It is the restricted place for the prisoners who have made mistakes. The dhātudhammas of the realm have a meeting and reach agreement that someone is treacherous by being a spy or a betrayer to the white lineage. He is called ‘khabot’ (rebellion). They will then operate the sep to pull the dhātudhammas of such a person into the destructive process. It is similar to the judge who gives the death penalty. The primordial dhātudhamma is the commander that has the absolute power (ayasit). When it is ordered that someone is to be released from the sep, such a person will be released accordingly. It is similar to a king who has the power to take someone into prison as well as to release them out of prison. Within sep is the space but it is kaet, krot, ai, krot, sut, mot, maimi, wang, plao, dap, lap, hai, sun, mailueaset, loliang, penyu, prasat, hetrot, hetchat, hetai, hetkaet and het-kaet-krot. This space is refined the crudest to the most refined levels.

1.1 The method to see the pulling of the sep

There is the khrueang inside the sep. When it is controlled, it will pull dhātudhamma of such person inside sep. Kaet-krot (gas and acid) inside the sep will destroy all layers of such dhātudhamma from the crudest to the most refined status.

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494 Ibid., pp. 109-111.
495 Phranipphans of each lineage.

496 When dhātudhammas or Phranipphans in the realm finished a meeting, they take some of their dhātudhamma from the bodies in the sets of thao, chut, chan, ton, phak and phuet to form sep. This sep has its own layers of thao, chut, chan, ton, phak and phuet endlessly and it is refined according to each body. Sep in each level will be refined according to the refinement of each body of each realm. Each realm has its own sep which is refined as that realm. Seps abide inside the hearts of ‘khrueang sitthi’. They are refined in the order dependent on the refinement of the bodies and realms. Sep of the phopsam is spherical and same size as the three realms. Sep of each realm has the same size as that realm. Sep’s duty is to pull dhātudhamma from the refined to the crude status of the betrayer into itself according to the degree of the offences. When the primordial dhātudhamma in āyatana nibbāna and in the mnk order to take the dhātudhamma of someone into sep; it will pull the person in line with the order. [D4. p. 109]
2. The method for seeing ‘mak’ (magga)

‘Mak’ is the refined dhātudhamma. It abides in the heart of khrueang of sep. Its duty is to eat the seed of dhātudhamma and causes it to be completely extinguished, just as when the magga spheres of 1) pathamamagga, 2) maggacitta and 3) maggapaññā arise, the seeds of the impurities; 1) kāmarāgānasaya, 2) paṭighānasaya and 3) avijjānasaya will be completely burnt. Magga is spherical and the same size as sep. Sep of a realm has the same size as the phopsam of that realm. Magga is big as sep of the realm, but it exists within sep. It is more refined. It eats the seed of dhātudhamma from the crudest to the most refined status as the sep. Sep and magga of each realm also has their own sets of thao, chut, chan, ton, phak and phuet.

1. The extraordinary dhātudhamma

Dhātus depends on dhammas which are their abode. They are thereby able to exist. Otherwise, they cannot be gathered as dhātus. The six dhātus are spherical and exist in layers. The six dhātus in the crude part can be seen with human eyes. However, the refined parts must be seen only by the eyes of dhammakāya through the connecting performance of waen and klong because some dhātus are very small like a spider’s web that has been broken into asamkhaya pieces.

497 Ibid., pp. 112-6.
498 Their sizes are arranged according the sizes of each dhātu as follows:

The diameter of earth dhātu is 240,000 yojana.
The diameter of water dhātu is 480,000 yojana.
The diameter of fire dhātu is 960,000 yojana.
The diameter of wind dhātu is 1,920,000 yojana.
The diameter of viññāṇa dhātu is 3,840,000 yojana.
The diameter of space dhātu is infinite; it is called ‘ananto ākāso’. [D4. p. 112]
Dhamma is the controller and the abode of the six dhātus. It maintains the existence of dhātus; in other words, it keeps dhātus from breaking. Dhamma refers to 1) kusalā-dhamma, 2) akusalā-dhamma and 3) abyākatā-dhamma.499

The meditator separates each of six dhammadhātus by starting from the earth dhātu. Afterwards, the other five dhātus must be performed in the same way. In the process of the practice of the separation of the six dhātus, there is a need to separate only one type of dhātu at a time.

1. The original dhātu and dhamma

The original dhātu and dhamma comes from nothingness. In other words, the nothingness becomes the original dhātu and the original dhamma. The original dhātu is spherical, pure and clear without any additional matter. The original dhamma is also purer and clearer than dhātu without any additional matter. It is spherical like dhātu but better, purer and more refined. Dhātu which contains the additional matter is mixed dhātu. Similarly, dhamma which contains the additional matter is ‘mixed dhamma’. The earth, water, wind, fire and space are their ākāsaloka which simultaneously exist and are kept in the khandhaloka.

The world which is the realm and the world which is the mňk are located at the middle. They are accommodated by ‘crude ākāsaloka’ outside of ākāsaloka. The refined ākāsaloka abides within them. Sattaloka exists depending on the support of the refined ākāsaloka.

499 Dhātu of the hell beings is supported by akusalā-dhamma. This allows to withstand the fire and the torturing tools in the hells. ‘Dhātu’ possesses ‘viññāṇa’ and does not possess ‘viññāṇa’; dhammās maintain them all. If dhātu is in the good side, kusalā-dhamma maintains it. If it is in the bad side, akusalā-dhamma maintains it. If it is neither in the good nor the bad side, abyākatā-dhamma maintains it. As the commentary says ‘yasmīṁ samaye khandhā tasmīṁ samaye dhammā honti’, ‘when khandha dhātu exists, dhamma exists’. Dhamma is the good dhamma, the bad dhamma and the neither good nor bad dhamma. There are both the crude and the refined status of dhammās according to the status of dhātu. Dhamma is refined and old according to the refinement of dhātu. [D4. p. 113]
Everything is, in summary, called dhātudhamma such as sour dhātu, salty dhātu, spicy dhātu, heat dhātu, cold dhātu, bitten dhātu, sweet dhātu. They are an uncountable number of dhātus. Also the colours are dhātudhammas such as green, red, yellow, white and black. Whatever the dhātu, dhamma is in the same condition.

The crude dhātus; earth, water, wind, fire and space are destroyable when the world is destroyed or when they are burnt by fire. The acid earth, the acid liquid, the acid fire, the acid wind and the acid space are able to destroy only dhātu that is cruder than their status. The more refined dhātu is beyond the sight of the human eyes such as the thats of 1) son, 2) sut, 3) mot, 4) maimi, 5) wang, 6) plao, 7) dap, 8) lap, 9) hai, 10) sun, 11) sinchuea and 12) mailueaset. Also the refined dhātus of earth, water, wind and fire are indestructible. The refined dhātudhamma is countless.

2. Separation of Dhātus of Radiance

The six radiations are; 1) yellow-white, 2) yellow-red, 3) soft-white, 4) red-yellow, 5) pink-yellow and 6) dark green. Each of them can be separated as dhātu and afterwards can be separated as dhammas from the crudest to the most refined status.

3. Separation of dhātu and dhamma

Firstly, the meditator separates dhātu and dhamma of 1) the base (thitang) of seeing, memory, thought and cognition, 2) dhātus of seeing, memory, thought and cognition and 3) the spheres of seeing, memory, thought and cognition from the crudest to the most refined status as the pure dhātu and dhamma of all bodies in the sets of thao, chut, chan, ton, phak and phuet.

500 1) dhātu of overlapping (ธาตุซ้อน thatson), 2) dhātu of the end (ธาตุสุด thatsut), 3) dhātu of finishing (ธาตุหมด thatmot), 4) dhātu of nothingness (ธาตุไม่มี thatmaimi), 5) dhātu of emptiness (ธาตุว่าง thatwang), 6) dhātu of emptiness (ธาตุเปล่า thatplao), 7) dhātu of extinction (ธาตุดับ thatdap), 8) hidden dhātu (ธาตุลับ thatlap) 9) dhātu of losing (ธาตุหาย thathai) 10) dhātu of disappearance (ธาตุสูญ thatsun), 11) dhātu of seedless (ธาตุสิ้นเชื้อ thatsinchuea) and 12) dhātu without any remainder (ธาตุไม่เหลือเศษ thatmailueaset).
Secondly, he separates dhammas of the base and dhātus of barami, ratsami, kamlang, rit, sitthi, amnat, bun saksit and bap saksit from the crudest to the most refined status to be the pure dhātu and dhamma of all bodies in the sets of thao, chut, chan, ton, phak and phuet.

The bases of the eight elements: 1) barami, 2) ratsami, 3) kamlang, 4) rit, 5) sitthi, 6) amnat, 7) bun saksit and 8) bap saksit are located at the heart of khrueang sitthi inside the most refined sai. They exist inside in layers. Barami is the outermost layer and bap saksit is the innermost layer.

4. Separation of dhātu and dhamma of 84,000 dhamma-khandhas

Each dhamma-khandha of 1) 84,000 centres of kusala-tipiṭaka, 2) 84,000 centres of akusala-tipiṭaka and 3) 84,000 centres of abyākatā-tipiṭaka\textsuperscript{501} is called a centre. Each centre can be multiplied as 84,000 centres. After the first multiplication of each centre, the meditator performs the multiplications of the centre in 2\textsuperscript{nd}, 3\textsuperscript{rd}, 4\textsuperscript{th}, 5\textsuperscript{th}, 6\textsuperscript{th}, 7\textsuperscript{th} and 8\textsuperscript{th} time…100\textsuperscript{th}…1000\textsuperscript{th}…10,000…100,000\textsuperscript{th}…1,000,000…koṭi…countless time from the crudest to the refined status. The meditator categorises them into the groups of past, present and future and into the three groups of 1) ākāsaloka, 2) khandhaloka and 3) sattaloka. Afterwards, he/she separates the entire dhātu and dhamma as one part of dhātu and one part of dhamma until they become ‘the pure dhātu’ and ‘the pure dhamma’.

The method of dhātudhamma multiplication must be performed one group at a time: 1) kusala, 2) akusala and 3) abyākatā. The meditator also has to keep separating dhātu and dhamma simultaneously while he/she is performing the multiplication in each part.

\textsuperscript{501} The middle dhātudhamma or the neither merit nor demerit dhātudhamma.
m. Extraordinary realms

There are three kinds of realms; 1) the small and large realms, 2) the realms of the colours and the lines and 3) the hidden, revealed and movable realms.

1) The small and large realms

1.1 The foundation of the realms (rakthan khong phop)

The foundation of 1) the small and large realms, 2) the large and small khrueangs is the ‘governor’ of the realm. The foundation of all realms and their original birth has the same size as a Pipal seed or a Banyan seed. It is similar to the original phuet of the mnk.

The original phuet of the mnk has the same size as a very small drop of the sesame oil. It is called ‘kalarūpa’ located at the mouth of the menses cavity. Within kalarūpa is ākāsaloka which is its support. Khandhaloka which is rūpakhandha is located in ākāsaloka. Inside khandhaloka are sattalokas, which are nāmakhandhas or seeing, memory, thought and cognition. The original birth, which has the same size as a Pipal seed or a banyan seed keeps its original size. However, kalarūpa located in the original phuet depends on wet, bathing, absorption and permeating or feeding of the menses’ blood at the mouth of the cavity. These will feed it to grow progressively as the seed of the tree which has roots, trunk and branches depends on the earth and water dhātu which absorb into the seed and cause it to grow or extend its root and branches.

This way is similar to the base and the original birth of the small and large realms. No matter how numerous, their original births are small as a Pipal seed or a banyan seed. They are the original births which arise, exist in layers and multiply continuously in asamkhaya or uncountable times. Their age of dhātu and pāramī are uncountable. They have countless classes. All of these come from only one original birth.

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502 Ibid., pp. 117-29.

503 Khrueangs’ in the multi-layers have existed for asamkhaya and countless age of dhātu and pāramī of all colours, all lines, all bodies, all lineages and all members. [D4. p. 117]
The realms, small or large, are arranged in numerous circle lines in a spherical form like the form of the flower of a Kadam tree. Metaphorically, each realm is a capsule surrounding the centre of the Kadam flower. They are the spheres of the realms arranged in asamkhaya or countless layers. The age of dhātu and pāramī of the realms is uncountable. The realm has the centre of the centre and the original birth in the original birth endlessly. The inner realms accommodate the outer realms. The inner realms are older, bigger and more refined. The Buddhas and his bodies in such realms are ancient, big and refined in accordance with each realm.

1.2 The features of the realm

The large realm is located at the centre. The small realms are located as its outer layers. The shape of the gathering of the small realms looks like the fruit of a Kadam tree. The large realm is the main centre of the fruit. The surrounding small realms exist in the countless layers as the pack of the fleshy capsules surrounding the main centre of the fruit. Each small realm is similar to a surrounding capsule. The realm in which the human beings in this world are living now is the small realm. It is located in ‘the outer layer’.

The small realms are arranged in circle lines; 1st, 2nd, 3rd, 4th, 5th and so on. When they are packed together, it creates numerous circle lines and the multi-layers. The deeper layers are bigger and more refined. The size of each realm is the same size of the ūṇa of the first Buddha of each realm because he governs the area which has the same size with his ūṇa only. At a later time, when the second, the third and the fourth Buddha arises, the first Buddha will teach Vijjās (knowledge) for helping him to govern his realm. The realms located in the outer layers from our realm exist to the same extent as ‘the inner realms’. This can be measured by taking our realm as the centre, there are 100 pakōṭiasamkhaya rounds of the inner realms existing deeper. There are more and more

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504 The distance between the realms is equal to ūṇa of the first Buddha of each realm. The gap between the realms in four directions is equal to ūṇa of the first Buddha similarly. The method for counting the realms in the inner rounds of the ‘inner layers’ is to count from the realm that we are living to the inner rounds of the realms inwards. It can be counted 100 pakōṭiasamkhaya rounds at a time. The realms in the outer rounds after our realm can be counted from our realm to the outermost realm 100 pakōṭiasamkhaya rounds at a time similarly. [D4. p. 119-20]
100 *pakṣīgauśaṃkhaya* inner circle rounds of the inner realms. They can be calculated as the amount of 100 *pakṣīgauśaṃkhaya* repeatedly from the crudest to the most refined realm.

1.3 The method for counting the [refined and crude] realms

The meditator takes our realm as the centre. He/she then counts the refined realms of this realm in the deeper levels. The numbers of the refined and the cruder realms are similar. The refined realms in the deeper layers will be bigger, more refined and ancient. They exist in layers from the crudest and the most refined realms. However, there are some disconnections of the realms because the black side makes those realms to be: 1) *phopdap* 2), *phoplāp*, 3) *phoptat*, 4) *phopton*, 5) *phopson*, 6) *phophai*, 7) *phopsut*, 8) *phopmot*, 9) *phopmaimi*, 10) *phopwang* and 11) *phopplao*. After the disconnection of the realms, there is the beginning point of the connection of the realms. However, disconnections often appear.

1.4 Khrueangs of each realm

Each round of the realms has all eight primary khrueangs. All khrueangs have the heart of khrueang and the controller of khrueang. Each khrueang has the main and sub-khrueangs which exist in countless layers. All of the khrueangs and the large, small, hidden, revealed realms of the bodies and the bodies of the escort of each body of all colours, all lines, all bodies, all members, all lineages of the white, the middle and the black lineage have a similar system.

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505 1) Extinguished realm (*นิคม phopdap*), 2) hidden realm (*นิคม phoplāp*), 3) cutting realms (*นิคม phoptat*), 4) castrated realm (*นิคม phopton*), 5) hiding realm (*นิคม phopson*), 6) disappeared realm (*นิคม phophai*), 7) ended realm (*นิคม phopsut*), 8) being no more realm (*นิคม phopmot*), 9) none existed realm (*นิคม phopmaimi*), 10) empty realm (*นิคม phopwang*), and 11) nothingness realm (*นิคม phopplao*).

506 [D4. p. 121]
The main and sub-*khrueang* inside all realms of all colours, all lines, all bodies, all lineages, all members of the bodies and their escorts of all of the large, the small, the hidden, the revealed realms of the white, the middle and the black lineage; their *khrueangs* work connectedly without disconnection. All *khrueangs* are connected as one from the *khrueang* of the crudest status to the most refined status alike. However, a *khrueang* works depending on the side which takes control of *khrueangs*. So, they will follow the commands of that side. In other words, that side will possess the right and the power for controlling them at will.

There are 100 *pakoṭiasamkhaya* layers of the outer realms from our realm. They all are the small realms. The Buddhas in these realms are the Buddhas who attained *nibbāna* by removing impure bodies. There are countless numbers of inner realms before our realm. The meditator counts 100 *pakoṭiasamkhaya* realms at a time in forward order from the crudest to the most refined status. Each round is arranged as the circle of the realms. There are 100 *pakoṭiasamkhaya* realms in each round of each layer in both outer and inner realms alike. In the inner realms which are more refined, their *Phranipphans* are more ancient, more refined and greater. They are the Buddhas who attained *nibbāna* without removing their bodies.

1.5 The method for seeing the realms

When mind remains still at the centre of the centre of the original birth of the realm located in the original birth of *dhātudhamma* of human. The realms and the main and sub-*khrueangs* will be seen in the deeper and deeper layers. If the insight is not clear, the meditator must perform *vijjās* of *chueam* (connecting), *soem* (adding) and *klan* (distilling) for taking the special *mnk* and bodies of the white lineage to perform *vijjās* of 1) *thapthawi*, 2) *chongthanon*, 3) *phitsadan*, 4) *patihan*, 5) *thapthawi* without withdrawing as well as *vijjās* of inserting of 1) *nirodha*, 2) the enlightenment in *nirodha*, 3) the calculator, 3) *thapthawi*, 4) the firm stillness and 5) distilling of *waen* and *klong* repeatedly. This will make the insight much clearer. The realms, *khrueangs* and other
conditions mentioned must belong to the white lineage only. Other lineages, middle and black, all colours, all lines, all bodies and all lineages, the human, the escorts of human, the small and large realms of the middle and the black lineage, are similar to the white lineage as mentioned above. In regards to the governors of the realms, the Buddha who arises as the first Buddha in each realm is the controller of khrueangs.

2) The realms of the colours and lines
As mentioned above, only the white lineage is described. The black and the middle lineages also have the same system. There are eight main colours in each direction. Each main colour has one asamkhaya of colours as its retinue. The black is ‘the defeated colour (สีถูกปราบ si thuk prap)’. The other seven colours belong to the white which are ‘the conqueror (สีผู้ปราบ si phu prap)’. Each colour has the countless number of 1) the small and large realms, 2) nipphan, phopsam, loman, 3) khandhaloka, sattaloka and ākāsaloka, 4) the large and sub-khrueangs and 5) khrueang yuet sitthi, khrueang yuet amnat, khrueang bang khap hai pen bun, khrueang bang khap hai pen bap, khrueang bang khap hai pen barami, khrueang bang khap hai pen ratsami, khrueang bang khap hai pen kamlang and khrueang bang khap hai pen rit and 6) other conditions.

All of these are similar to the small and large realms, and other conditions of the mnk of the white lineage. It is explained that inside the body, the number of nipphan, phopsam, loman, khandhaloka, sattaloka and ākāsaloka, the large and small khrueangs, and other conditions are similar to the number of the conditions outside of the body which are thattham tai accommodating thattham pen. In conclusion, the conditions inside and outside exist in pairs in all aspects.

The distance between the main eight colours of the great cosmic realm located in the eight directions is equal to ņāṇa of the Buddha who is the first Phranipphan similarly. Each colour has its own direction;
The East is white.
The Southeast is yellow.
The South is red.
The Southwest is green.
The West is black.
The Northwest is light purple.
The North is middle (grey)
The Northeast is dark red

The middle colour is neither white nor black and is the colour of the lead (ตะกั่วตัด, takuatat), mercury or the ashes (grey). Each of the eight main colours can be multiplied to be six colours, which is called 'chapphannarangsi (ชัพพรรณรังสี); 1) white, 2) yellow, 3) red, 4) green, 5) light yellow (chatharakhun), 6) the colour is called ‘hongsabat (หงสบาท)’ or ‘lueampaphatson (เลื่อมปภัสสร)’ which contains the green, the red, the white and the yellow. They mix like the sunlight in the early morning.

2.1 Method of practice

Each of these six colours can be multiplied as six colours. There then are 36 colours. Each of these 36 colours can be multiplied as six colours again. Each of these colours can be multiplied as six colours again and again. The multiplication of the colour can be performed in this way until the number of each colour becomes one asamkhaya. So, there are six asamkhaya colours. This is the low level of multiplication. The multiplication of the middle level can be performed by multiplying each of the six colours as 12 colours. The meditator keeps multiplying each colour as 12 colours again and again until the number of each colour of 12 colours becomes one asamkhaya. So, there are 12 asamkhaya colours. The multiplication of the high level can be performed by multiplying each of the six colours to be 108 colours. The meditator then keeps multiplying each of these colours as 108 colours again and again till the number of each colour becomes one asamkhaya. So, there are 108 asamkhaya colours.
3) The hidden, revealed and movable realms

The hidden realms are the realms that are hidden in the sai (centre) of ākāsaloka, khandhaloka and sattaloka. They are hidden in multi-layers from the crudest to the most refined status. Their number can be counted into the sets of thao, chut, chan, ton, phak and phuet endlessly. The revealed realms are the realms that can be seen clearly. The movable realms are the realms that have no certain location. They are able to move in space. They are located in the sai of ākāsaloka, khandhaloka and sattaloka. The number of them can be counted into the sets of thao, chut, chan, ton, phak and phuet of the realms repeatedly.

Each of these three kinds of the realms has the nipphan, phopsam, lukan, sattaloka, khandhaloka, ākāsaloka and the residents as beings. The number of beings in each realm is countless. The age of their dhātu and pāramī is uncountable. The sets of thao, chut, chan, ton, phak and phuet of bodies of the beings is countless. Each being has the great multiplication of [the realms and the bodies] inside the body which can be counted numerous asaṃkhaya of thao, chut, chan, ton, phak and phuet. This is in one being in one realm only. The explanation of the system of all beings in the realms is endless. Each of the beings has three kinds of piṭaka; meritorious, demiritorious and equanimous. Each piṭaka has 84,000 centres. In the extraordinary way, the age of their dhātu and pāramī of the centres or dhamma-khandha is also uncountable. All beings of all realms must have the same system, it is unavoidable.

The meditator separates dhātu and dhamma of these bodies and realms from the crudest to the most refined status in the sets of thao, chut, chan, ton, phak and phuet of the bodies and realms without withdrawing until the age of their dhātu and pāramī is also uncountable. He/she then separates dhātu-dhamma of ākāsaloka, khandhaloka and sattaloka of all bodies and realms. Thereafter, he/she establishes the three piṭakas of the three sides, white, black and middle, in the short and extraordinary way, and multiplies them all as the dhātu and dhamma from the crudest to the most refined status.
The hidden realms, the revealed realms and the movable realms existing in space are in a small place the same size as the tip of a needle. These three kinds of realms exist in the 10,000 or 100,000 or million koṭi asaṃkhaya layers as the system in the original births of dhātudhamma which is small as a seed of the Pipal tree or the Banyan tree. Inside this original birth, the realms in the countless asaṃkhaya numbers exist.

### 3.1 The governor of the realm

This realm is called ‘small realm’ which has the nipphāna, phopsam and lokān. Originally, the governor is the Buddha who attained nibbāna without removing his ānek. He is called ‘the first primordial dhātu (ต้นธาตุ ton that)’ of the white lineage. He is the only governor of the small and the large realms. At a later time, when the first Buddha of any realm arises, the primordial Buddha of the white lineage will give him the right and the power to govern a such realm instead of him. The later Buddha of the realm after received the right and the power from the primordial Buddha, a second Buddha if one arises in his realm, he will teach him vijjās to help him in governing such realm. When the third Buddha arises, they will teach him vijjās again. When later Buddhas arise, they will teach them all vijjās to govern the realm in this way. No matter how many the Buddhas in nibbāna, all of them are the governors of this small realm. There is the same system in all small and large realms. It is similar to the way an emperor gives power for the governors to govern thier colonial countries.

The Buddhas only govern the realms in which they stay. The Buddhas in the inner rounds will govern the Buddhas in the outer rounds.\(^{507}\) There are 100, 1000, 10,000, 100,000, 1,000,000, koṭi and asaṃkhaya rounds of the Buddhas. Their age of dhātu and pāramī is uncountable. They govern each other in the order from the first realm to the original

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\(^{507}\) [First round is the outermost round of the outer realms in the outer layer. The Buddhas in the second round governs the Buddhas in the first round. The Buddhas in the third round governs the Buddhas in the second round. The Buddhas in the fourth round governs the Buddhas in the third round. The Buddhas in the fifth round governs the Buddhas in the fourth round. The Buddhas in the sixth round governs the Buddhas in the fifth round. [D4, p. 129]]
realm and until there are no more realms. In other words, there is no realm that is more ancient and more refined than this original realm and there is no Buddha that is more original, ancient and refined than the primordial Buddha. This Buddha is called the primordial dhātudhamma Buddha [126] who governs the entire lineages of the white including its 1) all colours, all lines, all bodies, all lineages, 2) human, the escorts of the human and 3) all realms; large, small, hidden, revealed and movable.

**Conclusion**

This chapter has explored all esoteric doctrines of *Vd* in the text ‘Thang Mak Phon Phitsadan volume 2’. It firstly presents the concepts of *samathabhūmi*. This section presents the esoteric explanation of practice for the elements of *samatha*: *kasiṇa* 10, *asubha* 10, *anussati* 10, *brahmavihāra* 4, *arūpakammaṭhāna* 4, *āhārepaṭikulasaññā* and *catudhātuvatthāna*. These are well known in the mainstream tradition. However, in *Vd*, the practice is used in the collaboration of *jhānasamāpatti* in order to travel to the realms.

The second section presents the elements of *vipassanā*. The concept of five *khandhas* is mentioned only because other elements of *vipassanā* are introduced in the *Thang Mak Phon Phitsadan* volume one. Importantly, this section provides the meaning of *dhammakāya* as a body that collects all kinds of *Tipiṭaka* inside. The third part is called ‘extraordinary cleaning of dhātudhamma’. It provides the various esoteric practices which are categorised into seven sub-sections such as the sphere and body, the going to take birth and coming to take birth body, *dhātudhamma* and the nature of three dhātudhammas. The final section which continues from the previous one presents the largest esoteric practices separated into thirteen sub-sections. My study and the presentation of the esoteric doctrines found in the text, suggests that the doctrines of *Vd* found in this text are generally connected to those found in Theravada tradition. However, the practices, examined in detail, contain clear and unique methods not found previously.
Chapter 7

EXTRAORDINARY PATH AND RESULT
(Volume Three)

(วิชามรรคพิสดาล่อม ๙ Witcha Mak Phon Phitsadan Lem Sam)

Introduction

This dissertation provided the elements for understanding of Vd at the beginning. Thereafter, the study of four primary texts has been conducted in order to present the core doctrines of Vd. Furthermore, it also supports better understanding in the field of study. As mentioned in the previous chapter that Vd at this high level has never been revealed to an academic field before and it has been important to provide adequate information. This chapter aims to present the doctrines of Vd found in the final text called ‘The Extraordinary Path and Result (Witcha Mak Phon Phitsadan), volume 3’, published in 2520 (1977). The text consists of two main parts:

Introduction and the words of the Buddha

49 questions and answers

The first part provides the meaning of the sub-name of the text which is called ‘The tactics and strategies of the extraordinary cleaning of dhātudhamma (āsavakhayañāna) in the high level’. Phrabhawanakosonthera (Wira Gaṇuttamo) compiled the introduction according to the vijjās of the black lineage performed inside the white lineage and also the method for solving vijjās of the black lineage as found in the extraordinary path and result volume 2, pages 51-2. The second part of the text presents 49 questions and answers concerning the esoteric practices. This clarifies some technical terms of Vd that meditators often do not understand.
Tactics and Strategies

The tactics and strategies or ‘witcha rops [1]’ are for the purification of dhātudhamma found on all three sides; kusalādhamma, abyākatādhamma and akusalādhamma. They are all performed inside dhātudhamma at a very profound level and the most refined dhātudhammas in order to possess ‘the right (sitthī)’ and ‘the power (amnat)’ to govern dhātudhammas of beings. As mentioned in the previous chapter the black sends its vijjās inside the white in four steps [See: Chapter 6]. In order to solve vijjās of the black, the meditator should understand all principles of vijjās (See: the principles of vijjās in the topics: 5, 7, 12 and 13 in this document ‘D’) and perform the solving vijjās.

Firstly, when the meditator wants to see the black vijjās, he/she must perform the knowledge of connecting elements such as waens, klongs and āṇās.\textsuperscript{508} He/she then enters the enlightenment of the Buddha in the past, the present and the future. After this, he/she will see the original vijjās [2] of the black lineage.

Secondly, when the meditator has seen all vijjās, he/she then has to calculate them all into the centre of his/her special human body and multiplies the bodies and dhātudhammas in order to fell the body of the black which is the cause of the nineteen vijjās.\textsuperscript{509} The meditator thereafter performs the esoteric practices in order to control and eradicate the black dhātudhamma.\textsuperscript{510} This is called ‘tactic of fighting vijjā’.

\textsuperscript{508} He performs the multiplication (thapthawi) of them to be many classes (chon-chan-thao, ชนชั้นเท่า) until reaching the same number of age of the mnk, dbk, rup, arup, dhammakāya, kappa (aeon), mahākappa (the great aeon), asamkhaya, and dhātu and pāramī. [D5. p. b]

\textsuperscript{509} 1) (สุด sut), 2) (หมด mot), 3) (ไม่มี mai), 4) (ว่าง wang), 5) (เปล่า plao), 6) (ดับ dap), 7) (หาย hai), 8) (ดับ dap), 9) (สูญ sun), 10) (สุด sut), 11) (หมด mot), 12) (สิ้นเชื้อ sinchuea), 13) (ไม่เหลือเศษ mailuease), 14) (หล่อเลี้ยง loliang), 15) (เป็นอยู่ penyu), 16) (ประสาท prasat), 17) (เหตุรส hetrot), 18) (เหตุชาต hetchat), 19) (เหตุของ hetkaet). [D5. p. c]

\textsuperscript{510} The text says that:

Keep performing this] as the sets of thao, chut, chan, ton, phak, phuet, chongthanon, phitsadan, patihan and thapthawi. [The meditator] should perform this in the forward and reverse order repeatedly and perform the practices of inserting, shuffling and multiplying from the crudest body to the most refined body until the age and pāramī is
Thirdly, the meditator invites Buddhas in the early periods and chakkraphats (emperors) of the meritorious side to establish and protect the following elements: living dhātu and dhamma, living plan [3], living bodies [4] and living vijjā [5]. He/she then invites them to perform ‘witcha rop’ or battling and other advanced esoteric practices. This is the strategy.

Finally, the meditator performs the multiplication of the tactic and strategy vijjās for the purification of his body without any defilement. This vijjā can be applied for the purification of the others too. The text lastly mentions that:

uncountable. [He should keeps performing this in] all colours, all lines, all bodies, all members and all lineages in order to distill dhātudhamma to be pure and clear, and turn all of the black dhātudhammas to be under our control [or the control of the white lineage]. Then, use the special human body to perform vijjās of 1) lai (ลาย), 2) laep (ลับ) and 3) raboet (rabbit) until [the meditator] is sure that dhātudhammas of the black are completely eradicated. There are the pure dhātudhammas of the white only. This is the tactics (คุณวิชัย) of extraordinary purification of dhātudhamma. [D5. p. c]

511 The text says that:

He/she then invites them to perform vijjās of rop (รูป, battling), thamngan (ทิมงาน, working), truatngan (ตรวจงาน, work inspection) and perform vijjās of sut (สูต), mot (มัด), maimi (มาหมี่), wang (วัง), plao (ปลาว), dap (ดาป), lap (ลำ), hai ( hải), sun (สัน), sinchuea (ซินเชีย), mailueaset (มาลัยเซ็ท), lolian (โลเลียน), penyu (เปญู), rongthat (รองทัด), rongtham (รอง ราม), prasat (ปราสาท), rot (รุ่ต), chat (ชัต), ai (ไอ), kaet (เค็ต), kaerkrot (เก้ากรอบ), yuet (ยู่), yai (ยี่), yon (ยอน), withthayu (ยิ่งอยู่), ayatana (อาโยทนา), lan (แล่น), laep (ลับ), raboet (รับเอต), 28) chonchans (ขอนชนะ), thapthaw (เทพดาว) until their asamkhaya of age and pārami is uncountable, until reaching the full size of dhātudhammas (เที่ยวสุรัตนธรรม) and all dhātudhammas (เที่ยวสุรัตนธรรม), (all) khrueangs of dhātudhammas (เที่ยวสุรัตนธรรม), khet-that and khet-tham (เที่ยวสุรัตนธรรม) etc. [D5. pp. c-d.]

512 He/she performs ‘the multiplication of the path and fruitions’ in all bodies from the crudest to the most refined status and the bodies in the sets of thao, chat, chan, ton, phak, phuet, chongthanon, phitsadan, patihan and thapthaw. He/she calculates them all from the past, the present and the future to be many classes (ตราษฎาตั้น) until asamkhaya and the age of pārami is uncountable. [D5. p. d]

513 It does not only give the results for the purification of dhātudhamma in one own body without āsava, kilesa, tanhā and upādāna which are the cause of sufferings. In other words, it does not give the results to completely destroy these impurities for being ‘arahant’ only. It also gives the results of the purification of dhātudhammas to be clean and be apart from the middle and the black dhamma or māras; kilesamāra (evil of defilement), khandhamāra (evil of the aggregates), maccumāra (evil of death),
The principles of the battling vijjās: ‘tactics and strategies of the purification of dhātudhammas in the profound level’ are created in the style of ‘question-answer’ for the understanding in all dimensions of vijjā of the meditator. Therefore, he is able to perform ‘witcha rop or vijjās for battling’ correctly and effectively or without errors.\textsuperscript{514}

Questions and Answers

This section contains 49 questions and answers in summary. The full translation can be seen in the appendix. In order to make them to be more systematic, they are arranged into 5 sub-sections. The first to the forth contains 10 questions and the final provides 9 questions.

1. Questions and answers 1-10

1. The first is about the location of the citta-sphere\textsuperscript{515} when it sinks into ‘bhavaṃ’ [6]. The text answers that normally the mind sinks into the bhavaṃ at the seventh base of the mind. Naturally the citta-sphere abides in the resting water of the heart (น้ำเลี้ยงหัวใจ nam liang hua chai) [7]. It floats in the same level as the level of the resting water of the heart. Thereafter, the text explains the structure of the mind and its relation to the resting water when it is in various conditions such as sleeping, anger, lust, wandering and dreaming.

2. The second explains the advantage of counting the age and pāramī and the meaning of the esoteric word ‘chon thao [8]’. Counting the age and pāramī benefits the battling vijjās because it increases agility speed of the mind. In battling vijjā, the meditator has to reach the first one who thinks of governing of dhātudhammas. So, agility speed is beneficial. The word ‘chon thao’ refers to the distance or the duration of the time. Also, it means the one time multiplication of the distance or duration. Sometimes, it is called ‘thapthawi’

\textsuperscript{514} D5. p. d.
\textsuperscript{515} The CS, sermon 45, explains that the citta sphere is manāyatana. When it sinks into bhavaṃ, it is clear as the water. This suggests that ‘bhavaṃ’ refers to the sun at the centre of the seventh base.
(multiplication) which is the increasing of distance. The word ‘chon thao’ is the calculation.

3. The third is the question of the meaning of ‘hathaiyawatthu’. It is the flesh of the heart located inside the human chest. It is apart from the sphere of memory or the heart accommodated the citta-sphere.

4. The forth clarifies the differences of phopsam, nipphan and loken of thatpen (living dhātu) and thattai (non-living dhātu). The answer is that a part of thatpen exists in the centre of bodies such as mnk, dbk, rup, arup and dhamma bodies. They are the hidden places inside the bodies. A part of non-living dhātu refers to the realms: phopsam, nipphan and loken which are the abode of all beings. They exist outside of the body. Nipphan is seen as a clear spherical realm at the top of the sub-cosmic realm; while, the unclear phopsam is located at the middle. The loken hell at the bottom is black.

5. The fifth provides the meanings of six esoteric words: yuet, yai, yon, witthayu, lan and laep. Yuet is the expansion and reduction of the size of dhātudhamma. Yai is the web of cognition. It helps the meditator to recognise when someone comes to make contact with his cognition web. Yon is dhātudhamma that can be alive during performing Vījā. Witthayu is the sending and receiving machine that report any matter to the human body. Ayatana is dhātudhamma that the meditator makes a contact. This causes the immediate feelings. Lan is like the sound of the thunder. The meditator must follow that sound in order to approach its original owner. Laep is like the flash of the lightning. The meditator must send the special human body into this flash in order to reach its origin and to approach its owner.

516 The phopsam, nipphan and loken of thattai (non-mind attended dhātu) are āyatanas or giant realms as we have seen as usual. They are the gathering places of the loken hell beings, the hell beings, animals, hungry ghosts (Pali: peta), demons (Pali: asurakāya), human, the dibba beings, the rūpabrahma beings, the arūpabrahma beings and the dhamma bodies, who live in these realms according to their merit (Pali: puñña) and demerit (Pali: pāpa). [D5, p. 5]
6. The sixth is about the meaning of ‘ten thousand koṭi-universes’ and ‘ananta-universes’. It refers to all kinds of realms existing in all sub-cosmic realms. The number of the realm is uncountable. In addition, the text also provides the explanation of the structure of the sub-realms here.

7. The seventh clarifies the necessary elements of the performance of fighting vijjās. In order to perform these, the meditator has to understand the principles of all vijjās. For example, he/she has to attain and understand the pathamamagga sphere to dhammakāya, the highest path and fruitions (maggaphala), the four noble truths, 40 practices (vijjās) in Samatha, six groups of practices of Vipassanā, the nirodha practice, the principles of calculation, the concept of the universe, the small and large realms, barami (Pali: pāramī, perfection), ratsami (radiance), kamlang (power), rit (mightiness), multiplication of the bodies, multiplication of dhātudhamma, composing of the body, composing of dhātudhamma, the real and the fake in dhātudhamma, the method for causing birth and death, and the method to hide the body and dhātudhamma. The other important practice is the skill of sagacity. Otherwise, one will err easily. One cannot be absent-minded and must always be conscious.\(^{517}\)

8. The eighth describes the meanings of sep, prasat, khrueang of dhātudhamma and khet. The answer to this question only provides the meanings of prasat and khet. This may be because the meanings of khrueang and sep have been already explained in the previous texts. Prasat [10] is the receiver of the feelings that come from contact when something happens within the human body. Khet is the area of dhātudhamma or the boundary.

9. The ninth clarifies the levels of the practices taught by Master Sot. Vijjās of the path and fruitions which does not involve ‘witcha rop’ can be summarised as follows:

\(^{517}\) The text notes that the other (vijjās or principles) need to be discovered always because vijjās do not stand still. They change according to what they discovered. They must always be able to solve sudden incidents. (As mentioned is the smallest part [of the required qualifications of the person who is able to practice ‘witcha rop’], it is really difficult to explain [all of them] in details.). [D5, p. 9]
1. The mundane level is divided as a) pathamamagga b) maggacitta c) maggapañña.
2. The supramundane level is divided as a) Gotrabhû b) Satâpanna c) Sakidâgâmî d) Anâgâmî and e) Arahant.

The first of the mundane level is divided as the levels of a, b, c of the mnk, dbk, rup and arup. When the performance reaches the dhamma bodies, it is at the supramundane level.

10. The tenth differentiates the refined human body seen in dream and the special human body used to perform vijjâs. The special human body is more refined because it contains many layers inside, whereas the refined human body in the dream contains only one layer. Also, seeing, memory, thought and cognition of the refined human body often exist outside of the body. So, it is not as refined as when they are in the process of performing of vijjâs inside the body.

2. Questions and answers 11-20
11. The eleventh provides the metaphorical definition of 11 esoteric terms. Hum is similar to something wrapped with silver. Khlueap is similar to a ceramic earth jar varnished by chemical liquid. Aoep is like blood in the flesh. Aap is like pouring water on something. Suem is similar to the water in sand. Sap is similar to the water in sesame oil (or sesame). Pon is similar to silver which is mixed with gold. Pen is similar to lead which becomes gold. Suam is similar to when one wears cloth. Son is similar to the plates overlapped in layers. Roi sai is similar to threading string into the hole of a needle.

12. The twelfth explains the elevating and oppressing of vijjâs. The former is the elevation of the level of dhâtudhamma in order to increase the level of its cleanness, purity and refinement. However, when dhâtudhamma is oppressed, it will be darker. Eventually, it obstructs performing of vijjâs. The elevation of the level of vijjâs depends critically on the mind.
13. The thirteenth describes the benefit of performing het\textsuperscript{518} of vijjā. This practice benefits the searching of vijjās and dhātudhamma. The meditator performs this vijjā more and more inside the sai of the refinement. He/she then will see all dhātudhammas of the black. This is the automatic eradication of the black vijjās exiting inside the meditator dhātudhamma. This is the direct battling vijjā.

14. The fourteenth mentions the method for performing vijjā of phitsadan-makphon. Makphon refers to the performances for rising pathamamagga, maggacitta, maggapaññā, gotrabhū, satāpanna, sakidāgāmi, anāgāmi and arahant, all bodies of the sets of thao, chut, chan, ton, phak and phuet. All bodies perform the vijjā of path and fruition simultaneously in order to gain refinement. The meditator also should count all bodies in the sets of thao, chut, chan, ton, phak, phuet, chongthanon, phitsadan, patihan and thapthawi of the past, the present and the future existing in many ‘chon thaos’. This is vijjā of ‘phitsadan-makphon’.

15. The fifteenth explains the method for seeing the extinguishing of rūpanāma. In regard to rūpa (corporeality), The method is to see a being before it comes to take birth in the mother’s womb. This includes seeing the path of birth as well as the process of taking birth. Nāma is vedanā (feelings) of happiness, suffering and neither happiness nor suffering. The method for this is to see the rise and the extinguishing of saññā (perception) or memory of saṅkhāra (thought) and viññāna (cognition). It is important that the meditator see the causes of the rise of these elements too.

16. The sixteenth clarifies the benefit of the seven bases of the mind. The text mentions that they are the resting places of the mind when the meditator brings the mind into the inner path inside the body. This path helps the meditator know the process of birth and death.

\textsuperscript{518} D5., p. 12.
17. The seventeenth explains the meanings of ‘original dhātu, original dhamma, an original plan and original body’. They are the pure and stable dhātu, dhamma, plan and body. They have not been mixed by ‘witcha pon pen’ (mixing knowledge) of māra. They are truly original.

18. The eighteenth provides the definitions of the terms ‘maggacitta’ and ‘maggapaññā’. Originally, Master Sot calls the sīla sphere ‘pathamamagga’. Inside the sīla sphere is the samādhi sphere which is maggacitta (path of mind). Inside the samādhi sphere is the paññā sphere. It is maggapaññā (path of wisdom).

19. The nineteenth mentions the method for performing the cognition of the four noble truths. In this practice, the meditator has to see all spheres of suffering, cause of suffering, extinguishing of suffering and paths.

20. The twentieth explains how comprehension of the structure of the universe supports the performing of battling vijjā. The text says that it beneficially affects the battling vijjā for calculating of [all dhātudhammas of universes or take them] into the most refined status. Thereafter, we are able to know how many black centres there are inside. He/she then is able to perform vijjā for completely solving its government and to fully establish vijjās of the white. So, the black is unable to use any part [of our dhātudhamma] as the base for receiving and sending its vijjās.

3. Questions and answers 21-30

21. The twenty-first gives the explanation of the features of barami, ratsami, kamlang rit and their benefit of ‘witcha rop’. ‘Barami or pārami’ is more refined than the merit (Pali: puñña). It exists in the sai (centre) of the merit because when the refinement or intensity of merit reaches the highest status, the merit then distills itself to be the sphere of pārami. Ratsami exists in the centre of pārami. When refinement of pārami reaches the highest status, pārami will distill itself to be ratsami. Kamlang rit exists in the centre of ratsami
because when the refinement of ratsami reaches the highest status, ratsami will distill itself to be kamlang rit. Moreover, amnat-sitthi⁵¹⁹ and amnat-sitthi-chiap-khat⁵²⁰ spheres also have the same system of self distilling. They are supportive to the fight because when the meditator performs vijjās of salak (carving) into the sai, their power will push his/her most refined status to be more powerful. Their duty is to give success. It is opposite to wibat (failure) and bapsaksit (holy demerit).

22. The twenty-second presents the performance of ‘phitsadan-thattham (multiplication of dhātudhamma)’. The performance can be practiced by separating of all elements⁵²¹ that composing the body to be a part of dhātu and a part of dhamma as much as possible.⁵²² Thereafter, vijjā will be very refined and powerful.

23. The twenty-third describes the meaning of composing the body and dhātudhamma. It means after the meditator has extraordinarily separated the body and dhātudhammas to be well clean, he/she asks the primordial Buddha to give barami, ratsami, kamlang rit, amnat, amnat-sitthi-chiap-khat, cognition, Ṉāṇa, cognition of enlightenment in nirodha to make the body and dhātudhamma stronger. Also, this causes his/her seeing and knowledge to be broad.

24. The twenty-fourth explains the meaning of cognition of the real and false in dhātudhamma. It means that whatever the meditator knows and sees, they must be the same always. If they are not identical, it means he/she is deceived by the black. The meditator has to melt what he/she knows and sees to be always clear. So, he/she is able to see the real and receive the same cognition. Moreover, concerning what he/she knows and sees, there are the real one, the one which is arisen by wish and the one which is

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⁵¹⁹ Mightiness and right (อํานาจสิทธิ amnatsitthi).
⁵²⁰ Absolute mightiness and right (อํานาจสิทธิเฉียบขาด amnat-sitthi-chiap-khat).
⁵²¹ See D5. p. 22.
⁵²² See D5. pp. 22-3.
arisen by ‘patihan’ (multiplication) [of the black]. The meditators have to extinguish the wish (Pali: adhiṭṭhāna) and always withdraw ‘patihan’ in order to see the real one.

25. The twenty-fifth explains the concept of ‘knowing the method causes the rise and the extinction’. The text briefly says that it means the rise of the suffering and its extinguishing. This is the noble truths.

26. The twenty-sixth is about the performance of hiding the body and dhātudhamma. They are hidden in the top status of cognition, ṇāṇa and cognition of enlightenment in the nirodha of the primordial Buddha. The meditator then performs vijjā of ‘patihan’ for making the [the false] body rise and dhātudhamma to replace the real one. When the black inserts its vijjā to eradicate or cut [his body or dhātudhammas], it is unable to eradicate or cut the real body and dhātudhamma. So, it eradicates and cuts the false dhātudhamma or body created from the wish or ‘patihan (multiplication)’ of the meditator.

27. The twenty-seventh provides the meaning for the phrase ‘going up to prasat (castle) for performing vijjā [13]’. The text says that the governors who abide in the sub-areas [14] and the main areas [15] have the castle as their living place. When the meditator performs vijjā, he/she has to pass these ‘sub and main areas’. He/she has to take the refined body to go up and perform vijjā in the castle. His/her vijjā then will be faster and stronger because the castle is the success things [16] that the primordial Buddha composes.

28. The twenty-eighth explains features of the initial dhātu [17], the middle dhātu [18], the final dhātu [19], the initial emperor [20], the middle emperor [21], the final emperor [22], the centre of emperor [23], the sub-centre [24], the main centre [25] as well as the meaning of ‘the primordial dhātu’ of human that the initial dhātudhamma is older, more refined and clearer than the middle dhātu, which is more refined and clearer than the final dhātu. The initial emperor is a counterpart of the initial dhātu. The middle emperor is a
counterpart of the middle dhātu. The final emperor is a counterpart of the final dhātu. The centre of the emperor is located at the centre of the realm. It is the birth place of emperors. The duty of the emperor (kaiyasit or escort) is to take care of humans. It is at the centre. The sub-centre is in the centre of the realm. There are many sub-centres that are governed by the emperor. So, they are called ‘main centre’. The primordial dhātu of humans refers to the part of primordial dhātudhamma that forms the human body.

29. The twenty-ninth explains the disadvantage of performing ‘sun’ and ‘chan’ and the method to perform ‘passing’ the moon, the star, the sun and the dark sphere. The performances of ‘sun’ and ‘chan’ are negative. If these occur often, it means the black is able to perform many vijjās. While the sun and chan happen, it inserts the black sphere from inside its het (cause) in order to listen to the white plan. At the same time, it will be able to send disasters (wibat) to work inside dhātudhamma of the white. So, this causes war, drought and human diseases.

30. The thirtieth provides the meaning of the term ‘the loss of the cognition (khat ru)’. This term is the ability to be still and obtain the refinement while performing vijjā. When the meditator has been contemplating inside for a long time in order to know whatever in the refined status until his/her cognition of the crude status or body is extinguished and not connected to the refined status. So, the human body loses the cognition of the outside world. This is called ‘the loss of the cognition’.

4. Questions and answers 31-40

31. The thirty-first explains the connection and operation of khrueang (mechanism) and āyatana. Khrueang abides in āyatana. If khrueang does not work, āyatana accordingly does not function. For example, the eye is āyatana which connects to the image. Inside the eye, there is khrueang. If it does not work, āyatana cannot attract to the image either. At the centre of the body, the realm and nibbāna is khrueang. The sub-area and the main area also have khrueang. Khrueang of the conqueror (or the white lineage) works by
spinning in the right direction; the khrueang of the black works by spinning in the left direction. When the meditator’s mind is still and well refined, he/she sends his seeing, memory, thought and cognition to connect with the centre of khrueang. So, he will be able to control it to work slowly or quickly as his/her wishes.

32. The thirty-third describes that the multiplication of the body, vijā and dhātu dhamma needs to be always performed. During a fight, it is performed in order to purify the body and dhātu dhamma. So, the black is unable to use it as the base. So, vijā will be faster and stronger. After dhātu is clean, the meditator must perform the multiplication again in order to take his body, dhātu dhamma and vijā to completely govern all centres and the clean parts. Therefore, the black is unable to insert its vijās inside again.

33. The thirty-fourth explains the method for ‘calculating [28] vijā in het which contains vijā of three sides’ that when vijās of all three sides are mixed, the meditator has to make a wish to make the [special] human body to be ‘atsanithatkrot’ (the bolt of acid element) [29] for eradicating and melting vijās that he/she has seen. All sides then will be separated; the white is seen as the white. The middle is seen as the grey. The black is seen as the black. The meditator then has to melt them again to eliminate vijās of the black and middle so, only the vijā of the white is left.

34. The thirty-fourth question concerns the meaning of ‘repeatedly performing vijā in the same place’? It is beneficial to perform vijā without calculation and multiplication, only keeping the stillness. Do vijās work or not? The text answers that ‘to repeatedly perform vijā in the same place’ means the performing of vijā does not progress. It stands still. To perform vijā without calculation and multiplication is beneficial to the black lineage because it makes vijā of the white to be tied to the same spot. The black then may use [the mind of meditator] as the base of receiving and sending its vijās. If the meditator

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523 Calculating (คำคำานวณ kham nuan).
enters and stands still at the most refined of the primordial dhātu, it is detrimental for the black because the primordial dhātu will use his/her stillness to benefit the white lineage.

35. The thirty-fifth explains the meanings and features of many elements such as the inserter, sender and commander. They exist inside each other and work connectedly. Here, the text also describes the meanings of the battling vijjā, the working vijjā, the inspecting vijjā, past, present and future of the black.

36. The thirty-sixth provides the reason why the meditator has to follow and retrieve the head of kaet (hua kaet), the body and dhātudhamma cut by the black. The text says that while performing vijjā, the meditator has to distill his kaet of dhātudhamma to be always clean. He/she also has to follow and retrieve the head of kaet, body and dhātudhamma that the black cut them in order to reduce his/her power. The black takes them to perform vijjās of hum, khlueap, aoep, aap, suem, sap, pon and pen. It then sends them to control the meditator again. The reason why he/she has to follow and retrieve them is to prevent the black, to cut his/her power and to control him. When he/she has retrieved the parts that have been cut, he/she has to distill them to be clean in order to prevent the black vijjā coming inside these parts again.

37. The thirty-seventh explains that the sub-gathering area and the main-gathering area refer to the establishment of vijjā of governing. For example, the kāma realm has the governor at the centre of the realm. It always governs and takes care of the realm. The rūpabrahma and arūpabrahma realms also have the governor at the centre of the realm. The one which establishes vijjā of governing abides in each realm is called ‘the sub-gathering area’. The governor of all three realms is called ‘the main-gathering area’. The governor of all three realms is also ‘the sub-gathering area’ because there is the governor

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524 The inserter, the sender, the commander, the controller, the governor, the great governor and the heart of the great mechanism (khrueang) of the great governor.

525 See D5. p. 29.

of nipphan, phopsam and loken which is called ‘the main-gathering area’ too. In other words, the bigger area of the government is the main gathering area. The smaller area of government is the sub-gathering area.

38. The thirty-eighth confirms that the human body is dukkha, the dibba body is samudaya, the rūpabrahma and arūpabrahma body are nirodha, and dhammakāya is magga. However, it also notes that the consideration of the four noble truths given by Master Sot, ‘The Manual of the Abbot’ indicates that all four elements exist in all bodies from human to arūpabrahma.

39. The thirty-ninth explains the features of dhātudhamma and the method for separating and multiplying them. Dhātu is composed of earth, water, wind, fire, viññāṇa and space. Dhamma is more refined than dhātu and exists inside dhātu. The separation of dhātu is to separate all dhātus to be earth, water, wind, fire, viññāṇa and space again and again. The multiplication of dhātudhamma is to separate them countless times. Thereafter, they must be distilled and melted to be clean. The meditator is able then to gain the benefit from the separation and multiplication of dhātudhamma.

40. The fortieth mentions that the merit and demerit is one kind of dhātudhamma. The white comprises the merit and the black comprises demerit. However, the meditators at that time in the Paknam temple did not reach their original source yet. So, the text says the Vd practitioners now are trying to reach the origin of the merit and the demerit.

5. Questions and answers 41-49

41. The forty-first provides the method for preventing the black to extinguish, control and lead the meditator’s cognition and ānā. The meditator has to perform vijjā at the top status of cognition, ānā, cognition of enlightenment in nirodha of the primordial dhātu. When he (the primordial dhātu Buddha) knows, he will help him/her sending the [special] human body to pass more quickly than vijjā, the black inserts in order to
extinguish, control and lead his/her cognition and āṇa. Also he/she has to distill them to be always clean. This prevents the black leading.

42. The forty-second explains the method for making the centre of the primordial dhātu clean when the meditator requires it to do something. When the centre of the primordial dhātu is unclean, the mediator wishes the special human body to be the atsanithatkrot (the bolt of acid element) in order to eradicate and melt it so that it becomes clean. Thereafter, he/she asks the primordial dhātu and asks the next primordial dhātu to do such a thing again and again until reaching the primordial dhātu which is clean without being distilled. As a result, this method is effective.

43. The forty-third is about the method for performing jhānasamāpatti in vijjā. Firstly, the meditator performs the jhāna practice in order to perform the practice of extinguishing from the crude to the most refined status. The aim is to know and to see in the refined status. Thereafter, he/she uses his/her dhātu dhamma, with which he/she has performed vijjā to pass it, to perform jhāna because he/she has to pass through the crude status in order to know and see the refined status. Thus, he/she will be able to destroy the refined vijjā of the black.

44. The forty-fourth explains the reason and the purpose of counting the age of dhātu and pāramī. The text says that it causes the meditator to increase the ability of calculating vijjās more quickly and powerfully. The meditator cannot count other things because it causes him/her to be slower and weaker than the black.

45. The forty-fifth addresses the long question:

While performing vijjā, we have to distill the dhamma sphere, seeing, memory, thought and cognition, dhātudhamma, the bodies from the crudest to the most refined status, [the bodies in ] the sets of thao, ton, chut and chan etc. to be clean. After they are clean, do we have to distill the crude body to be clean or calculate
it until reaching the most refined status of *dhātudhamma* or not? Do we have to completely establish the plan of *vijjā*\(^{527}\) of the white lineage?\(^ {528}\)

The answer is that when the meditator is distilling them to be totally clean, he/she has to completely establish the ‘plan of *vijjā*’ of the white into all centres, all parts, all *āyatanas* and all *dhātudhammas* in order to eliminate the opportunity that the black might use in order come inside the white and establish its plan.

46. The forty-sixth confirms that the connecting of all colours, lines, lineages and members should be performed after the *het* is clean. After the meditators distilled (*het*) to be clean thoroughly, the meditator enters inside to perform the refinement at the top status of cognition, *ñāṇa* and cognition of enlightenment in *nirodha* of the primordial *dhātu*. Thereafter, he connects all colours, lines, lineages and members. This makes their refinement reach the same level. Their cognition and seeing are quickly identical and stronger. This protects all parts of [*dhātudhamma* of the meditator] to be the base of the black.

47. The forty-seventh describes the difference of the head of *amnat-sitthi*’ and ‘the head of *kaet*’. *Kaet* is more refined than the head of *amnat-sitthi*. It exists inside the head of *amnat-sitthi*. It is more holy than *amnat-sitthi*.

48. The forty-eighth clarifies the meaning of the phrase ‘*thoiphuet-makoet* [30]’ that it means to share some part of *dhātudhamma* to be reborn. It does not use all parts of crude and refined status. Some of the crude part and the refined part are separated. This is called ‘full retreat (*thoiphuet*)’ or ‘the separation of the parts (*baeng phak*)’.

49. The fourth-ninth explain the meaning of the primordial *dhātu* and *dhamma*. It refers to the part composed to be ‘the primordial *dhātu*’. That part is called ‘*dhātudhamma*’.

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\(^{527}\) The plan of *vijjā* (แผนผังวิชชา *phaen phang witcha*).

\(^{528}\) D5. p. 35.
Saying *dhātudhamma* of the primordial *dhātu* refers to *dhātudhamma* which is very old and more refined than *dhātudhammas* of the middle *dhātu* and final *dhātu*.

**Conclusion**

This chapter studies the concepts of *Vd* found in *The Extraordinary Path and Result Volume 3*. The text importantly presents the tactics and strategies for performing *Vd* at the advanced level at the beginning. Thereafter, the forty-nine questions and answers of the *Vd* are presented. These questions are answered and written by Phrabhawanakosonthera (Wira Guttamo Bhikkhu), the Vice Abbot and the head of meditation department, based on his study of *Vd* from Master Sot. Clearly, the questions and answers aim to eliminate doubts in the advanced meditation practice primarily presented in *The Extraordinary Path and Result Volume 1* and *2*. The text presents many esoteric teachings which are not found in other meditations including the esoteric language and unique technique of practices. However, its content still relates to doctrines as found in the mainstream tradition such as the structure of the universe. The greatest difference between the teachings of *Vd* in this text and those of the mainstream tradition relate to the ultimate aim of the practice. That is, in the mainstream tradition, the practices aim to eliminate self impurities; while, *Vd* aims to eradicate the one who creates impurities such as *avijjā* and *kilesas*. This is believed to be the permanent solution for human beings and other beings existing in the super cosmic realm.
Chapter 8
CONCLUSION

This research focuses on presenting the essential elements and the core doctrines of *Vd*. This has been carried out with reference to the particular academic questions raised in the introductory chapter. They are: the exploration of *Vd* elements and doctrines mainly relying on the translation and analysis of the doctrines found in the five primary pedagogical texts translated into English and included in the appendices of this dissertation.

Having identified the omissions in the previous scholarship in the first chapter, the second chapter presented the essential elements of *Vd* taking account of the complexity and profundity of its doctrines. This is essential for a proper comprehension and to provide a complete picture of *Vd*.

The third chapter is a presentation of the core doctrines found in the elementary text called ‘*The Path and Result (D1)*’ or ‘*Thang Mak Phon*’ compiled by Phrakhrhu Samana Samathan (Thira Khlosuwan) in 1966 C.E., October, 23rd. This pedagogical text was written for practitioners to use when they are training to be masters of meditation. This can be seen in the doctrines it presents such as the initial ritual of the practice and the method to pay homage to the Triple Gem, the concepts of *samatha* and *vipassanā* meditation, and the meditation technique, uniquely explained by the esoteric interpretation of *Vd*. My translation of the text is provided in appendix V.

The fourth chapter is a presentation of the core doctrines found in the intermediate text called ‘*The Manual of the Abbot (D2)*’ or ‘*Khumue Somphan*’(2492 B.E., 1949 C.E.). My translation of this text is presented in appendix VI. This chapter focuses principally on esoteric doctrines divided into thirteen steps. To make the teachings more systematic, I
have grouped these thirteen steps into four sections. This text was not designed for beginners in meditation, but for the masters who were already qualified in the systems of *Vd*. The most important doctrines presented in this text relate to the practice to obtain ‘*jhānasamāpatti*’ after attaining *dhammakāya*. By the means of this, the meditator is able to see the four noble truths and to attain *nibbāna*.

The fifth chapter is a presentation of the core doctrines found in the third text ‘*The Extraordinary Path and Result Volume 01 (D3)*’ or ‘*Witcha Mak Phon Phitsadan Lem Nueng*’ that focuses on advanced esoteric doctrines. There are forty-six different doctrines arranged into five groups from A to E. An English version of the doctrines has never before been revealed in the public domain or even in the academic field. This text was designed for masters in *Vd* only. The text contains a number of esoteric practices which have never been seen before in other Buddhist meditations. The final group contains the most important practices called ‘*Vijjāmaggaphala* or *witcha makphon*’. These practices are highly complicated and require all practices and understandings of the prior practices as found in D1, D2 and D3. My translation of this text is given in an appendix VII.

The sixth chapter a presentation of the core doctrines found in the fourth text ‘*The Extraordinary Path and Result Volume 2 (D4)*’ or ‘*Witcha Mak Phon Phitsadan Lem Song*’. It principally focuses on the most complicated esoteric doctrines containing both intermediate and advanced teachings. Most likely, this text is compiled in order to provide further clarification of some teachings that are unclear in the former text. The doctrines are categorised into four parts: 1) *samathabhūmi*, 2) *vipassanābhūmi*, 3) extraordinary cleaning of *dhātu* and *dhamma*, and 4) extraordinary cleaning of *dhātu* and *dhamma* (continued). The first two parts are clearly presented to discuss some further elements of *samatha* and *vipassanā* not included in the former text. The subsequent two parts present the core of high level practices. The most important doctrine of this text relates to the composition of ‘the special human body’ which is the most important body
used to perform the vijjās or practices to battle the māra or black lineage. My translation is provided in an appendix VIII.

The seventh chapter is a presentation of the core doctrines found in the final text ‘The Extraordinary Path and Result Volume 3’ or ‘Witcha Mak Phon Phitsadan Lem Sam’ (2481 B.E., 1938 C.E.). This text is considered to be a text lost after the passing of Sot Bhikkhu. However, it is uncertain whether it is the lost text because the doctrines found in the text are presented in the form of ‘questions and answers’. This is different from the presentation seen in previous texts. The writing style and contents of practices are also different from The Extraordinary Path and Result Volume 1 and 2. This chapter firstly presents the esoteric doctrines called ‘Tactics and Strategies’ at a high level. Subsequently, forty-nine questions and answers are explained in brief. The full translation of the text is also presented in an appendix IX.

With respects to the two academic questions: 1) what are the essential elements of Vd and 2) what are the core doctrines found in its five primary texts?, raised in the introductory chapter of this dissertation, the answers can be provided as follows:

1) The essential elements of Vd obtained from the texts studied are composed of at least four important aspects. The first aspect relates to the origin of dhātudhamma which provides an understanding of origination of the primary elements: dhātu and dhamma of beings and everything existing in the universe. The second aspect relates to the cosmological concepts of Vd. It provides an understanding of the structure of the realms existing in the super cosmic realms. The third aspect involves with the levels of Vd practices. The beginning level aims to attain the dhammakāya. The intermediate level aims to realise the truths of life and the advanced level aims to use the ability of the dhammakāya to perform the practices for battling māra. The final aspect relates to the key elements used to achieve the aims in each level of practice as mentioned. These elements are important for obtaining a proper comprehension of Vd. Many of elements
are connected to those existing in Theravada tradition but are interpreted according to the belief of Vd.

2) Based on the study and analysis of Vd’s five primary texts through the translation process, the core doctrines found in D1 as presented in Chapter 3 are related to the basic practices of Vd at the beginning level. This text introduces the ritual method for paying homage to the triple gem, presents the esoteric teaching on distinguishing the samatha and vipassanā meditation in accordance with the eighteen internal bodies and provides the special technique of meditation. The core doctrines found in D2 as presented in Chapter 4 involve the higher practices for those who have already attained the dhammakāya. It introduces 13 steps of practices such as the short path to attainment of the dhammakāya, kasiṇa practice of seeing the realms, jhānasamāpatti of seeing the four noble truths and the crudest body to most refined bodies for earning skillfulness of practice as a foundation for performing the practices in the higher level. In the final part of this text, there is an introduction of Vd concepts on the characteristics of nibbāna. The core doctrines of D3 and D4 as presented in Chapters 5-6 relate to the esoteric practices of Vd rooted in the concepts of samatha and vipassanā meditation but they are interpreted in the ways of the Vd practices. Importantly, these texts provide the highest practices by using the ability of the dhammakāya to perform the practices for battling with māra. Throughout the texts also presented the doctrines which explain the nature of Vd such as the origin of the dhatudhamma and the structure of the universe. These texts play an essential role for giving the entire picture of Vd. The core doctrines found in D5 most likely is a commentary on the doctrines as found in the former texts provided in the form of questions and answers. The doctrines in this text are very helpful for understanding the doctrines of Vd in detail.

A complete picture of Vd in terms of practice can be summarised as follows. After the meditator has an understanding of the elements of the basic practices, he/she has to attain the dhammakāya. Without this, it is impossible to practice higher levels of Vd. That is, the meditator has to unify the spheres of mind as one or to stop the mind on a single point
until attaining the *pathamamagga* sphere. It is then necessary to see the inner spheres and 18 bodies in both mundane and supra-mundane states. By the means of this attainment, the meditator will be able to practice the *jhānasamāpatti* and *kasiṇa* which are the basic performance of higher *vijjās* or practices presented in D2-5. This process is uniquely interpreted and cannot be found in any other tradition. Nevertheless, many doctrines of *Vd* are partly connected to those found in Theravada tradition such as the practices of the 5 *khandhas*, 12 *āyatana*ns, 18 *dhātu*s and so on. Although their interpretation is different, it can be said that the *Vd* is ‘the esoteric Theravada meditation’ discovered by Sot Bhikkhu.

There are some difficulties concerning the translation that should be noted. First, as the texts, particularly D3, D4 and D5 contain a number of Thai esoteric terms or words used in advanced meditation practices such as *kaetkrot* or *lalai* etc., the clear meanings of these terms or words are not provided in the text. Based on my consultation with some *Vd* masters in my fieldwork, these terms or words are not allowed to be revealed because it may cause misunderstanding for beginners. It is said that it is better for the practitioners to see and understand them for themselves. I hope future research will illuminate this area.

Second, in regards to my translation of the five primary texts, it has been done in the English language version only due to the limited time. Undoubtedly, the translation can be further improved in the aspects of its quality and accuracy. I therefore propose to conduct the project for improving the translation of the texts into two languages: Thai and English, and three scripts: Thai, English and Thai in Roman scripts in the coming academic years.

Third, this dissertation presents the core doctrines mostly found in five primary texts of *Vd* through the translation process of the texts as mentioned above. However, there is another text called ‘*The 69 sermons of Phra Mongkhonthepmuni (Sot Chanthasaro Bhikkhu)*’ which contains a vast amount of doctrines regarding to *Vd*. This text is a useful
resource for understanding the relationship of *Vd* and the teachings found in the mainstream tradition. However, it has not been completely translated from Thai to English. I hope future research will illuminate this area.

Finally, as this dissertation focuses primarily on the study of the elements and core doctrines of *Vd* in the light of the five primary texts it is desirable that, in future, more support be gathered from the study of the traditional Theravada *tipiṭaka* and its commentaries and from relevant evidence existing in other traditions.
Appendices
## Appendix I

The Royal Thai General System of Transcription (RTGS)

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Appendix IV

Identifying the academic problem in Newell’s work

This section is a discussion of the academic problem found in Newell’s work. The argument found in Newell’s work critically claims that a discovery of Vd is an adaptation of what was once a dominant meditation tradition, preserved by the forest order. That is to say, that it is not one rediscovered as Vd by Sot Bhikkhu. Newell’s work presents two important pieces of evidence: 1) historical connection and 2) an analysis of the similarities in meditation practices.

In regard to the historical link between the former Tantric Theravada tradition and the founder of Vd, Newell mentions in her fieldwork, 2005-2006, that she had approached a 93 year-old monk who, at that time, was living in Wat Ratchasittharam where Sot Bhikkhu used to live, and where he studied the meditation before his reported discovery of Vd. In order to support this hypothesis, the work presents the outcome of its fieldwork investigation that:

I soon established that this monk had arrived at the temple about 20 years after Sot announced his “rediscovery”, at the time in which Sot was an abbot of Wat Paknam and building his reputation there. The monk confirmed that Sot had studied and visited the temple, explaining that he had rowed there along the klong (river). It was the opinion of this monk that Sot had adapted Suk Kai Theuan’s method in terms of the bases in the body, the use of visualisation, kasiṇa, nimitta and the mantra sammā arahāṁ. Sot had, I was told, made two errors, and though he studied at the temple for a number of years, he had not understood the system properly...

However, the testimony of this monk is unclear. That is, in the content of Newell’s dissertation, he does not present adequate evidence to support his opinion. This leads to a number of questions. For example, coming to the temple 20 years after the Sot’s

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529 Newell, op.cit., p. 15.
530 Ibid., pp. 261-2.
announcement of his meditation technique, the monk may not be able to confirm an incident which happened over the learning period of Sot. There are also no reports of Sot’s meeting and no referred sources. There is also a question of bias. According to the work, the monk further criticises Sot by stating that:

His understanding of nibbāna as attā, non-conditioned, was incorrect and not the teaching of Wat Ratchasittharam of the broader tradition. Sot had also taken only the lower levels of Suk’s teaching, using only the samatha and lower levels of vipassanā. Sot had left before his training was complete. Sot, then, was teaching a simplified version of a tradition he did not even fully understand, and which was not effective as Suk’s method.531

Again, the monk here does not provide reasons why Sot’s meditation is oriented around samatha and only covers the lower levels of vipassanā, or, when Sot left without finishing his training.

After a study of Mettanando’s work “Meditation and Healing in the Theravada Buddhist Order of Thailand and Laos”, Newell determines that Tantric Theravada meditation or yogāvacara tradition, in particular Suk Kai Thuean’s meditation system, is the origin of Vd. Also, by simply referring to the same points made by the old monk at Wat Rachasittharam, Newell concludes that:

Yet I have shown he [Sot Bhikkhu] adapted a form of traditional Thai meditation teaching and effectively re-branded it with the impersonal title “Vijjādhammakāya”532

She explains that both meditation practices are similar due to their agreement about the bodily bases, using the mantra ‘sammā arahaṁ’ and nimittas or visualising an object.533

Both recognise the location of the same bases in the body. Both make use of the sammā arahaṁ mantra. They also share the use of nimittas.534

531 Ibid., p. 262.
532 Ibid., p. 270.
533 Ibid., pp. 256-7.
534 Ibid., p. 256.
In order to confirm this argument, Newell presents a comparison between the two illustrations explaining the bases of the mind in Suk’s and Sot’s meditation. [See the illustration 01 below]

Illustration 01: Images obtained from Newell’s work, page 257

By referring to Sritongon’s thesis, Newell explains that:

Left: map of the bodily bases as found in the Suk Kai Theuan system (as reproduced in Chai Yasotharat text) Right: map of the bodily bases as found in the Dhammakaya system, here represented by Wat Dhammakaya’s คำสอนเรื่องการสร้างบารมีของวัดพระธรรมกาย (Kham son rūang kān sāng bāramī khōng wat thammakāi) (page 86). The correspondences are clear.

Then, she concludes that:

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535 This Thai to Latin alphabet transcription system is directly quoted from Newell’s work.
536 Ibid., p. 257.
… I show two different illustrations of the bodily bases, one from Suk’s system (from the *Yasōtharat* text) and from Sot’s, which shows clearly the borrowing of Sot’s Dhammakaya from Suk’s system.\(^{537}\)

Based on the literature review of this dissertation, the two illustrations referred to above by Newell are the same illustrations found in the Suk meditation text.

Firstly, Newell correctly says that the left illustration is a map of the bodily bases found in Suk Kai Thuean system reproduced in Chai Yasotharat text. Secondly, she incorrectly states that the right illustration is a map of the bodily bases found in the Dhammakaya system [See quotation above]. This explanation is erroneous. Indeed, the left illustration is the one used in the Suk Kai Thuean system as reproduced in the Chai Yasotharat text on page 384.\(^{538}\) However, the right picture which Newell insists that it is used in Dhammakaya meditation is false. Sritong-on’s thesis, published by Dhammakaya temple ‘คำสอนเรื่องการสร้างบารมีของวัดพระธรรมกาย (Kham son rueang kan sang barami khong wat thammakai)’\(^{539}\), (page 85), states

\(^{537}\) Ibid., p. 257.

\(^{539}\) The translation of its Thai title of Sritong-on’s work is ‘Wat Phra thammakai’s Teachings on Perfection [Pali: pāramī] fulfilment’. Its purpose is to look into Wat Phrathammakai’s teachings on perfection fulfilment in terms of concepts, approaches and related activities in order to analyse and determine that whether or not they correspond to the teachings in *Theravāda* Buddhist texts. The analysis is also carried out in relation to the conceptual scope of sociological religion. The documents used in this study are: the Wat [temple]’s teachings on pāramī, Buddhist teachings about pāramī in the *Tipiṭaka* and commentaries and writings of various personal views about pāramī, especially views that disagree with the teachings of the Wat. The thesis is divided into five chapters. Chapter 01 introduces the outline, purposes, scope and significances of the thesis. Chapter 02 presents concepts of pāramī fulfilment in *Theravāda* Buddhist tradition such as meaning of pāramī, pāramī in *Tipiṭaka* and pāramī in commentaries. Chapter 03 introduces the concepts of pāramī fulfilment according to the teachings of Wat Phra Dhammakaya. It firstly presents an introduction of the history of the temple, its understanding of pāramī, pāramī fulfilment, activities involving pāramī fulfilment, problems and difficulties of the temple. Chapter 04 presents an analysis of the teachings and activities involving the temple’s approach to pāramī fulfilment. An analysis is carried out by referring to *Tipiṭaka*, its commentaries and associated socio-religious perspectives. In this chapter, there is also a small paragraph that mentions similarities between Dhammakaya meditation system and ‘Book of Buddha’s Radiated Light Theory of Supreme Knowledge in regards to Samatha and *Vipassanā* Meditation over Four Eras’ edited by Phramaha Chai Yasotharat (pages 85-86). Chapter 05 provides a conclusion to the research, which suggests that the teachings on pāramī fulfilment of Wat Phra Dhammakaya are corresponded to *Theravāda* Buddhist teachings.
In regard to the bases of the mind of Phra Thammakai temple shown in picture 04, chapter 3, it is not new in Theravada Buddhism because there is an old text on meditation called “the pattern of the bases of the respiration causing the mind to concentrate” which also teaches the bases of the mind as shown in picture 05.

Thereafter, Sritong-on’s thesis provides the following illustrations on page 86:

Illustration 02:
The Image from Sritongon’s thesis “คัมภีร์เรื่องการสร้างบารมีของวัดพระธรรมกาย (Kham son rueang kan sang barami khong wat thammakai, page 86)”

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540 Ibid., p. 85.
541 Originally, on page 86 of Sritong-on’s thesis there is no English translation of the Thai sentences. I have provided the English translation.
The description under image 05\textsuperscript{542} of Sritongon’s thesis [see the first picture in Illustration 02 above] mentions that “ภาพที่ ๕ ฐานที่ตั้งของใจ ตามแบบเกี่ยวกับใบ".\textsuperscript{543} This is translated as “image 05: bases of the mind according to the old text”. The expression ‘old text’ in Sritong-on’s thesis clearly refers to the work of Phramaha Chai Yasotharat “Nangsue Phuttha-rangsi-Thrisadi-Yan wa duai Samatha lae Wipassana-Kammathan Siyuk”\textsuperscript{544}. It is obvious that the right hand picture does not belong to Dhammakaya system, but is the same illustration as the one on the left side, which is obtained from the Suk meditation system. Accordingly, Newell presents the wrong evidence to support her argument by basing it on the illustrations from the Suk meditation and wrongly concludes, on the strength of this, that Dhammakaya meditation borrows the bodily bases from the Suk meditation system.

The picture used by Newell does not come from the thesis of Sritongon because the original picture in Sritongon’s work is different such as the lines pointing to the fourth base in both pictures: in both Sritong-on’s and Newell’s versions. The length of the line is not equal. Both images generally are similar. However, having looked closely at the details, there are differences in the figures of the Buddha as well as in the decorations of the bases. Alternatively, the picture may have been edited before its inclusion in Newell’s work. [See: Illustration 03 below]
Besides, Newell does not use the sixth image from Sritongon’s thesis on the same page [page 86] which clearly shows that the bases of the mind in both meditations; Dhammakaya and Suk, are different. [See: Illustration 04 below]
Sot mentions seven bases of the mind [Left aspects, illustration 06], while Suk presents nine bases in the body [Right aspects, illustration 06]. This could be because it was Newell’s intention to hide the point that the bases of the mind used in both Suk’s and Sot’s systems are different, or overlook this critical point of view. The differences in the two meditations can be seen in the table below:

<table>
<thead>
<tr>
<th>Base</th>
<th>Nine bases of Suk meditation system</th>
<th>Seven bases of Sot meditation system</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Lower space surface (atsadākāt bueang tam)</td>
<td>Nostril (Right for male and left for female)</td>
</tr>
<tr>
<td>2</td>
<td>A finger-breath above navel (bǒn nābhī niw nueng)</td>
<td>Corner of the eye</td>
</tr>
<tr>
<td>3</td>
<td>Chamber of the heart (hǒng hathai watthu)</td>
<td>Centre of the head</td>
</tr>
<tr>
<td>4</td>
<td>Chamber of the throat (hǒng samut khō klouang)</td>
<td>Roof of the mouth</td>
</tr>
<tr>
<td>5</td>
<td>Lower back of the head (khōtraphū thai thôt)</td>
<td>Centre of the throat</td>
</tr>
<tr>
<td>6</td>
<td>Upper space surface (atsadākāt bueang bǒn)</td>
<td>The middle of the stomach at the level of the navel</td>
</tr>
<tr>
<td>7</td>
<td>Divine centre between the brows (thippha sūn wāng kiw)</td>
<td>Two finger breadths above the previous point</td>
</tr>
<tr>
<td>8</td>
<td>Divine centre between the eyes (mahā sūn wāng caksu)</td>
<td>-</td>
</tr>
<tr>
<td>9</td>
<td>Minor centre, nose-tip (cunla sūn plāi nāsik)</td>
<td>-</td>
</tr>
</tbody>
</table>

**Table 01:**
Comparison between the nine bases of Suk’s meditation system and the seven bases of Sot’s system

Furthermore, based on my reading of Mettanando’s work and the ‘Nangsue Phuttharangsi-Thrisadi-Yan wa duai Samatha lae Wipassana-Kammathan Siyuk’, Suk’s meditation has a different aim. It is mainly used for self treatments and for attaining the various stages of meditation. However, it has nothing to do with attaining the enlightened body (dhammakāya) as in the Sot’s system. Although the text mentions a few notions of ‘dhammakāya’, it does not state the clear definitions of ‘dhammakāya’ such as its attainment, soteriological purposes and nature.

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547 Mettanando. *op. cit.*, p. 54.
Phrayokhawachon (Pali: Yogāvacara) monk who knows that Thammakai exists in the mind of sentient beings...he so intends to practice Wipatsana (Pali: vipassanā) knowledge in order to attain Thammakai which is the excellent refuge; [he] reaches the true tranquil place because the significance of Thammakai is immortal.

Although Newell studied both meditation systems: dhammakāya meditation in Chapter 6 and the Suk meditation in Chapter 5, the work does not analyse their possible relationship such as similarities of the bodily bases, their usage and positions, and clarification of adopted bases.

Newell claims that the two systems are similar because they use the same ‘samma arahām’ mantra. However, in Suk’s meditation system, the mantra ‘samma arahām’ does not appear to be used in the meditation itself. It is presented in the last sentence at the end of the initial chanting. The text mentions slightly different mantras such as “arahām” and “samma-samphutto” in the section on the ten techniques of recollection (Pali: anussati, Recollection, Constant mindfulness).

Let us now turn to the use of in regard to the use of nimittas in Mettanando’s work. The Suk’s system as presented in Mettanando’s work does not use the light kasiṇa in particular; rather, it produces a general diversity of nimittas including earth (paṭhawī), water (āpo), fire (tejo), wind (vāyo) and the blue (nīla). Mettanando does not suggest that the kasiṇa of light is the only object used with the nine bases of the body; it uses the image of Buddha’s relic instead. Mettanando points out:

549 พระมหาโชติปัญโญ (ชัยยโสธรัตน์). op. cit., p. 370.
551 Ibid., pp. 199-208.
552 Ibid., p. 256.
553 พระมหาโชติปัญโญ, op. cit., p. 252.
554 Mettanando. op. cit., p. 28 and p. 179.
555 Ibid., p. 28.
The meditator who has mastered the technique of cultivation of inner peace (samatha) and insight (vipassanā) can transfer a well established visualised image which he has cultivated, or any number of the five joys (pīti) which he has well cultivated, or the visualised image of the relic of the Buddha (ong-phra-thāt) to one of the nine Bases and work according to the specific purpose, for example, for warding off pain and curing diseases.\textsuperscript{556}

Moreover, Suk’s teaching is not the first in Theravada tradition to include the use of nimitta and the light kasiṇa. Mettanando suggests that this nimitta comes from ten kasiṇas in the Visuddhimagga text.\textsuperscript{557}

\textsuperscript{556} Ibid., p. 51.
\textsuperscript{557} Ibid., pp. 27-30.
Appendix V

TRANSLATION OF THE PATH AND RESULT (D1)

Short Method of Meditation

[Page: I]

Sit in the khubanlang\textsuperscript{558} meditation posture by putting the right leg over the left leg\textsuperscript{559}. Put the right hand over the left hand. Make a two angulī\textsuperscript{560} gap between both of the thumbs by connecting the tip of the left thumb to that of the right index finger, then straighten the body. Measure from the tip of the second toe of the right foot in the middle of the right kneecap\textsuperscript{561} and take the lateral malleolus\textsuperscript{562} of the right leg as a measuring point. Adjust it to intersect with the vertical line of the Adam’s apple\textsuperscript{563}\textsuperscript{564} This is the method to straighten the body called ujukāyaṃ paṇidhāya [translated as] to straighten the body. Parimukkhaṃ satiṃ upaṭṭha peta, be conscious [sati] as if you were facing in all directions. Be conscious, do not be absent-minded. (Similarly to the awakened noble disciples\textsuperscript{565}) This is the path\textsuperscript{566} of the Buddha and his emancipated disciples [arahant]. The consciousness must not lose its focus on the mantra [parikammabāvanā] and on the object of meditation [parikammanimitta]. They are always connected and are not separated. This greatly affects the capacity or incapacity to meditate. Keep your consciousness to focus on both parikammas by mentally chanting sammā arahāṁ. This is

\textsuperscript{558} Khubanlang meditation posture (คู้บัลลังก์ khubanlang).

\textsuperscript{559} In the text says ‘เท้าขวาทับเท้าซ้าย thao sai thap thao khwa’ which is literally translated as ‘put the right feet over the left feet’. However, based on the meditation posture as shown in the text, no doubt, this expression refers to ‘put the right leg over the left leg.

\textsuperscript{560} Finger (องคุลี ongkhuli, Pali: aṇgulī), here refers to a phalange. So the word ‘two angulīs’ is the length from the distal phalange to the end of the middle phalange.

\textsuperscript{561} Kneecap (ลูกสะบ้า luk-sa-ba).

\textsuperscript{562} Lateral malleolus (ตาตุ่ม ta-tum).

\textsuperscript{563} Adam’s apple (ลูกคาง luk-khang).

\textsuperscript{564} The vertical line of the Adam’s apple is the 90 degree line from the Adam’s apple vertically down to the lateral malleolus of the right leg.

\textsuperscript{565} The awakened noble disciples (ขีณาสพ khi-na-sop).

\textsuperscript{566} The path (ทางไป thang-pai).
called *parikammabhāvanā*. Imagine the crystal sign like a clear diamond ball perfectly cut without a cat hair flaw\(^{567}\), the same size as the crystalline lens of the eyes, or the same size as the pupil of the eyes, white and as clear-

**[Page: II]**

- as a mirror. Its form is round like a ball which does not contain any flaw. Its surface is perfectly smooth like a *kaiyasit* crystal\(^{568}\). This is called *parikammanimitta*. These two *parikamas* cannot be separated. They must be connected in four actions always: standing, walking, sitting and lying down. Do not be absent-minded and keep your focus. When you see the *nimitta* as a clear sphere, stop performing *parikammabhāvanā* and firmly focus at the centre of that sphere. Stop the mind repeatedly\(^{569}\) at the centre of this sphere. At the centre of that sphere, there is a spot which is clearer than the sphere outside. It has radial light. If the mind does not stop, mentally recite the mantra *sammā arahaṁ* a hundred times, a thousand times, and the mind must remain in this spot only. This will be explained later.

*Samatha* and *Vipassanā* Meditation Teaching
of Phra Mongkhonthepmuni

*(Transcription)*

**[Page: 01]**

Now, you all, both ladies and gentlemen, who have devoted your valuable time and come to study [knowledge, practices] in Buddhism. It is the personal important business of Buddhists. Buddhism means the teaching of the Buddha. He teaches worldly beings to

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\(^{567}\) The hair of the cat (*ขนแมว khon maeo*). The text uses this word to refer to the flaw of the crystal diamond ball that looks like the hair of the cat.

\(^{568}\) Holy crystal (*ดวงแก้วกายสิทธิ์ duangkaeo kaiyasit*).

\(^{569}\) The repetition of stopping of the mind (*หยุดในหยุด hyut nai hyut*).
avoid bad deeds and to perform good deeds physically, verbally and mentally, and to purify the mind. These three factors are the teaching of all Buddhas in the past, present and future. [They all] similarly insist this principle. Due to this, when you have faith in Buddhism, [you should develop] a good mind according to the goal of Buddhism. As the Pali text says: dve me bhikkhe vijābhāgiyā. Oh Monks, there are two practices. Katame dve. What are the two?

[Page: 02]
Samatho ca. One is samatha, which is calmness [or tranquility]. Vipassanā ca, [The other] one is vipassanā, which is spiritual insight. Samatho bhāvito kimathamanubhoti. What is the purpose of samatha meditation? Cittaṃ bhāviyati. [Answer] to make the mind arise. Cittaṃ bhāvitaṃ kimathamanubhoti, what is the purpose of the arising of the mind? Yo rāgo so pahiyati. When sexual desire\(^570\) exists in the mind, it is extinguished by samatha, (calmness). Vipassanā bhāvita kimathamanubhoti. What is the purpose of insight meditation (vipassanā)? Paññā bhāviyati. [The answer is] to cause the arising of wisdom. Yā avijjā sā pahiyati. When ignorance (avijjā) exists in the mind; it is extinguished by the wisdom of vipassanā. In Buddhism, these two factors are very important. Now, you have devoted your time to study these two practices: samatha and vipassanā meditation. Samatha is the basic knowledge. All Buddhists must develop the calmness called samatha. Vipassanā is higher dhamma, which means enlightened insight\(^571\). [So, it is] called vipassanā. These two meditations are very profound Buddhist teachings.

[Page: 03]
The speaker [Sot Bhikkhu] has studied since his ordination. Since the day after finishing my ordination ceremony in the chapel (uposatha), I have studied samatha meditation up

570 Clinging to sexual desire (kam-hnat yin-dī).
571 True vision (hen chang).
to the present. Now, I am studying and teaching both samatha and vipassanā. How many types of samatha are there? There are the 40 samathabhūmis,572 10 kasiṇas, 10 asubhas, 10 anussatis, 10 brahmavihāras, āhārepaṭṭikulasaññā, catudhātuvaṭṭhāna and 4 arūpajjhānas. These forty [factors] are samatha levels. There are 6 factors of vipassanābhūmi: 5 khandhas (aggregates), 10 āyatana (sense spheres), 18 dhātus (elements), 22 indrīyas (spiritual faculties), 4 ariyasaccas (noble truths) and paṭiccasamuppada (dependent origination). These are the [practices] in the levels of vipassanābhūmi, therefore, both meditations are called samathavipassanā. This is the treatise573 of Buddhism, which has been used for a long time, yet the samatha level that we will study later begins with stopping the mind. If the mind is not stopped, [the practitioner] cannot attain this level. Samatha can be translated as calm, stop, still, so we must stop our mind. What is the mind then? The seeing574, memory575, thought576 and cognition577 are combined into a single point. This is called the mind. Where is the mind? It is mentally in the water pad578 of the heart.

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

10 kasiṇa exercise- these produce the 4 absorptions.
10 asubha exercise (loathsome subjects)-these produce the first absorption.
10 anussati exercise (Recollections): recollection of the Buddha, dhamma and Sangha.
4 brahma-vihāra (Sublime Abodes): loving kindness, compassion, altruistic joy and equanimity (mettā, karuṇā, muditā, uppekkhā).
4 arūpajjhāna: Immaterial Spheres of Unbounded Space, Unbounded Consciousness, Nothingness, Neither-Perception-Nor Non-perception.
1 āhārepaṭṭikulasaññā: Perception of the Loathsomeness of Food.
1 catudhātuvaṭṭhāna: Analysis of the 4 elements.


573 Texts (สัมพุทธคำ tam-hrap tam-ra).
574 Seeing (เห็น hen).
575 Memory (จำ cham).
576 Thought (คิด khit).
577 Cognition (รู้ ru).
578 Water pad (น้ำหนัก-bo-nam-liang).
The seeing is in the middle of the body. The memory is in the middle of the heart matter\(^{579}\). The thought is in the middle of the citta sphere\(^{580}\). The cognition is in the middle of the viññāna sphere. These four elements are in the body. The seeing is the origin of the cognition. The memory is the origin of the heart matter. The thought is the origin of the citta sphere. The cognition is the origin of the viññāna sphere. The viññāna sphere is the same size as the crystalline lens of the eyes\(^{581}\) and exists in the middle of the citta sphere. The size of the citta sphere is equal to the size of the iris of the eye\(^{582}\). It exists in the middle of the heart matter. The memory sphere is larger than [the citta sphere]. It is the same size as the eyeball. The seeing sphere is in the middle of the body and is bigger in size than the eyeball. This is the seeing sphere. The seeing element\(^{583}\) exists in the middle of the seeing sphere. This is called seeing. In other words, seeing is in the seeing element. The memory element is in the centre of the memory sphere. There is memory inside. The thought elements\(^{584}\) are in the centre of the thought sphere. There are cognitive elements inside the cognitive sphere. When these four factors; seeing, memory, thought and cognition are merged into a single point, it is called the mind\(^{585}\). It is difficult. You see this? This is the word called chai (Pali: citta, mind). Even when we are sitting here, [we are able] to send our mind to our home, the hells, the heavens and nibbāna (using imagination). Sending the mind is profound. You see? The mind is profound. If realisation is narrow, sending of the mind is narrow.

If your cognition is wide, the sending of the mind is wide. If your cognition is profound, the sending of the mind can be profound. If your cognition is crude, the sending of the

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579 The heart (เนื้อหัวใจ nuea hua chai).
580 Citta sphere (ดวงจิต duang chit).
581 The crystalline lens of the eyes (ตาด้านใน tadam khangnai).
582 The iris of the eye (ดวงตาด้านนอก duangtadam khangnok).
583 Seeing dhātu (ธาตุเห็น that hen).
584 Thought dhātu (ธาตุคิด that khit).
585 Mind (ใจ chai).
mind is crude. It depends on knowing. It depends on cognition. This is important! This word is called mind. We must force it to stop at a single point. Seeing, memory, thought and cognition must be unified into a single point at the centre of the human body. Its location is at the level of the navel horizontally straight from front to back and at the same level from the right side of the trunk horizontally across to the left side. Determine the intersection by imagining that there is a string tightly pulled at the level of the navel to the back. Another string is pulled from the right side of the trunk to the left side. In the middle the strings are intersected. This point is called *klang kak*. It is the centre of the *dmp* of the *mnk* which is pure, clear and is the same size as the egg yolk of a hen. This centre, where I used to teach you to place the Buddha amulet is *klang kak*. We have to take our mind to the connection at this intersection. The four factors: seeing, memory, thought and cognition must be connected at this point. At the centre of the *dmp*, is the base of the mind. People say *tang chai*. We must place our mind at this point and then we will hit the target. They say that we must place our mind when we are performing merit (*puñña*) or good deeds (*kusala kamma*). We must place the mind there. Now, when we want to practice the precepts, the mind must place there. Now, when we want to meditate, the mind must place there also.

Keep the mind stopped at that centre. When the mind stops at the centre, use perception (*saññā*) to memorise the point firmly. Stop the mind there firmly, control it to keep it still. If it does not stay still, you must use *parikammabhāvanā* [*sammā arahāni*] to control the [mind]. Force it to stop, force it repeatedly. When [the mind] is properly still at this point, it will stop firmly. When the mind stops, [the meditator] attains the level of

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586 Control (*ʦ̀̀ t̀̀n bang kʰap*).
587 Literally, intersection (*m̀̀n k̀̀ngkak*).
588 Buddha amulet (*m̀̀ǹ̀ kʰoŋ kʰwan*).
589 Literally, pay attention (*tāngk̀̀i*).
590 Literally, black mind (*t̀̀n chi₄*). Here refers to the target.
591 Properly (*ts̀̀k su₄₂*), the mental action when the mind has been placed in the right place; the complete stillness of the mind.
Stoppings is the body of samatha. Stopping is body of success in both worldly and dhamma [phenomena]. The world will receive happiness. The mind has to stop at the level of the world. In dhamma, people will receive happiness when the mind stops at the same level as dhamma. As [the Buddha] stated in the Pali text natthi santi param sukham, there is no other happiness beyond stopping or stilling [of the mind]. The stopping of the mind is the body of success. It is essential. Because of this, one must stop the mind. When our mind stops, we must stop it repeatedly without withdrawing. Stop within the previous stopping repeatedly. The mind must stop at the centre. If it does not stop at the centre, it is incorrect. The mind must stop until it attains ‘sip’, ‘sun’ and ‘suan’. [In other words], it hits sip, sun and suan. If the meditator stops the mind at the centre of the body with the hitting of the sip, he will soon enter sun. When he enters sip, he will enter the sun immediately. The elders say that:

Seeing the sip and seeing the sun is the ancient doctrine [of practice].

This [truth] is absolutely permanent, Always determine [this] impermanence.

Dying and being born cyclically and endlessly.

The body is impermanent, when desire is extinguished, the self has come.
The sip is important. Worldly beings will be able to take a birth, depending on entering sip. If on entering sip, the mind does not sink rapidly [or fall rapidly] into the centre [of the dmp of the human], they cannot take birth. The worldly and dhamma [phenomena] are interdependent in this way. The dhamma [phenomenon] must enter sip. When the mind has already entered sip, it will fall suddenly [in the sip]. The rapid fall of the mind [tok sun] is the stopping of the mind. When the mind stops, this is called khao sip, then the meditator will see the clear sphere, the same size as the moon or the sun. It will arise at the [centre], where the mind stops. These conditions are called the entry of sip then seeing the sun. When [the meditator] sees the centre, the mind stops in the middle of such centre or at the centre of the clear sphere, which is the same size as the moon or the sun. This sphere is called dhammānupassanāsatipaṭṭhāna, or another name is the pathamamagga sphere, the primary gate on the path to nibbāna. If the meditator wants to go to nibbāna, he must attain the centre of this sphere only. It is the only path; there is no other path. When he has attained the centre of the sun sphere, it is known as pathamamagga. Another name is ekāyanamagga which is translated as one way; there is no second separate way. This sphere is the one way called dhammānupassanāsatipaṭṭhāna. This is the path of the Buddha and all arahant disciples in the universal worlds and universal dhamma. The Buddha and arahant disciples attained nibbāna-

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601 The body is impermanent, when desire is extinguished, the self has come (สังขาราไม่ยืนยิน ราคีสิ้น เป็นตัวมา sangkhan mai yuenyin rakhi sin pen tua ma).

602 Sink rapidly to the center (ตกศูนย์ tok sun), the condition of the mind after the mind stops correctly at the centre of the body. The meditator will have absolutely no thought. The meditator will experience a feeling of suddenly falling down. It is the same feeling as someone falling down from the sky at high speed. This could be the result of the three spheres; memory, thought and cognition located at the heart matter, falling rapidly to combine with the seeing sphere at the centre of the body at the navel level. Or it is the result of seeing, memory, thought and cognition being instantly unified.

603 Stopping of the mind (ใจหยุด chai hyut).

604 Entering the sip (เข้าสิบ khao sip).

605 Clear sphere (ดวงใส duang sai).

606 Entering the sip and then the sun (เข้าสิบแล้วเห็นศูนย์ khao sip leaw hen sun).

607 This centre here refers to the pathamamagga sphere which arises after the mind has fallen suddenly. It will float from the sixth base of the mind up to the seventh base.

608 Universal worlds (สากลโลก sa-kon-la-лок).
-, they must go this way only. There is no other separate way. [They all] took the same way, yet the amount of time needed by each one to attain nibbāna was different; some attained it quickly and some attained it more slowly. Because of this difference, their paths are said to be no repeated\textsuperscript{610}. The words [term] ‘no repeat’ refer to the sudden or gradual attainment. This depends on their wat-sa-na\textsuperscript{611} accumulated in the past, however, they all travelled the same way called ekāyanamagga. [In order to go through] this way, the mind must stop. It sounds strange. In worldly activities, people must catch an airplane\textsuperscript{612}, a boat\textsuperscript{613} or a car to go faster or to reach [their destination] quickly. In dhamma activities, it is different. When we want to go faster, we must stop the mind. Therefore, the mind must stop and then you will go fast and reach your destination quickly. Stop at the centre of the dmp of the mnk. When it stops correctly, you will see the clear ball\textsuperscript{614} which is called pathamamagga or dhammānupassanāsatipaṭṭhāna, which is the same size as the moon or the sun. Our mind must still stop at the centre of the sphere. When it stops correctly, you must stop repeatedly at the centre of the centre. When the mind stops correctly, you will see another sphere, the same size as the dhammānupassanāsatipaṭṭhāna sphere. This sphere is called sīla (the virtue sphere). Stop at the centre of this sphere. When it stops correctly-

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-, you will see another sphere called samādhi, the same size [as the previous sphere]. Stop at the centre of the samādhi sphere. When [the mind] stops correctly, [you will] see another sphere, the same size, called paññā. Stop at the centre of the paññā sphere. When the mind stops correctly, [you] will see another sphere called vimutti, which is clearer

\textsuperscript{609} Universal dhamma (สากลธรรม sa-kon-la-tham).
\textsuperscript{610} No repeat (ไม่ซ้ำกัน mi sam kan).
\textsuperscript{611} Perfection; luck (วัสนา watsana).
\textsuperscript{612} Airplane (เรือบิน ruea bin).
\textsuperscript{613} Boat (เรือยนต์ ruea yon).
\textsuperscript{614} Clear round sphere (ดวงกลมใส duang klom sai).
than the previous spheres. Stop at the centre of the vimutti sphere. After the mind stops correctly, you will see another sphere called vimuttañāṇadassana. Stop correctly at the centre of this sphere. You will then see the [refined] mnk or the body that we see in a dream which we use to take birth or come to be reborn. It is called the refined human body. When we see it, we immediately realise that Oh! I have seen this body in a dream. I used to go with it when it did activities and duties in the dream. When we wake up, we do not know where it is. Now, we can see it. It exists in the vimuttañāṇadassana sphere. When it is seen, adjust the refined mnk to sit in the same posture as the crude mnk outside. When he sits properly, he keeps the mind of the refined mnk stopped at the centre of this body located at the centre of the dmp of the refined mnk.

When the mind stops correctly, [the meditator] will see the dhammānupassānāsatipaṭṭhāna sphere [of the refined mnk]. When [the mind] stops correctly, [the meditator] sees the sīla sphere. When [the mind] stops correctly at the centre of the sīla sphere, [the meditator] then sees the samādhi sphere. Stop the mind at the centre of the samādhi sphere.

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When [the mind] stops correctly, [the meditator] sees the paññā sphere. Stop at the centre of the paññā sphere. When [the mind] stops correctly, [the meditator] sees the vimutti sphere. Stop at the centre of the vimutti sphere. When it stops correctly, [he] will see the vimuttañāṇadassana sphere. Stop at the centre of vimuttañāṇadassana sphere. When the

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615 This birth does not specifically refer to a birth in the world, it also refers to birth in other realms such as the heavens, the hells, the rūpabrahma realms and arūpabrahma realms. The refined human leaving the crude human body to take a birth is called 'sambhavesīkāya'.

616 The refined body left the human body and was reborn in other realms. When it comes to take a birth, it is called the dibba body.

617 The refined human body (kaimanutlaaiat, Pali: paniṭṭa manussakāya), Abbr. the Refined mnk.

618 The refined human body looks like the crude human body, yet it is at the age of 25 years. For both adults and children, when they meditate and see this body, their refined human bodies look as they would be at 25 years old. They will realise that this is their refined human body. The gender of the refined human body is the same as the gender of the meditator.

619 Businesses or duties (kit-hna-thī).
mind stops correctly, the meditator will see the crude *dibba* body. This body sits in the same posture as the refined *mnk*. The mind of the *dbk* must stop at its *dmp*. When the mind stops correctly, the meditator will see the *dhammānupassanāsatipaṭṭhāna* sphere [of the *dbk*]. Stop at the centre of this sphere…--[then sees the rest of the *spv* spheres]--

…Stop at the centre of the *vimuttiṅāṇadassana* sphere. When the mind stops correctly, the meditator will see the refined *dibba* body. The mind of the refined *dbk* must be still at the centre of its *dmp*. When the mind stops correctly, the meditator will see the *dhammānupassanāsatipaṭṭhāna* sphere [of the refined *dbk*]…--[then sees the rest of the *spv* spheres]—

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…Stop at the centre of the *vimuttiṅāṇadassana* sphere. When the mind stops correctly, the meditator will see the crude *rūpabrahma* body. The mind of the crude *rup* must stop at the centre of its *dmp*. When the mind stops correctly, the meditator will see the *dhammānupassanāsatipaṭṭhāna* sphere [of the crude *rup*]…--[then sees the rest of the *spv* spheres]

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620 The *dibba* body is the body of the gods in the heavens. They appear as if the human body of each individual is at the age of 16 years. They have much more beautiful skin and other characteristics. They wear the refined beautiful clothes and decorations of the heavens. The gender of this body is the same as the gender of the crude human body.

621 The crude celestial body (กายทิพย์หยาบ kaithip-hyap, Pali: *hīna dibbakāya*), Abbr: the crude *dbk*.

622 Due to the repetition of below passage appearing when the text mentions the process to attain each body in the system of 18 bodies, it would be better to provide the abbreviation of the passage; --[then See the rest of the *spv* spheres]--. Its full translation is:

When the mind stops correctly, the meditator sees the *sīla* sphere. When the mind stops correctly at the centre of the *sīla* sphere, the meditator sees the *samādhi* sphere. Stop the mind at the centre of the *samādhi* sphere. When the mind stops correctly, the meditator then sees the *paññā* sphere. Stop at the centre of the *paññā* sphere. When the mind stops correctly, the meditator sees the *vimutti* sphere. Stop at the centre of the *vimutti* sphere. When it stops correctly, [he] will see the *vimuttiṅāṇadassana* sphere.

623 The refined celestial body (กายทิพย์ละเอียด kaithip-laaiat, Pali: *panīta dibbakāya*), Abbr: the Refined *dbk*.

624 The crude *rūpabrahma* body is the body at the level of the *rūpabrahma* realms. It has no gender. It is neither male nor female. It is not a hermaphrodite.

625 The crude *Brahma* body (กายรูปพรหมหยาบ kai-ruppaphom-hyap, Pali: *hīna rūpabrahmakāya*), Abbr: the Crude *rup*.
spheres]—Stop at the centre of the \textit{vimutti\={n}\=nadassana} sphere. When the mind stops correctly, the meditator will see the refined \textit{r}\={u}pabrahma body\textsuperscript{626}. The mind of the refined \textit{rup} must stop at the centre of its \textit{dmp}. When the mind stops correctly; the meditator will see the \textit{dhamm\=anupassan\=an\=asatipa\=ṭṭh\=āna} sphere [of this body]—[then sees the rest of the \textit{spv} spheres]-

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...Stop at the centre of the \textit{vimutti\={n}\=nadassana} sphere. When the mind stops correctly, the meditator will see the crude \textit{ar\={u}pabrahma} body\textsuperscript{627} \textsuperscript{628}. The mind of the \textit{arup} must stop at the centre of its \textit{dmp}. When the mind stops correctly, the meditator will see the \textit{dhamm\=anupassan\=an\=asatipa\=ṭṭh\=āna} sphere [of this body]—[then sees the rest of the \textit{spv} spheres]—...When it stops correctly, he will see the \textit{vimutti\={n}\=nadassana} sphere. When the mind stops correctly, the meditator will see the refined \textit{ar\={u}pabrahma} body\textsuperscript{629}. The mind of the \textit{arup} must stop at the centre of its \textit{dmp}. When the mind stops correctly, the meditator will see the \textit{dhamm\=anupassan\=an\=asatipa\=ṭṭh\=āna} sphere [of this body]—[then sees the rest of the \textit{spv} spheres]—...When it stops correctly, he will see the \textit{vimutti\={n}\=nadassana} sphere.

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When the mind stops correctly, the meditator will see the \textit{dhamma} body\textsuperscript{630}. It looks similar to the Buddha image [which has] a clear lotus bud. [His body is clear] as a mirror. The size of his lap is equal to the size of its \textit{dmp} that is completely spherical and exits at

\textsuperscript{626} The refined \textit{Brahma} body (ภูทรูปพรหมละเอียด kai-ruppaphom-laiat, Pali: \textit{pan\={i}\=ta r\={u}pabrahmak\=\=āya}), Abbr: the Refined \textit{rup}.
\textsuperscript{627} The crude \textit{ar\={u}pabrahma} body is the body at the level of the \textit{ar\={u}pabrahma} realms. It also has no gender. Its body is much more beautiful than the previous body with the refinement of the body and its decoration.
\textsuperscript{628} The crude \textit{ar\={u}pabrahma} body (ภูทรูปพรหมหยาบ kai-ruppaphom-hyap, Pali: \textit{h\=īna ar\={u}pabrahmak\=\=āya}), Abbr: the Crude \textit{arup}.
\textsuperscript{629} The refined \textit{ar\={u}pabrahma} body (ภูทรูปพรหมละเอียด kai-aruppaphom-laiat, Pali: \textit{pan\={i}\=ta ar\={u}pabrahmak\=\=āya}), Abbr. the Refined \textit{arup}.
\textsuperscript{630} This \textit{dhamm\=ak\=\=āya} refers to the crude \textit{gotrabh\=u dhamm\=ak\=\=āya} (ธรรมกายพระโคตรภูหยาบ thammakai-phra-khottaphu hyap), Abbr: the Crude \textit{gtd}.
the centre of such dhamma body. The dhammakāya is the buddharatana (the crystal Buddha). Its dmp is the dhammaratana (the crystal dhamma). The mind of the buddharatana must stop at the centre of its dmp. When the mind stops correctly, the meditator will see the dhammadūpasassanāsatipāṭhāna sphere [of this body]…-[then sees the rest of the spv spheres]---...When it stops correctly, he will see the vimuttiṇāṇadassana sphere. When the mind stops correctly, the meditator will see the refined dhammakāya\(^631\). It is five times bigger than the previous dhammakāya seen. The mind of the refined dhammakāya must stop at the centre of its dmp. When the mind stops correctly, the meditator will see the dhammadūpasassanāsatipāṭhāna sphere [of this body] which is bigger [than the previous dhamma spheres]…-[then sees the rest of the spv spheres]--

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…When it stops correctly, he will see the vimuttiṇāṇadassana sphere. When the mind stops correctly at the centre of this sphere, the meditator will see the satāpanna dhammakāya.\(^632\) The size of his lap is five wah\(^633\). His height is also five wah. He has a clear lotus bud and his entire body is clearer than [the previous body]. The mind of the std must stand still and stopped at the centre of its dmp. When the mind stops correctly, the meditator will see the dhammadūpasassanāsatipāṭhāna sphere [of this body]…-[then sees the rest of the spv spheres]---...When it stops correctly, he will see the vimuttiṇāṇadassana sphere. When the mind stops correctly at the centre of this sphere, the meditator will see the refined satāpanna dhammakāya\(^634\) inside this sphere of this crude std. The size of his lap is five wah. The mind of the refined std must stop at the

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\(^631\) This refers to the refined gotrabhū dhammakāya (ธรรมกายพระโคตรภูละเอียด thammakai phrakhottaphu aait), Abbr: the Refined std.

\(^632\) The crude ‘stream-enterer’ form (ธรรมกายพระโสดาบันหยาบ thammakai-phra-sodaban-hyap), Abbr: the Crude std.

\(^633\) Wah (ว) is a measurement of length dependent on the individual’s dimensions; it is the span of both outstretched arms measuring from finger-tip to finger-tip.

\(^634\) The refined ‘stream-enterer’ form (ธรรมกายพระโสดาบันละเอียด thammakai-phra-sodaban-laaiat), Abbr: the Refined std.
centre of its \textit{dmp}. When the mind stops correctly, the meditator will see the \textit{dhammānupassanāsatipaṭṭhāna} sphere [of this body].

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…-[then sees the rest of the \textit{spv} spheres]-…When it stops correctly, he will see the \textit{vimuttiṇāṇadassana} sphere. When the mind stops correctly at the centre of this sphere, the meditator will see the crude body of the \textit{sakidāgāmi} person\textsuperscript{635}. The size of his lap is ten \textit{wah}. His height is also ten \textit{wah}. His lotus bud is clear. His body is much clearer [than the previous body]. The mind of the \textit{skd} must stop at the centre of its \textit{dmp}. When the mind stops correctly, the meditator will see the \textit{dhammānupassanāsatipaṭṭhāna} sphere [of this body]. …-[then sees the rest of the \textit{spv} spheres]-…When it stops correctly, he will see the \textit{vimuttiṇāṇadassana} sphere. When the mind stops correctly at the centre of this sphere, the meditator will see the refined body of the \textit{sakidāgāmi} person\textsuperscript{636}. The size of his lap is ten \textit{wah}. His height is also ten \textit{wah}. His lotus bud is clear. His body is much clearer than [the previous body]. The mind of the refined \textit{skd} must stop at the centre of his \textit{dmp}.

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When the mind stops correctly, the meditator will see the \textit{dhammānupassanāsatipaṭṭhāna} sphere [of this body]. …--[then sees the rest of the \textit{spv} spheres]--…When it stops correctly, he will see the \textit{vimuttiṇāṇadassana} sphere. When the mind stops correctly at the centre of this sphere, the meditator will see the crude body of an \textit{anāgāmi}\textsuperscript{637}. The size of his lap is fifteen \textit{wah}. His height is also fifteen \textit{wah}. His lotus bud is clear. His body is much clearer than the previous body. The mind of the crude \textit{angd} must stop at the centre

\textsuperscript{635} The crude ‘once-returner’ form (ธรรมกายพระสกิทาคามีหยาบ thammakai phra sakithakhami hyap), Abbr: the Crude \textit{skd}.

\textsuperscript{636} The refined ‘once-returner’ form (ธรรมกายพระสกิทาคามีละเอียด thammakai phra sakithakhami laaiat), Abbr: the Refined \textit{skd}.

\textsuperscript{637} The crude ‘non-returner’ form (ธรรมกายพระอนาคามีหยาบ thammakai phra anakhami hyap), Abbr: the Crude \textit{angd}. 
of the *dmp* inside. When the mind stops correctly, the meditator will see the *dhammānupassanāsatipaṭṭhāna* sphere [of this body]…-[then sees the rest of the *spv* spheres]--…When it stops correctly, he will see the *vimuttiṇāṇadassana* sphere. When the mind stops correctly at the centre of this sphere, the meditator will see the refined body of an *anāgāmī* person\(^{638}\). The size of his lap is fifteen *wah*. His height is also fifteen *wah*. His lotus bud is clear. His body is much clearer than the previous body. The mind of the refined *āngd* must stop still at the centre of his *dmp*.

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When the mind stops correctly, the meditator will see the *dhammānupassanāsatipaṭṭhāna* sphere [of this body]…-[then sees the rest of the *spv* spheres]--…When it stops correctly, he will see the *vimuttiṇāṇadassana* sphere. When the mind stops correctly at the centre of this sphere, the meditator will see the crude body of an *arahant* person\(^{639}\). The size of his lap is twenty *wah*. His height is also twenty *wah*. He also has a lotus bud. The size of his *dmp* is twenty *wah*. It is completely spherical. The mind of the crude *ahtd* must stop at the centre of his *dmp*. When the mind stops correctly, the meditator will see the *dhammānupassanāsatipaṭṭhāna* sphere [of this body]. Its diameter is twenty *wah*. It is completely spherical. ]…-[then sees the rest of the *spv* spheres]--

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…When it stops correctly, he will see the *vimuttiṇāṇadassana* sphere. Its diameter is twenty *wah*. It is also perfectly spherical. When the mind stops correctly at the centre of this sphere, the meditator will see the refined body of the *arahant* person.\(^{640}\) It is perfectly beautiful. This is the eighteenth body. When the meditator reaches the body of the *arahant* person, he has no impurities (*kilesas*). He has finished his work in Buddhism in

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\(^{638}\) The refined ‘non-returner’ form (ธรรมกายพระอนาคามีละเอียด thammakai phra anakhami laaiait), Abbr: the *Refined āngd*.

\(^{639}\) The crude ‘emancipated’ form (ธรรมกายพระอรหันต์หยาบ thammakai phra arahan hyap), Abbr: the *Crude ahtd*.

\(^{640}\) The refined ‘emancipated’ form (ธรรมกายพระอรหันต์ละเอียด thammakai phra arahan laaiait), Abbr: the *Refined ahtd*.
both *samatha* and *vipassanā*. From the crude *mnk* to the refined *aru* is the *samatha* level. From the *gtd*, both crude and refined bodies, to the refined *ahtd* is the *vipassanā* level. We have learned *samatha* and *vipassanā* meditation up until today and we must follow this way. You cannot go outside of this way. It must be this way. It cannot be outside of this. Outside of this way is blemished. It must be this way. We have to keep to this method. We use the *mnk*’s appearance as a patternootnote{Standard pattern (*เป็นแบบ pen baep*).} for the bodily meditation to follow. When we enter the refined *mnk*, we have to use it as a pattern. When we enter the *dbk*, we have to use it as a pattern. When we enter the refined *dbk*, we have to use it as a pattern. It must be made firm. When we enter the crude *rup*, we have to use it as a pattern. When we enter the refined *rup*, we have to use it as a pattern.

When we enter the crude *arup*, we have to use it as a pattern. When we enter the refined *arup*, we have to use it as a pattern. When we enter the crude *dhamma* body, we have to use it as a pattern. The *dhamma* body (*gtd*) is similar to the physical form of the Buddha as he [the artist] modeled and enshrined it in the chapel or monastic building (*vihāra*). He did it as an example.

When we enter the refined *gtd*, we have to use it as a pattern. When we enter the crude *std*, we have to use it as a pattern. When we enter the refined *std*, we have to use it as a pattern. When we enter the crude *skd*, we have to use it as a pattern. When we enter the refined *skd*, we have to use it as a pattern. When we enter the crude *angd* body, we have to use it as a pattern. When we enter the refined *angd*, we have to use it as a pattern. When we enter the crude *ahtd*, we have to use it as a pattern. When we enter the refined *ahtd*, we have to use it as a pattern. This is the foundation of Buddhism. There are 18 images on the cover of the book that [you all] receive. You can count (the number of the images); 1) the crude *mnk*; 2) the refined *mnk*;
-3) the crude dbk; 4) the refined dbk; 5) the crude rup; 6) the refined rup; 7) the crude arup; 8) the refined arup; 9) the dhamma body [gtd]; 10) the refined dhamma body [gtd]; 11) the crude std; 12) the refined std; 13) the crude skd; 14) the refined skd; 15) the crude angd; 16) the refined angd; 17) the crude ahtd; and 18) the refined ahtd. This is the principal practice of Buddhism. This is certain and unchangeable. If you follow this with certainty, it is not blemished. Yet to follow this path, the mind must stop. In dhamma activities, the practitioner must stop the mind from the very beginning, up until becoming an arahant person. Clearly, if the mind does not stop, they cannot follow this path. Is this strange? In worldly activities, people must go quickly and agilely. People have to learn a lot to know all the tricks of others and to govern the world so it may be prosperous, but in dhamma activities it is different; the mind only must stop. Is this just my thought or is there any supportive treatise? There is a treatise which mentions that when the Buddha was living at Sāvatthī city, there were the Brahman minister and his wife who worked for King Prasenajit [Pali: Pasendikosala]. They gave birth to a son.

On the night of the boy’s birth, all the weapons in his house were on fire. The old Brahman minister, who was a teacher of the king, was in a panic. ‘What is this matter?’ [He said]. He rushed to consult the astrological treatise in order to read the implication of this incident. He quickly learned that his son was born to be a really bad person or a serial criminal. He would kill a lot of people, according to this astrological treatise. As soon as he had the opportunity, he reported to the king “Oh King, my new son will be a serial killer. He will kill a lot of people. Should we kill him? Please consider this. I give his life to your majesty”. The King thought “he is just a little baby. How could that be

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642 Tricks (le-liam).
643 Brahman minister (purohitabrahman).
644 King Prasenajit, the ruler of Kosala (which was located on the northeast of modern Uttar Pradesh, India), was a disciple of Buddha. Savatthī was his capital.
645 Astrological treatise (tamrahora).
646 Serial criminal (chon rai).
possible?” Because of his great respect and honor for the purohitabrahman, he thought that he would satisfy the Brahman, although he knew that this Brahman’s prediction has never been incorrect. He therefore said “Oh Brahman, let us keep him alive. He is a little boy. If he changes [to be a real killer in the future]; I will kill him then. He cannot escape!” [The king thought] “I am the ruler of this country; I must say this to satisfy the Brahman”. The Brahman followed the King’s decision, but thought my son would kill a lot of people and harm a lot of beings.

What should I do?” He therefore gave the name Ahimsakumāra to his son meaning the boy who does not harm others. And he was that too! From when he was a little boy [until he grew up], he was a really good person. He was the beloved son of his parents. The King loved him too. He was the best student in administration and political studies. He was intelligent and the fastest learner in weapon studies and boxing. He had never lost [in learning to fight] because of his intelligence. After his graduation, he would work for the King’s order like his father, so he had to go to study the higher level knowledges known as the administration of the country. He was sent to a great teacher [disāpāmokkha]. The teacher accepted him to be one of his students. The teacher tried his best to teach him as if he was his own son. Ahimsakakumāra was very intelligent and satisfied his teacher by showing his respect in all his actions: physical, verbal and mental. He made no mistakes, therefore, the teacher loved him. He was the best in all his studies. He was intelligent, physically strong and good looking, so he was the most famous student among his teachers. Of his 500 students, the teacher loved him the most. The other 499 students recognised their situation and [thought] “we must kill Ahimsakakumāra; otherwise our position will become worse. He puts us down. We must kill him.

We cannot keep him.” Those [students] began to accuse and provoke him to make him angry. When Ahimsakakumāra responded angrily, they reported to the teacher that
Ahimsakakumāra was a hoodlum. [When they reported this] frequently, the teacher thought that “being in front of me, Ahimsakakumāra pretends to be a good boy. But when he is out of my sight, he harms other students!” [The teacher did not know that] Ahimsakakumāra was accused so that he would lose his reputation of good behavior. [Thereafter], these students reported this to the teacher more and more. Eventually, the teacher thought “I cannot make the effort needed to keep such bad student any more. He destroys the peace of this community! I must kill him”. He then planned to kill Ahimsakakumāra without destroying his own reputation as the King’s teacher. If he killed this student, his reputation would definitely be ruined. [He thought] “How can I do this? I cannot kill him directly, but I can kill him indirectly!”, so he kept teaching Ahimsakakumāra as usual. One day, when the teacher started to teach a new lesson, he immediately closed the book. Ahimsakakumāra asked “[Master!] Why do you close the book? I want to keep learning this”. [The teacher said] “You cannot learn this. This lesson contains the great knowledge. When you graduate, you will become a world conqueror\textsuperscript{647}. If you want to learn this, you must collect a thousand fingers”. This was his plan to kill his student. Ahimsakakumāra was very disappointed. He had to stop learning this lesson. [The teacher thought] “If he wants to learn this…

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…, he must kill humans. He definitely could not kill one thousand people as someone else must kill him first. [They had no reason] to keep him alive. This plan must be successful!” The teacher further thought “This student must surely be killed. It is a good plan to borrow the hands of the others to kill him”. That was the wicked plan of the teacher. The upset Ahimsakakumāra thought “I was born into a Brahman family which teaches morality. I have not done any evil (pāpakamma) before now. From the day I was born up until now, my precepts (sīla) have always been pure. I have not done a single bad deed. Now, I have to kill people. If I do not kill, the great lesson cannot be completed”.

\textsuperscript{647} World conqueror (เจ้าโลก chao lok).
However, he told the teacher “Very well, I will kill people to get a thousand fingers for you in order to study this lesson”

After giving this promise to the teacher, *Ahimsakakumāra* cried due to his sorrow at becoming a serial killer and having a bad mind. He cried bitterly. Then this thought occurred to him that “furthermore, if I cannot get a thousand fingers for my teacher, he will not tell me this great knowledge. If I cannot complete this lesson, I cannot stay in high society. In other words, I cannot be a world conqueror. I must complete this in order to be a world conqueror. I must do this. Therefore, whatever knowledge I have learned, I must be able to use. If I cannot use it, it wastes my time and energy.” Whatever subject have I learned, I must be able to use.

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I must learn this great subject with seriousness. It will be my refuge in the future. If my teacher can use it, I could too. The student must be able to use it as the teacher does. This is called the wise man and the intelligent man”. He thought as though he had already become the serial killer called *Angulimāracora* (The Killer for fingers). When *Ahimsakakumāra* confirmed that he would learn [this lesson], and promised the teacher that he would give him a thousand fingers, the teacher gave him a great sword called *fa-fuen*. *Ahimsakakumāra* set himself to be ready [for the task]. After he left his teacher, he found the finger collector [like a necklace], then whoever he met, he cut their throats, arms and bodies in order to get a finger. No one could stop him. He killed every single person he met. No matter what social class they were: low, middle or high, all were killed. His serious crimes quickly became widely known throughout *Sāvatthī* city and he was known as the serial killer for fingers called *Angulimāracora* because he killed for fingers. When he obtained a hundred fingers, he dried them and made them into a necklace. Then, when he had obtained nine hundred and ninety-nine fingers, King

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648 Literally, cooked rice (*ข้าวสุก* khao suk).
649 The awakening sky sword (*ด้าพ้้น* dapfauen).
Prasenajit decided to send his great army to subdue his crimes. However, according to the ancient tradition of the King-

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- the King must fight against his enemy King with a sword or a lance himself. The better King will overcome and the other must lose his head. It is not the same as a low rank soldier fighting. The King must confront the enemy face to face. The king always uses his fighting skill. King Prasenajit was discouraged and thought “Oh! Now, I have to go to subdue the great serial killer myself, fighting with the sword or lance. At the birth of Amgulimāracora, all the weapons were on fire. I have no such miracle. During the fight, I am not sure whether my head or his head will be cut off”. He really felt discouraged. In the early morning of the day that he decided to march his army, he thought “I will not directly approach [Amgulimāracora]. I will go to the Jetavana temple first and will tell this to the Buddha.” The Brahmanī who was the mother of the serial killer knew that the King would go to kill her son. She decided to go and tell her son to leave before the King came to get him. The Buddha had foreseen the future incident in which the Brahmanī would meet her son, [who now is the serial killer]. Her son would kill her to get his final finger in order to complete his task. He would not think of anything else. The Buddha-

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- knew “This Amgulimāracora will become my final great disciple of 80 great disciples (asītisāvaka). If he kills his mother, he will be an unfortunate being (abhabbasatta) who cannot achieve the path and fruits in this life. If so, I have only 79, not 80 great disciples. It is necessary to have him. I will go to discompose him” He absolutely knew this before anyone else. He immediately approached Amgulimāracora. When the serial killer saw him, he suddenly thought “Oh! His fingers are so beautiful. I will definitely be a world conqueror. The task will be completed.” Even though he recognised the faithful perfect body [of the Buddha] endowed with the beautiful radiation of light, to complete his task, he ran quickly to attack the Buddha with the ‘fa fuen’ sword in his hand. Before he could
hit the Buddha, the Buddha moved far away from him to a distance of 20-30 wah. Aṃgulimāracora did not give up. He quickly ran after the Buddha again and jumped to hit the Buddha with his sword. At that moment, the Buddha again moved far away from him to a distance of 40-50 wah. He ran faster, but before he could reach the Buddha, the Buddha quickly moved far away from him again and again. He ran slowly to attack the Buddha, but got the same result. When he felt absolutely and completely exhausted, he thought “This is the world conqueror. I am definitely not a world conqueror. I cannot reach [this position]. My merit (pūṇa) is less than his.” When he felt discouraged and his mind reduced-

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- his ego [diṭṭhi māna], he surrendered and shouted to the Buddha “Stop Ascetic! Stop Ascetic! (samaṇa).” The Buddha turned his face back to the killer and said “The Ascetic has already stopped. You have not stopped.” This word ‘stop’ is true from the very beginning up until becoming enlightened. It is a single word which is true according to the samatha path, from the beginning until becoming enlightened. It is the true body of religion. Therefore, the word stop means to stop the mind at the centre of the sphere making the mnk possible. This is the core truth of the teaching of the Buddha. If [the mind] does not stop, even you have been practicing Buddhism for 40-50 years; even you are a hundred years old or 120-130 years old, but cannot stop the mind, your practice of Buddhism is not correct. If you cannot stop the mind to enter sip and sun, it is not correct according to the Buddha’s Teaching. When your mind stops, it is correct according to the Buddha teaching. Remember this! Your previous practices have not been correct according to Buddhism properly. Today, it will be the right path, if [You] learn samatha [meditation]. You must stop the mind [If you want to] enter that space [of the centre of the body]. Your mind must stop as I have explained. To stop is correct from the beginning until becoming enlightened. This is the path of Buddhism to follow. The Buddha taught Aṃgulimāracora until he successfully attained-
the path and fruition (*maggaphala*). He then ordained him as a monk and took him to stay at the Jetavana temple. In the morning, King Prasenajit marched his army to the Jetavana temple. He went inside the temple to meet the Buddha. He told the Buddha “Oh! Enlightened one, I have come to say goodbye to you. I am going to subdue the serial killer named *Aṃgulimāracora*. The Buddha invited *Aṃgulimāracora*, the monk, to appear and asked “Is this the serial killer you are looking for?” The King saw the killer who had already been ordained, happily laughed and answered “He is, Sir! I surely do not have to go to subdue him. You have defeated him,” yet the King was still afraid he would lose his life at that moment. Therefore, this is an implicit teaching of the Buddha. One word can be used from the beginning until becoming enlightened. It is not idle speech. There is evidence. Remember this precisely. From now on, give lighted *khrueang bucha*\(^{650}\) to him [his disciple]. After lighting the offerings, [we] will pay homage [to the Triple Gem]. I will teach you how to practice this.

**Method of Meditation**

Now, listen carefully. After we have finished the chanting\(^{651}\), I will teach you the method of meditation. The method of *samatha* and *vipassanā* meditation must have both the *parikammabhāvanā* (*mantra*) and the *parikammanimitta*. For the *parikammanimitta*, imagine a sphere, round as a ball, clear as a round cut diamond, the same size as the crystalline lens of the eye. For a woman, set it at the rim of the nostril on the left side. For a man, set it at the rim of the nostril on the right side. This must be accurate. Set the mind, which is always wandering, inside the *parikammanimitta* (crystal sphere) at the rim of the nostril on the left side for a woman and the right side for a man. The outer

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\(^{650}\) Offerings (*เครื่องบูชา khrueang bucha*), in Thailand, the offerings used to pay homage to the Triple Gem commonly are candles, joss sticks and flowers.

\(^{651}\) Chanting (*ทําวัตรอาราธนา tham wat aratthana*).
diameter of the *parikamanimitta*) is the same size as the crystalline lens of the eye. The inner (the diameter of the imaginary mind) is the same size as the Canna seed\textsuperscript{652}, white and as clear as a mirror. While maintaining the crystal ball at the nostril base, recite the *parikammabhāvanā* which is *sammā arahaṁ* (Thrice).

Keep the sphere still at that point. This is the first base (Nostril Aperture). The second base is at the spot around the medial angle of the eye\textsuperscript{653}, the left side for a woman and the right side for a man. This is the point of the eye’s excretion. Move the sphere through the nasal cavity slowly until reaching the second base. Recite the *parikammabhāvanā, sammā arahaṁ*, three times in order to keep the sphere at the third base, then horizontally move the sphere at the level of the medial angle of the eyes to the middle of the head. It needs to be accurate and not be staggered. This is the third base. Recite the *parikammabhāvanā, sammā arahaṁ*, three times in order to keep the sphere at the centre of the head. There is a trick to this\textsuperscript{654}. You have to vertically rotate the eyes up until they reach their limit. It is similar to the eyes of one who is struggling before death. [In other words] slowly close the eyes and vertically rotate them up until they reach the top of the eyes firmly, then, turn your vision\textsuperscript{655} towards the back [of your head] and move it vertically down inside [of the body]. While the eyes are being rotated upwards, move the sphere from the third base vertically down to the fourth base above the uvula [or at the soft palate] in the mouth, the point where food can make you gag. It needs to be accurate and not be staggered. Recite the *parikammabhāvanā, sammā arahaṁ*, three times in order to keep the sphere at the fourth base, then, vertically move the sphere from the fourth base down to the fifth base at the centre of the throat above the Adam’s apple [throat aperture].

\textsuperscript{652} The size of the Canna seed (เม็ดพุทธรักษา *malet puttha raksa*) is about four millimeters in diameter. It is nearly the same size as the crystalline of the eye.
\textsuperscript{653} The same point is called ‘caruncula lacrimalis’ in the eye anatomy system.
\textsuperscript{654} Trick (ลัทธิวิธี *lat-thi wi-thi*).
\textsuperscript{655} Seeing (ความเห็น *kham hen*).
It is similar to the central point of the rim of a glass. Maintain the sphere at this point and recite the *parikammabhāvanā, sammā arahāṁ* thrice at the centre of the throat, then vertically move the sphere down to the sixth base, the centre of the body at the end of the breath. [The intersected point of the two imaginary lines] between the navel through to the back and two sides: right and left. The intersection point of [the lines] is the centre (*sip*) of the *dmp* of the *mnk*. Stop the mind at that point. Fix the mind at that point. Connect the mind with that clear sphere and mentally recite the *parikammabhāvanā, sammā arahāṁ*, thrice. Then, move the sphere upwards from the sixth base about the breadth of two fingers. This base is called the seventh base. Within this base, there are five centres; middle, front, right, back and left. The middle centre is the *ākāsa dhātu*. The front centre is the *āpo dhātu*. The right centre is the *pathavī dhātu*. The left centre is the *vāyo dhātu*. The back centre is the *tejo dhātu*. The clear and clean sign* at the middle centre is the space cavity*. The centre is called the *sun*. Why is it called *sun*? It is the central point that beings use to take a birth. When beings are going to take birth, they come to stay at *sip*.* The refined *mnk* will stay inside that *dhamma* sphere. While the father and mother are assembling the elements properly, [the mind of beings] will gravitate quickly [towards the *sip* at the centre of the *dmp* of the *mnk*]. After that phenomenon, it will float upwards to the centre of the body two finger breadths [the seventh base]. [The *dhamma* sphere] is the same size as the egg yolk of a hen.

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656 Vacuous element, space.
657 Cohesive element, water or fluidity.
658 Solid element, earth or solidity.
659 Mobile element, air gaseousness, wind.
660 Combustive element, fire, heat or temperature.
661 Clean sign (*khrueang mai-sai*).
662 Space cavity (*chong a-kat*).
663 Centre (*sun*)
664 At the middle of this centre, there is the original birth, round, clear and pure, the same size as the pipal seed. Within the original birth, there is the refined transmitting and receiving machine of the human. It works in cooperation with the transmitting and receiving machine of the realms in order to send and receive the mind of the being to be reborn in the realms.
665 The centre of the *dhamma* sphere located at the sixth base of the mind.
666 The father and the mother are having sexual intercourse, in order that the egg and the sperm are properly fertilised.
It is as clear as a mirror. It [the being] will be born like this. The point called sun is very important. [The beings] will be born in the World; [they] must take birth at this point. Similarly [they] will go to nibbāna through this point. They will attain the path and fruition of nibbāna through this point too. It is similar. [Yet] in regard to death and birth, [beings] must go different ways. If [you] want to be reborn, [you] must walk out [do not enter the centre]. If you do not want to be reborn, [you] must walk in [enter the centre].

You must walk in at the centre. Stop firmly. This is the method of death and birth. This is the principle. When you realise this, you must clearly realise it, because tomorrow your mind will have wandered. Why? It is because it wants to be reborn again and again. We know ourselves. Do not rely on others. We know and have learned [about this]. We understand, then, that we must stop the mind still at that centre. Stop at the centre of the centre repeatedly. It must not be left, right, front, back, down, up, outside or inside staggered. The mind must enter at the centre of the centre repeatedly, and must become stiller and stiller. When it stops correctly, [you] will see the sphere [dhamma sphere], the same size as the moon or the sun. Stop at the centre of that sphere…--[then sees the rest of the spv spheres]--

…When it stops correctly, [we] will see the [refined] mnk that we use to take birth. [We recognise that] This body is able to be reborn. [We attain] the right pattern. [You] must know this principle. It cannot be other than this. This is the standard principle. When you know this, from now on I will teach you. After we have finished chanting, then we must meditate. The Pali text says nisīdī pallaṃkaṃ ābujjhitāvā. Sit in the khubanlang meditation posture by putting the right leg on the left leg. Put the right hand over the left hand. You all need to straighten your body. Now, listen to my instruction. The right method is to connect the tip of the index finger of the right hand to the tip of the left thumb. Place your hands on your lap, then straighten the body for comfort and proper air

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667 Walk in (ดำเน doen-khao).
circulation during meditation. This is called ujum kāyaṃ panidhāya, straightening the body for meditation. When it is well straightened, we must stop the mind. If the mind stops in one moment like the eye’s blinking. 

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-, we get huge merit. It is important. The merit [that we] receive from meditation (bhāvanā) is huge (mahākusala). We can even build a chapel (uposatha), temple (vihāra) or a hundred monastic schools. The merit that we get is less than the merit received from samatha and vipassanā meditation. When we seek to make merit in Buddhism, we must practice samatha and vipassanā meditation. We stop our mind firmly. It must stop. The stopping is very important. The stopping is the way to the path and fruition of nibbāna. Those who practice only dāna (generosity) and sīla (precepts) are still far away from [nibbāna]. This stopping is close to nibbāna, [if you are able] to stop the mind. This is correct according to the Buddha’s teaching. It is certain and unchangeable.

When you are sitting with a well straightened body, close your eyes, with eyelids gently touching. Parimukham satiṃ utṭhapetavā, maintain your consciousness (sati) and do not lose your concentration. Set the sphere, clear as a smoothly cut diamond ball, the same size as the crystalline lens of the eye. For a woman, set it at the rim of the nostril on the left side. For a man, set it at the rim of the nostril on the right side. This must be accurate. It needs to be properly still. Keep the parikammabhāvanā and maintain the clear sign by saying sammā arahāṁ thrice, then, move the sphere up to the medial angle of the eye, on the right side for a woman and on the left side for a man. It is the point where the excretions of the eyes are released.

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668 Eye’s blinking (กระพริบตาเดียว kra-phrip ta-diao).
669 Monastic schools (การเปรียญ kan-pa-rian).
670 Eyelids (ประตูตา pratu ta).
Move the sphere through the nasal cavity the breath goes through, in and out. Recite the *parikammabhāvanā, sammā arahaṁ*, three times in order to fix the sphere at that point, then horizontally move the sign at the same level of the medial angle of the eyes to the middle of the head. This is the third base. It needs to be accurate and not staggered: left, right, front, back, below and above. [It needs to be] at the centre. Recite the *parikammabhāvanā, sammā arahaṁ*, three times in order to keep the sign at the centre of the head. There is a trick to this. We have to vertically rotate the eyes up until they reach their limit. It is similar to the eyes of one who is struggling before death. Close the eyes and vertically rotate them up until they reach the top of the eyes firmly, then turn your seeing inside. Move the sphere from the third base down to the fourth base above the uvula in the mouth, the point where [sometimes], food can make you gag. It needs to be accurate and not staggered. Recite the *parikammabhāvanā, sammā arahaṁ* three times in order to fix the sign at the fourth base, then vertically move the sphere from the fourth base down to the fifth base at the centre of the throat above the Adam’s apple. It is similar to the central point of the rim of a glass. Maintain [the sphere] at this point and recite the *parikammabhāvanā, sammā arahaṁ* three times at the centre of the throat, then move the sphere down to the sixth base at the centre of the body at the end of your breath. Recite the *parikammabhāvanā, sammā arahaṁ* three times at that centre.

Vertically move the sphere upward from the centre of the body two fingers breadth. It is called a centre (*sun*). [Within the centre], there are five centres; middle, front, right, back and left. The middle centre is the ākāsa dhātu. The front centre is the āpo dhātu. The right centre is the pathavī dhātu. The back centre is the tejo dhātu. The left centre is the vāyo. Insert the clear sphere at the [space] cavity. Use the *parikammabhāvanā, sammā arahaṁ* [thrice] to maintain the sphere at that point. At the centre of the space cavity, [you] will see a clear sphere, the same size as the crystalline of the lens of the eyes. Stop your mind within the centre of that sphere. Keep trying until the mind is stopped. Chant
parikammabhāvanā, sammā arahāṁ [thrice]. [The reason for doing this is] because the parikammabhāvanā will support the mind to stop. Chant sammā arahāṁ [five times]. When the mind stops correctly at the centre of that sphere, [you will see] darkness; it will stop there. Even when you see the light, it will stop there. Do not move [the sign] backwards or forwards. Keep the mind still at that point. When it is correctly still, you will see the darkness become darker and darker, and you will see the clear sphere. When you see the light become lighter and lighter, you will see the clear sphere. Stop the mind at the centre of the clear sphere. If your mind does not stop, use the mantra form sammā arahāṁ [five times]. When the mind stops correctly, stop the parikammabhāvanā and keep your concentration [or focus on the clear sphere]. Be still; do not move. If [your mind] moves, then use the mantra form sammā arahāṁ [five times].

When the mind stops correctly, cease the parikammabhāvanā. Keep the mind still by focusing on the clear sphere. Keep your emotion still. Stop [the mind] only. Do not think of the light or dark. The stopping is the body of success. I previously told you about Amgulimāracora calling out “Ascetic Stop! Please stop!” when the Buddha gave the reply that “The Ascetic has already stopped. You have not!” This is stop. Before we practice samatha and vipassanā meditation, we must first do this. Do not think of anything else because it is too much. We must stop the mind first. If we can stop the mind, we will be able to do anything. Here at this Paknamphasicharoen temple, Thonburi province, many people [his disciples] can do this. We must be able to do it like them. If the mind does not stop, one cannot attain the dhammakāya. If the mind is able to stop, then one can attain the dhammakāya.

We are human beings. We practice [the same meditation] in Buddhism. Why can we not attain the dhammakāya like them? We must practice and become a real practitioner. If we seriously practice, we will be able to [attain the dhammakāya]. If we do not take it seriously, we can surely not attain this. How much [practice] do I call real practice? Just
die! Even if your flesh and blood dry up, leaving only the skin, tendons and bones, if [you] cannot attain this, do not stand up! Just this is real. You will then be able to attain this. I (Luangpho Phra Mongkhonthepmuni, the teacher of *samatha* and *vipassanā* meditation Paknamphasicharoen temple) experienced that serious practice twice.

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At the beginning of my practice when I started practicing *samatha* and *vipassanā* meditation, I sat with the intention that ‘If I cannot attain [even the smallest part of enlightenment], let my life be ended’. When the time came, I did not die. The Buddha did the same. He had practiced with the ‘*caturaṃgaviriya*’ (Four-factor energy). He practiced with the extreme four factors by wishing that even if his flesh and blood dried up, leaving only the skin, tendons and bones, he would not give up his persistence. [When his mind stopped] fully, in the early evening, he attained *pubbenivāsānussatiñāṇa* (the remembrance of past lives). In the second period, he attained *cutūppātañāṇa* (the knowledge of the death and birth of beings; clairvoyance). In the third period, he attained *āsavakhayañāna* (the knowledge of the destruction of mental intoxication). He is the real teacher. We are his disciples. We must do the same thing. If we cannot attain this, let our life be ended. If our mind really stops, we will attain the body of Buddhism. This is so. We must remember accurately and firmly. Keep the *parikammabhāvanā*, *samma araham* to stop the mind firmly.

Transcription of the record

By

Phrakrusamanatham Samathan (Thira Khlosuwan)

23rd October 2509 [B.E.]
Appendix VI

TRANSLATION OF THE MANUAL OF THE ABBOT (D2)

[Page: 1]

Beginning of Meditation

To meditate, it is necessary for the practitioner to completely clear the mind of all feelings and thoughts and to be free of all worries. If there is any anxiousness, this might cause concentration irresolute. Thereupon, if it is intended to do meditation, a complete avoidance of all minor and major worries should be made. Focus only on dhammas.671 Despite any knowledge of religion already learned, all should be entirely released from thought before meditating. Failure to do so will cause the rise of doubts672 causing the practitioner to be unable to see the desirable dhammas. Having realised this, the meditation method will be mentioned henceforward.

After the prayers in worship of the Triple Gem, sit in a khubanlang posture by placing the right leg over the left leg.

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Then, make the tip of the right hand index finger come in contact with that of the thumb of the left hand. Close the eyes just enough so that the eyelids are comfortably in touch. Straighten the body until reaching its stretching limit called ujukāyam panidhāya, [meaning] straighten the body, parimukkham satim upaṭṭhapetavā [meaning], to establish the conscious mind facing all directions without unconsciousness (as same as the noble disciples having consciousness as their monastic discipline). Being conscious all the time is the path of the Buddha and arahant disciples. Without carelessness, the awareness is

671 Religious practices.
672 Pali: vicikicchā.
continuously placed upon parikammanittā and parikammabhāvanā. The parikammabhāvana is sammā arahāṁ. The parikammanimitta is the determination of a clear sign as pure as a perfectly [round] cut diamond or a spherical transparent crystal ball without any of dimness or flaw. These two parikammas should be always reflected in four actions: namely, sitting, lying down, standing and walking, in absence of losing concentration. And, this is an important thing [factor] of practice achievement and failure.

[Page: 3]
At the beginning stage of the beginners, the bases of the nimitta placement should be determined first in order to know the path of taking birth of oneself, the bases are divided into seven bases:

The first base is at the rim of the nostril. The left hand side one is used for women and that of the right hand side is used for men. [It needs to be] at the centre inward in or outward inclination.

The second base is at the medial angle of the eyes, the left one is used for women and the right is used for men.

The third base is at the centre of the head, the same point as the central point of the nerve at the same level as that of the eyes but in the middle inside [the head]. That is, [there are two imaginary lines, one is drawn] from the level of the medial angle of the eyes directly to the occipital part, [the other is drawn] from the level above the left ear to the right ear. The intersection point of these [lines] is the third base.

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

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673 Literally, the path of coming and going to be born (ทางไปเกิดมาเกิด thang pai koet ma koet).
674 The central point of the nerve (จอมประสาท chom-pra-sat).
The fifth base is at the centre of the throat above the Adam’s apple.

[Page: 4]
The sixth base is at the end of [refined] inhaled and exhaled breathe which is the centre of the body, at the level of the navel but is inside [in the middle].

The seventh base is the point located about two finger breadths above the navel [or the previous point] at the centre of the body.

Determine the sign along with these bases as well as mentally recite sammā araham thrice. Then, move the sign [to each base respectively]. At the third base, while the sign is being moved [downwards to the fourth base], the eyes must be inwards rotated [to the roof of the eyes] as similarly as those who are nearly sleeping. Then, let them be as usual [or rotate downwards naturally]. This causes the seeing, memory, thought and cognition to turn inside because after this the [inner] vision will be seen by the refined eyes only. Having moved the sign downwards to the seventh base, within such base, there are five centre’s: middle, front, right, left and back. The front is the āpo dhātu (cohesive element, water or fluidity). The right is the pathavī dhātu (solid element, earth or solidity). The back is the tejo dhātu (combustive element, fire, heat or temperature). The left is the vāyo dhātu (mobile element, air gaseousness, wind). The middle is the ākāsa dhātu (vacuous element, space). In the middle of the space element, there is the viññāṇa dhātu (consciousness element). These elements-

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-are assembled to form the human body and the centre of this body is the birth centre of such human body. Having already recognised the path which is these bases, in the later practices, the mind can be directly placed at the birth point of the human body.

675 The birth centre (ផ្នែកកុម្មោះ sun kam-noet).
Method of Seeing Dhammakāya

Step: 1

Stop the mind at the central point of the birth centre of the mnk. This is the centre of going and coming to take the birth of beings, located at the centre of the body. At that point, the mind of the baby is always in the contact with; therefore, breathing is not needed because it is located in the right path of birth. The mind of all stops there similarly. If it stops incorrectly, it is not the right path of the Buddha [and] arahant disciples. When the mind stands still at that point properly, the dhamma sphere called dhammānupassanāsatipaṭṭhāna will be seen as it is the dhamma sphere constituting the body. The size of such appearing sphere is equal to that of a star, the smallest one, [and] the sun or moon, the biggest one. Its configuration is absolutely spherical, clear and pure. Having visualised it clearly-

-, stand the mind still at the centre of such clear sphere. When the mind stops properly, the dbk will be the vision in the centre of such seen sphere’s luminosity. Next, stand the mind still at the birth centre of such celestial body in the right manner, there is the rise of the dhamma sphere (which is the clear sphere) called dutiyamagga. Once its complete expansion and perfect vision occur, keep the mind motionlessly at its centre. After achieving the right mental action, an appearance of the rup occurs in the space cavity of such dutiyamagga sphere. Then, keep the mind still at the birth centre of the rup. When there is its perfect mental stability, the dhamma sphere, the tatiyamagga, rises at the birth centre of such body. Once its complete expansion and perfect vision occur, rest

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676 The birth centre refers to the seventh base of the mind. This process of the meditation is the process to attain the dhammakāya after the meditator attained the pathamamagga sphere.

677 Space cavity (เหตว่าง het wang).
the mind at its centre, the arup appears in the vision at the tatiyamagga’s space cavity. The mind should then be stood still in the birth centre of such arup. After the perfection of mind stopping, another dhamma sphere rises in its birth centre-

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-of the arup. This is the catutthamagga. When it has been expanded to its full size and seen clearly, keep the mind still at its centre in the perfect manner, the dhammakāya will be in the inner vision at catutthamagga’s space cavity.

Step: 2

The mind must be kept with the complete stillness at the centre of such dhammakāya body. The eyes of the dhammakāya are utilised to see the sīla sphere in the centre of the dmp of the mnk and is round, clear, pure, and has the same size as an egg yolk of a hen. This is the sīla sphere of the human. The samādhi sphere exists in the sīla sphere, completely round, clear, pure and the same size as the sīla sphere. The paññā sphere is in the samādhi sphere which is completely round, clear, pure and the same size. The vimutti sphere is in the paññā sphere which is completely round, clear, pure and the same size. The vimuttiñāṇadassana sphere is in the vimutti sphere-

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-which is completely round, clear, pure and the same size. These are the sīla, samādhi, paññā, vimutti, vimuttiñāṇadassana of the human. What I have said is the size of a small [egg yolk], but the big size is the same as the moon. Then, continuously keep the complete stillness of the mind at the centre of the vimuttiñāṇadassana sphere of the human. The dbk will be seen afterwards. At the centre of this body, there is its dmp. The small size is the same as the egg yolk of a hen. The big size is the same as the
moon…[then see the rest of the spv spheres]… The sīla, samādhi, paññā, vimutti and vimuttiṇāṇadassana of the dbk have the same size as those of mnk. The difference is that they are clearer and more refined. Then, keep the mind still at the centre of the vimuttiṇāṇadassana sphere of the dbk. The rup will be in the vision. At the centre of this body, there is its dmp.

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…[then see the rest of the spv spheres]…The sīla, samādhi, paññā, vimutti and vimuttiṇāṇadassana of the rup, are completely round and nearly have the same size as those of the mnk and the dbk. Yet they are clearer and more refined. Then, keep the mind still at the centre of the vimuttiṇāṇadassana sphere of the rup. The arup will then be seen then. At the centre of this body, there is its dmp…[then see the rest of the spv spheres]…These are the sīla, samādhi, paññā, vimutti, vimuttiṇāṇadassana spheres of the arup, all are round in all dimensions and are nearly have the same size as those of the rup. Yet they are clearer and more refined. Then, keep the mind still at the centre of the vimuttiṇāṇadassana sphere of the arup.

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You will see the dhamma body. At the centre of the dhamma body, there is its dmp…[then see the rest of the spv spheres]…These are the sīla, samādhi, paññā, vimutti and vimuttiṇāṇadassana spheres of such dhamma body. They are all round completely. Yet, the length of their diameters is the same as the size of the dhamma body’s lap. There is one size only. The size of the dhammakāya’s lap is its measurer of their diameter. Their purity and clarity is much more than [the spheres] of the previous bodies. They are clear until their radiance appears.

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678 At its centre, there is the sīla sphere. At the centre of the sīla sphere, there is the samādhi sphere. At the centre of the samādhi sphere, there is the paññā sphere. At the centre of the paññā sphere, there is the vimutti sphere. At the centre of the vimutti sphere, there is vimuttiṇāṇadassana sphere.
Step: 3

Afterwards, see the dmp of the mnk at its centre; the clear sphere will be seen. Then expand it until reaching the size of 2 wah in diameter and thick 2 kueps in depth. Its perimeter is now 6 wah.

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It is clear as the mirror. This is called pathamajhāna. The dhamma body, then, sits on it. This thus is called entering jhāna. Then use the eyes of such dhamma body sitting on that jhāna look at the centre of the dmp of the dbk, the clear sphere will be seen again. Then expand it to the same size [as the previous jhāna]. Invite the dhammadāya to enter on the dutiyajhāna, at the same time, the first pathamajhāna will slowly disappear. The dutiyajhāna will replace it. The moment that the dhammadāya sits on that jhāna is called the dhammadāya enters the jhāna. Then use the eyes of such dhammadāya sitting on that jhāna to see at the centre of the rup, a clear sphere will be in the vision. Then expand it to the same size [as the previous jhāna]. This is the tatiyajhāna. Invite the dhammadāya to sit on that jhāna. This is called the dhammadāya enters the tatiyajhāna. Then use the eyes of this dhammadāya sitting on the jhāna to see the dmp at the centre of the arup, a clear sphere will be seen. Then expand it to the same size as the previous jhāna. This is the catutthajhāna. Invite the dhammadāya to sit on the jhāna. The tatiyajhāna will slowly disappear.

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The catutthajhāna will replace it. When the dhammadāya sits on this jhāna, this is called the dhammadāya enters the catutthajhāna. (These jhānas are the rūpajhāna). Then, place the mind of the dhammadāya into the space cavity of the pathamajhāna. The ākāsānañcāyatanajhāna, being the same size as that of the catutthajhāna will be in the vision. When the ākāsānañcāyatanajhāna is clearly seen, invite the mind of the dhammadāya into the cognition in the space cavity of the tatiyajhāna. The ākāsānañcāyatanajhāna will slowly disappear. The viññānañcāyatanajhāna (clearer than the previous jhāna) will appear. The dhammadāya sits on that jhāna. Invite the mind of
the dhammakāya into the refined cognition in the space cavity of such tatiyajhāna. The viññāṇañcāyatana jhāna will slowly disappear. The ākiñcaññāyatana jhāna will appear (clearer than the previous jhāna). The dhammakāya will sit on that jhāna. Invite the mind of such dhammakāya into the either cognition or non-cognition in the space cavity of such catutthajhāna. The ākiñcaññāyatana jhāna will slowly disappear. The nevasaññānāsaññāyatana will replace it. [The practitioner] feels that it is really refined. The dhammakāya sits on that jhāna.

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(These jhānas are in the arūpajhāna level). This is called entering the first to the eighth jhāna by respective order The reverse from the eighth jhāna to the seventh, sixth, fifth, fourth, third, second and first jhāna is called reverse order. Truly see the ariyasaccas (the noble truth) of the human body that the birth, age, illness and death of humans are suffering. What is called birth has its attribute as the clear round sphere. The small size is the same as the seed of the pipal tree. The big size is the same as the moon, white, clear and pure. The birth sphere will be in contact at the dmp of the mnk at about years of the age. This sphere is the sphere of the beginning birth of all human. If this sphere does not make a contact with the dmp of the mnk, [the refined] human [body] is unable to take birth. After, the dhamma body clearly sees the birth and the cause of birth, see the ageing. The ageing is in the middle of the birth sphere. It is the round sphere, the same size as that of the moon or its small size as equal as that of the egg yolk of a hen. The colour is sequin black but it is not clear. When this ageing sphere-

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-is small, it is in the duration in which the human is starting to age. If its size is bigger, the body of such human becomes older and older accordingly. This ageing sphere is the

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679 The either cognition or non-cognition (รู้ก็ไช่ไม่รู้ก็ใช่ ru ko chai mai ru ko chai).
680 This will cause human beings be able to give a birth for their children.
681 Human here refers to the dibba body that comes to take a birth.
cause of the human body’s deterioration. When human beings become older, they become ill because there is the illness sphere within the ageing sphere. It is round, the same size as the ageing sphere. Its colour is darker than the ageing sphere. When this illness sphere comes to make a contact with the centre of the ageing sphere, the human body is ill immediately. When the illness sphere connects to the centre of the ageing sphere more and more, the death sphere will be at the centre of the illness sphere. It is the round sphere, has small or big sizes, the same as the illness sphere. Its colour is clear sequin black. When this sphere comes to connect with the centre of the ill sphere, it will connect at the connecting points between the \textit{mnk} and the \textit{dbk}. When the death sphere immediately connects to the connecting points of the bodies, they will be separated. When the \textit{mnk} and \textit{dbk} are disconnected, the human will die immediately. When these have been truly seen this with the eye of the \textit{dhammakāya} and its supreme knowledge (Pali: \textit{ñāṇadassana}) that birth, age, illness and death are impermanent, this knowledge is called \textit{saccañāṇa} (the knowledge of the truth). When the eyes-

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-of the \textit{dhammakāya} see that birth, age, illness and death are the true suffering. These things should be known. This is called \textit{kiccañāṇa} attainment. And, all of these sufferings that have been considered and truly seen is called \textit{katañāṇa} attainment. So this is called consideration of \textit{dukkhasacca} in the three \textit{ñāṇas}.

There are three \textit{samudaya} spheres at the centre of the \textit{dmp} of the human body, the big size is the same as the moon and the small size is the same as the seed of the Pipal tree. All spheres have the same size. They exist in layers. The outer sphere has a dark black colour but the two other spheres inside are more refined and darker in colour respectively according to their layers. When you see with the eyes [of the \textit{dhammakāya}] and supreme knowledge (Pali: \textit{ñāṇadassana}) of the \textit{dhammakāya}, you realise that the \textit{samudaya} truly causes the suffering. This is called \textit{saccañāṇa}. 
When you know this, you will have the persistence and vigilance to avoid it because you realise that this thing should be avoided. This is called kiccañāṇa. When you completely avoid the samudaya, this is-

- called katañāṇa. These are called the consideration of the samudaya with the three ūnānas.

When there is a rise of the samudaya, the methods to extinguish the cause of the suffering must be known. This is called nirodha. It is the clear round sphere existing at the centre of the dmp of the mnk. Its diameter is five wah. When there is a rise of the nirodha sphere, the samudaya sphere disappears. It is similar to when the sunlight completely eliminates the darkness. Having seen this with the eyes and knowledge of the dhammakāya that the extinguishing of the samudaya truly is the nirodha, this is called saccañāṇa. This nirodha should be completely realised. This is called kiccañāṇa. Knowing all of this is called the complete realisation of the nirodha with the three ūnānas.

Having completely realised the nirodha extinguishing, then the appearance of magga should be made. The magga is the sīla, samādhi and paññā spheres which exist at the centre of the dmp of the mnk.

The magga is the sīla, samādhi and paññā spheres which exist at the centre of the dmp of the mnk.

It is round, clear and very pure, the same size as the length of the lap of the dhammakāya. After truly seeing this with the eyes and the superb knowledge of the dhammakāya, it is surely known that it is the magga. This is called saccañāṇa. When the magga is seen as real, it should be developed. This is called kiccañāṇa. Having known that the magga with the eyes and knowledge of the dhammakāya that it should be developed is called katañāṇa. This is seeing magga and knowing through the three ūnānas.
Seeing these *ariyasaccas* and conducting of the *samāpatti* have been done properly, the *dhammakāya* will sink rapidly into the space cavity and becomes the clear sphere. Its diameter is five *wah*. Soon after that sphere [*sun*] will turn back to be the *dhammakāya* again. With a lotus bud, its length of the lap and height is still five *wah*. This is the *std*. Invite it to enter the *jhāna* in order to truly see the noble truth of the *dbk*; truly see the truth in the *dukkha, samudaya, nirodha* and *magga* in the same method [*that has done in the mnk*] as mentioned. When it has been done properly-

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- ,the *std* will be gravitated rapidly at the centre and becomes a clear sphere. Its diameter is now ten *wah*. Soon after it becomes the *dhammakāya* again, the length of its lap and height is ten *wah* and has a lotus bud. This is the *skd*. Invite it to enter the *jhāna* and truly see the *ariyasacca* of the *rup* in the *dukkha, samudaya, nirodha* and *magga*. When it has been done properly, the *skd* will be gravitated rapidly into the centre and becomes the clear sphere. Its diameter is fifteen *wah*. Soon after it becomes the *dhammakāya* again, the length of its lap and height is fifteen *wah* and has a lotus bud. This is the *angd*. Invite him to enter the *jhāna* and truly see the noble truth of the *arup* in the *dukkha, samudaya, nirodha* and *magga*. When it has been done properly, the *angd* will be gravitated rapidly at the centre and becomes the clear sphere. Its diameter is twenty *wah*. Soon after it becomes the *dhammakāya* again, the length of its lap and height is twenty *wah* and has a lotus bud. This is the *arahant dhammakāya*.

Conduct the *dmp* of the *std* as the *pathamajhāna* (similar to the process you have done in the *jhāna* [Page: 11-12]).

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[Expand] the *dmp* of *skd* as the *dutiya*jhāna. [Expand] the *dmp* of the *angd* as the *tatiya*jhāna. [Expand] the *dmp* of the *ahtd* as the *catutthajhāna*. The cognition in space cavity of the *pathamajhāna* then it will become the *ākāsānañcāyatanajhāna*. The
cognition in the space cavity of dutiyajhāna becomes the viññāṇañcāyatana. The refined
cognition in the space cavity of the tatiyajhāna becomes the ākiñcaññāyatanajhāna. Neither cognition nor non-cognition in the spacious cavity of the catutthajhāna becomes the nevasaññāsaññāyatanajhāna. Enter these eight samāpatti in forward order and reverse order seven times. Then, the dhammakāya will sink rapidly to enter the nibbāna\(^{682}\) of the mnk. Then, conduct the samāpatti in the nibbāna of the mnk seven times. The dhamma body will sink rapidly into the centre to enter the nibbāna of the dbk. Then, conduct the samāpatti in the nibbāna of the dbk seven times. The dhamma body will sink rapidly into the centre to enter the nibbāna of the rup. Then, conduct the samāpatti in the nibbāna of the rup seven times.

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The dhamma body will sink rapidly into the centre to enter the nibbāna of the arup. Then, conduct the samāpatti such the nibbāna seven times. The dhamma body will sink rapidly into the centre to enter the nibbāna of the dhamma body.

In order to exit the nibbāna of the dhamma body, conduct the samāpatti again seven times. [The dhammakāya] will sink into the centre to exit [from the nibbāna of such dhammakāya] to the nibbāna of the arup. Conduct the samāpatti again seven times. It will sink rapidly into the centre to exit from [the nibbāna of the arup] to the nibbāna of the rup. Conduct the samāpatti again seven times. It will sink rapidly into the centre to exit from [the nibbāna of the rup] to the nibbāna of the dbk. Conduct the samāpatti again seven times. It will be gravitated rapidly at the centre to exit from the nibbāna of the dbk to the nibbāna of the mnk. Conduct the same process as that of entering.

(For the size of the jhāna as mentioned is 2 wah in diameter and 2 kueps for the thickness. Its perimeter is 6 wah. This is the natural size. Yet, after reaching the

\(^{682}\) This refers to nipphan pen.
dhammakāya levels, it should be recognised that, the jhāna will expand accordingly to the dhammakāya expansion.

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Step: 4

Conduct the samāpatti in the dmp of the mnk. The base of the dmp is the centre of the kasiṇa. There are 10 kasiṇas; earth, water, fire, wind, green, yellow, red colour, white, light and space. The kasiṇas are the spheres. To conduct the samāpatti in these kasiṇas, they have to be merged as one. The earth sphere is the beginning. The water sphere is in the earth sphere. The fire is in the water. The wind is in the fire. The green is in the yellow. The red is in the yellow. The white is in the red. The light is in the white. They exist in layers in this way. Then, conduct the samāpatti in the kasiṇa to see the realm of human; [because of this, the practitioner will] see all. The method to conduct the samāpatti must be performed by the dhammakāya.

Conduct the samāpatti in the dmp of the asurakāya. The base of the dmp is the kasiṇa. Then, conduct the samāpatti in the kasiṇa to clearly inspect-

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- the realm of such asura.

Conduct the samāpatti in the dmp of the peta. The base of the dmp is the kasiṇa. Then, conduct the samāpatti in the kasiṇa to clearly inspect the realm of such peta.

Conduct the samāpatti in the dmp of the animal (Pali: tiracchāna) body. The base of the dmp is the kasiṇa. Then, conduct the samāpatti in the kasiṇa to clearly inspect the realm of such animal.
Conduct the samāpatti in the dmp of the hell (Pali: naraka) being. The base of the dmp is the kasiṇa. Then, conduct the samāpatti in the kasiṇa to clearly inspect such hell being’s realms.

Conduct the samāpatti in the dmp of the lokanta being. The base of the dmp is the kasiṇa. Then, conduct the samāpatti in the kasiṇa to clearly inspect the realm of such lokanta being.

Conduct the samāpatti in the dmp of the dbk. The base of the dmp is the kasiṇa. Then, conduct the samāpatti in the kasiṇa to clearly inspect the realms of such dbk [or the heavens].

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Conduct the samāpatti in the dmp of the rup. The base of the dmp is the kasiṇa. Then, conduct the samāpatti in the kasiṇa to clearly inspect the realms of such rup.

Conduct the samāpatti in the dmp of the arup. The base of the dmp is the kasiṇa. Then, conduct the samāpatti in the kasiṇa to clearly inspect the realm of such arup.

Use the dhammakāya to conduct the samāpatti to see, to know, to ask [the beings in each realm] that how do they live? What do they eat? Etc.

Step: 5
Conduct the rūpajhāna and arūpajhāna in the dmps of the human, dibba, rūpabrahma, arūpabrahma. Then conduct the samāpatti to see [investigate] your births (Pali: jāti) (Use the dhammakāya to conduct the samāpatti). Still at the centre [of the dmp] and see the existences from this present life back to the previous existences of yesterday, the day before yesterday etc. and back to-
- the moment that [the meditator] you were born, back to when you were in the womb of the mother, when you were the embryo (Pali: kalalarūpa), before entering the mother’s womb, before you came to be in the body of the father, back to the previous life, keep seeing [the previous lives] backwards like this until you see the first life that you get the pathamaviṇā (the first consciousness). Then see in the reverse order from the past to present lives (similar to when to see from the present to the previous lives.). Then, see the next lives, see all of them. This is called ‘pubbenivāsañāna’.

In this way [the meditator] sees [the existences], when [he] would like to see the existences of others; take their dmpds to conduct the samāpatti in order to investigate. Conduct in the same way that [he] sees [his own] past existences. This is called ‘cutūpapātañāṇa’.

**Step: 6**

Conduct the rūpasamāpatti in the dmp of the phopsam. Take the space cavity of such dmp as the arūpasamāpatti. The base of such dmp of the phopsam (which is its centre) is the kasina. Conduct the samāpatti in the kasina (the dhammakāya conducts the samāpatti) to inspect-

- the phopsam inside and outside. See their existences clearly. The demon (asura), hungry ghost (Pali: peta), animal, 8 [major] hells, human, 6 heavens, 16 rūpabrahma and 4 arūpabrahma realms, all together are called phopsam.

Conduct the rūpasamāpatti in the dmp of the lokanta realm. Conduct the cause of space cavity of such dmp as the arūpasamāpatti. The base of the dmp of the lokan is the kasina. [Invite] the dhammakāya to conduct the samāpatti in the kasina to see the lokanta realm
outside and inside. It is apart from the phopsam located underneath the aveći hell in the beyond estimated distance. It is the āyatana [realm] called lokanta (Thai: lakan).

Conduct the rūpasamāpatti in the dmp of the āyatanaṃ nibbāna. Conduct the space cavity of such dmp as the arūpasamāpatti. The base of the dmp is the kasiṇa. [Invite] the dhammakāya to conduct the samāpatti in the kasiṇa to clearly inspect the āyatanaṃ nibbāna-

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- outside and inside until there is no doubt. The nibbāna is the āyatana (realm) located above the phopsam from the nevasaññānāsaññāyatana beyond estimated distance. This is called nibbāna.

Step: 7
Look at the dmp of the dhammakāya. Within the dmp, there are the spv spheres. In the vimuttiñāṇadassana sphere, there is the refined mnk. Look at its dmp. Within it, there are other spv spheres. After that [in the vimuttiñāṇadassana sphere], there is the refined dbk. Look at its dmp. [Within it,] there are other spv spheres. Thereafter, there is the refined rup. It has a dmp. Within it, there are other spv spheres. [In the vimuttiñāṇadassana sphere,] there is the refined arup. It has a dmp.

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Within it, there are other spv spheres. [In the vimuttiñāṇadassana sphere,] there is the dhammakāya, which is refined. It has its dmp. Within it, there are other spv spheres. After this, it will reach the more refined bodies; conduct the same process as mentioned. Conduct this until you reach the most refined body called ‘the most refined body’⁶⁸³. Then, conduct the same process, but in the reverse order. See [the bodies] in reverse until

⁶⁸³ The most refined body (กายสุดละเอียด kai sut la ait).
exceeding of the crude $\text{mnk}$, until reaching the biggest body which has the very crude skin, giant hair of the body and huge hairs.\textsuperscript{684} This is the crudest body\textsuperscript{685}. (These spheres exist within one another as having seen [in the above process]).

**Step: 8**

Count the number from the crudest to most refined bodies and the total number of the bodies, according to the numeral system in $\text{asamkhaya}$. That is, to count from the rise of the earth to the time it is destroyed from the ground to the level of the head, and count further to the time that earth arises again. Within this duration, count one to ten - a hundred - a thousand - ten thousand - a hundred thousand.

Ten million $\text{koṭi}$ is $\text{koṭi}$.

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Ten million $\text{koṭi}$ is $\text{pakoṭi}$.
Ten million $\text{pakoṭi}$ is $\text{koṭipakoṭi}$.
Ten million $\text{koṭipakoṭi}$ is $\text{nahut}$.
Ten million $\text{nahut}$ is $\text{ninnahut}$.
Ten million $\text{ninnahut}$ is $\text{akkhobhinī}$.
Ten million $\text{akkhobhinī}$ is $\text{bindu}$.
Ten million $\text{bindu}$ is $\text{abbhuda}$.
Ten million $\text{abbhuda}$ is $\text{nirabuda}$.
Ten million $\text{nirabuda}$ is $\text{ahaha}$.
Ten million $\text{ahaha}$ is $\text{abba}$.
Ten million $\text{abba}$ is $\text{aṭaṭa}$.
Ten million $\text{aṭaṭa}$ is $\text{sogandhika}$.
Ten million $\text{sogandhika}$ is $\text{upala}$.
Ten million $\text{upala}$ is $\text{kamuda}$.

\textsuperscript{684} This means that all parts of this body is enlarged according to the size of the crudest body.

\textsuperscript{685} The crudest body ($\text{กายสุดหยาบ kai sut hyap}$).
Ten million kamuda is paduma.
Ten million paduma is puṇḍika.

Ten million puṇḍika is akathāna.
Ten million akathāna is mahākathāna.
Ten million mahākathāna is one asaṃkhaya.

Step 9

Expanding the seeing, memory, thought, cognition [spheres] of all bodies from the crudest and most refined bodies

The seeing sphere of the mnk abides in the centre of the mnk. It is clear, pure and spherical, the same size as that of the egg yolk of a hen. Conduct the samāpatti in this sphere. The base of the seeing sphere which is the centre of the body is the kasiṇa. Conduct the samāpatti in this kasiṇa until it is clear. Expand the seeing sphere of the mnk to be the same size as the seeing sphere of the dhamma body.

The memory sphere of the mnk is in the centre of the seeing sphere. It is clear, pure, round, the same size as that of the white of the eyeball. Conduct the memory sphere to be the samāpatti. The base of the memory sphere, which is the space cavity at the centre of the seeing sphere, is the kasiṇa. Conduct the samāpatti in this kasiṇa until it is clear. Expand the memory sphere of the mnk to be the same size as that of the memory sphere of the dhamma body.

The thought sphere of the human is in the space cavity of the memory sphere. It is round, clear and pure, the same size as that of the iris of the eye. Conduct the samāpatti in this sphere. The base of the thought sphere which is the space cavity of the memory sphere is
the kasiṇa. Conduct the samāpatti in this kasiṇa until it is clear. Expand the memory sphere of the human body to be the same size as that of the thought sphere of the dhamma body.

The cognition sphere of the human is in the space cavity of the thought sphere. It is round, clear and pure, the same size as the pupil of the eyes. Conduct the samāpatti in this sphere. The base of cognition sphere which is the space cavity of the thought sphere is the kasiṇa. Conduct the samāpatti in this kasiṇa until it is clear. Expand the cognition sphere of the mnk to be the same size as that of the cognition sphere of the dhamma body.

As mentioned, this is just the method to conduct in the seeing, memory, thought and cognition spheres of the mnk. For the seeing, memory, thought and cognition spheres of the dbk, rup, arup and dhammadāya in both crude and refined status. We must conduct the same process as mentioned in the mnk.

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Step: 10

Making the āyatana\nas to be dibba in the dhamma

Conduct all kaeo-tas\textsuperscript{686} to be the samāpatti. The base of the kaeo-ta is the kasiṇa. Conduct the samāpatti in the kasiṇa. Use the mnk’s eyes to see all kinds of things, even if they are hidden or in close or remote areas. All kinds of things of the human, dibba and the dhamma [beings], see all of them. This is called ‘dibba eyes in the dhamma’.

Conduct all kaeo-hu\textsuperscript{687} to be the samāpatti. The base of the kaeo-hu is the kasiṇa. Conduct the samāpatti in the kasiṇa. Use the human ear to hear all kinds of sound, even

\textsuperscript{686} Eye crystal (แก้วตา kaeo-ta, Pali; cakkhuratana).
\textsuperscript{687} Ear crystal (แก้วหู kaeo-hu, Pali; abayākatā).
if they are hidden or in the remote area. The sounds of the human, the *dibba* and the *dhamma*, we are able to hear all. This is called *dibba* ear in the *dhamma*.

Conduct all *kaeo-cha-hmuk*\(^{688}\) to be the *samāpatti*. The base of the *kaeo-cha-hmuk* is the *kasiṇa*. Conduct the *samāpatti* in the *kasiṇa*. Use the human nose to smell all kinds of smell, even if they are hidden or far away. All kinds of smells of the human, the *dibba* and the *dhamma*, we are able to smell them all. This is called *dibba* nose in the *dhamma*.

Conduct all *kaeo-lin*\(^{689}\) to be the *samāpatti*. The base of the *kaeolin* is the *kasiṇa*. Conduct the *samāpatti* in the *kasiṇa*. Use the human tongue to taste all kinds of flavours,-

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- even if they are hidden or revealed. The tongue of human, *dibba* and the *dhamma* are able to taste. This is called *dibba* tongue in the *dhamma*.

Conduct all *kaeo-kai*\(^{690}\) to be the *samāpatti*. The base of the *kaeo-kai* is the *kasiṇa*. Conduct the *samāpatti* in the *kasiṇa*. Use the human body to touch the refined impression (Pali: *phassa*) of human, the *dibba* and the *dhamma*. This is called the *dibba* body in the *dhamma*.

**Step: 11**

**Seeing the bun, bap and mai bun mai bap**\(^{691}\) spheres in all bodies.

At the centre of the *dmbs* of the bodies in each level, there are three spheres. Firstly, the outer sphere which is the abayākrit\(^{692}\) or the middle *dhamma*\(^{693}\) is grey.

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\(^{688}\) Nose crystal (แก้วจมูก *kaeo-cha-hmuk*, Pali: *ghānaratana*).

\(^{689}\) Tongue crystal (แก้วลิ้น *kaeo-lin*, Pali: *jivhāratana*).

\(^{690}\) Body crystal (แก้วกาย *kaeo-kai*, Pali: *kāyaratana*).

\(^{691}\) The spheres of wholesome, unwholesome and neither wholesome nor unwholesome (ดวงบุญ ดวงบาป ดวงไม่บุญ ไม่บาป *duang bun- duang bap- duang mai bun mai bap*).

\(^{692}\) The sphere of neither wholesome nor unwholesome (อภัยกฤต *abayākatā*).

\(^{693}\) Middle *dhamma* (ธรรมกลาง *tham-klang*).
Within at the centre of the middle dhamma, there is the deep black clear sphere. This is the tham-dam or the akusalādhamma. The third sphere is in the black sphere. There is the clear pure white sphere. This is the tham-khao or kusalādhamma. This white dhamma is the wholesome sphere (Pali: puṇa). The black dhamma is the unwholesome sphere (Pali: pāpa). The middle dhamma (Pali: abayākatā) is the neither wholesome nor unwholesome sphere. The sizes of these spheres are uncertain. Some may have a big unwholesome sphere. Some have a big wholesome sphere. Yet some who like doing the neither wholesome nor unwholesome actions, they have a big neither wholesome nor unwholesome. Some have a lot of wholesome, they have a small unwholesome and the neither wholesome nor unwholesome. Some have a lot of unwholesome, they have a small wholesome and the neither wholesome nor unwholesome.

In regards to these wholesome, unwholesome and the neither wholesome nor unwholesome spheres, each contains its element (Pali: dhātu) and dhamma. The appearance is the dhātu. The dhamma is in the space cavity of the dhātu because it is more profound and refined. Take the dhātu of the puṇa sphere to be the kasiṇa. The dhamma of-

- the puṇa sphere is the samāpatti. Conduct the samāpatti in the kasiṇa to check the white dhamma (Pali: kusalādhamma). See all until you reach its realm.

Take the dhātu of the pāpa sphere to be the kasiṇa. The dhamma of the pāpa sphere is the samāpatti. Conduct the samāpatti in the kasiṇa to check the black dhamma (Pali: akusalādhamma). See all until you reach its realm.
Take the *dhātu* of the *abayākata* sphere to be the *kasiṇa*. The *dhamma* of *abayākata* sphere is the *samāpatti*. Conduct the *samāpatti* in the *kasiṇa* to check the grey *dhamma* (Pali: *abayākatādhamma*). See all until you reach its realm.

Within the white, black and grey *dhamma*, each *dhamma* has [its own] the *nibbāna*, *phopsam* and the *lokan*. You have to check these carefully.

**Step: 12**

*Checking ten *pāramīs*, the ten *upapāramīs* and the ten *paramatthapāramīs**

The wholesome (Pali: *puñña*) that comes from the giving (Pali: *dāna*). Having performed giving often,-

- it will be accumulated as the sphere; its diameter is about one hand span or the same size as the moon. Then, it will distill itself as a *pāramī* sphere. This is called *dānapāramī*. The size of the *dānapāramī* sphere is one inch in diameter. When *dānapāramī* sphere is bigger until it reaches the size of one hand span in diameter or the same size as that of the moon, it will distill itself as a higher *pāramī* called the *dānapapāramī* in the size of one inch. When the amount of the *upapāramī* increases, it will expand its size until reaching the size of one hand span in diameter or the same size as that of the moon. It then will extract to be the highest *pāramī* called *dānaparamatthapāramī* in the size of one inch in its diameter.

The wholesome comes from the practices of holding the precepts, avoiding sexual activities, gaining wisdom, persistence, patience, honesty, firm intension, kindness and equanimity.
When the amount of each wholesome sphere is increased, its size will expand in the same process as that mentioned of the dānapāramī. Then it will extract to be the pāramī, the upapāramī and the paramatthapāramī respectively. The three kinds of the pūṇas and pāramīs will give the fruitions as follows:

When these wholesome expand and extract themselves to be the pāramī, the upapāramī and the paramatthapāramī in the size of one hand span in diameter, all have the same size, for the one who wishes to attain the nibbāna by being the noble disciples (Pali: ariyasavaka). The amount of these pāramīs is enough to be the ordinary noble disciple (Pali: pakatisāvaka). Yet, the one who wishes to pursue the perfections to be the great eighty disciples (Pali: asittisāvaka), the best disciples (Pali: aggasāvaka) or the Buddha, they have to have the bigger pāramī spheres than those of the ordinary noble disciple respectively.

These pāramīs exist in the centre of the dmps of all bodies.

In the dānapāramī, there are the svp694 -

- spheres. Conduct these spheres to be the samāpatti. Conduct the dānapāramī sphere to be the ten kasiṇas. Conduct the samāpatti in the kasiṇa. Having conducted this inside the dānapāramī, for other pāramī spheres; dānapāramī, sīlapāramī, nekkhammapāramī, paññāpāramī, viriyapāramī, khantipāramī, saccapāramī, adhitthānapāramī, mettāpāramī and upekkhāpāramī, conduct the same ways. They all have the svp sphere inside. Similarly, conduct the samāpatti and the ten kasiṇa. Conduct the samāpatti in the kasiṇa one at a time until all of them have been done.

694 The ‘svp’ is the abbreviation of five spheres: sīla, samādhi, paññā, vimutti and vimuttiṇāṇadassana.
For the *upapāramī* and the *paramatthapāramī*, conduct the same process in all *pāramī* and in all bodies from the crudest body to the most refined body.

**Step: 13**

**Entering nipphan pen and nipphan tai in all bodies from the crudest to most refined bodies.**

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Conduct the *dmp* of the *std* as the *pathamajhāna*. Conduct the *dmp* of the *skd* as the *dutiya jhāna*. Conduct the *dmp* of the *angd* as the *tatiya jhāna*. Conduct the *dmp* of the *ahtd* as the *catutthajhāna*. Conduct the *het wang* (space cavity) of the *pathamajhāna* as the *ākāsāṇānācāyatanajhāna*. Conduct the *het wang* of the *dutiyajhāna* as the *viññāṇañcāyatana jhāna*. Conduct the *het wang* of the *tatiyajhāna* as the *ākiñcaññāyatana jhāna*. Conduct the *het wang* of the *catutthajhāna* as the *nevasaṅnānāsaṅnāyatana jhāna*.

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Conduct the eight *samāpatti* seven times, [the mind will] sink rapidly into the *nibbāna* in the centre of the *mnk*. This is called *nipphan pen* of the human. Conduct the *samāpatti* in the *nipphan pen* of human seven times, [the *dhammakāya* will] be sink rapidly into the centre to enter the *nibbāna* in the centre of the human realm (Pali: *manussabhava*). This is called *nipphan tai* of human. Conduct the *samāpatti* in the *nipphan tai* of human seven times, it will sink at the centre rapidly to enter the *nibbāna* of the *dbk* at the centre of the *dbk*. Conduct the *samāpatti* seven times; it will be gravitated at the centre rapidly to enter the *nipphan tai* of the *dbk* located at the centre of the *dibba* realm (Pali: *dibbahava*).

Conduct the *samāpatti* more seven times and enter the *nipphan pen* of the *rup* at the centre of the *rup*. Conduct the eight *samāpattis* seven times more. It will be gravitated at the centre rapidly to enter the *nipphan tai* at the centre of the *rūpabrahma* realm. Conduct the eight *samāpattis* more seven times; it will be gravitated at the centre rapidly to enter
the *niphan pen* in the centre of the *arup*. Conduct the eight *samāpatti* seven times; it will be gravitated at the centre rapidly to enter the *niphan tai* in the centre of *arūpabrahma* realm. Conduct the same process until you reach the most refined body. Then, conduct the same process as when you enter but conduct it in the reverse order.

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After reaching the human body, keep conducting [this] until reaching the crudest body. This is called entering the *niphan pen* and *niphan tai* of the bodies from the crudest to most refined bodies.

**Step: 14**

**Seeing the kaiyasit** in the crystal ball (additional)

Take the crystal ball being held into the most refined [point] (centre of the body). Stop [the mind] still at the centre of the crystal ball and enlarge it. Then, the body existing will be seen clearly in the crystal ball. When you want to know something, then ask this body in that crystal. This body is called *kai-ya-sit*.

**Step: 15**

**The Escort**

At the centre of the *dmp* of the *mnk*, there is the escort who always takes care of the existence of the human. (It is not the *dibba* body). Keep [the mind] still at the centre of this body, there is its *dmp*. In such sphere

- there are the *spv* spheres existing within one another respectively. It is similar [as the spheres in the *mnk*] seen.

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695 Holy body (*กายสิทธิ์* kaiyasit).

696 Escort (*ภาคผู้เลี้ยง* phak-phu-liang).
Within the final sphere, *vimuttiñāṇadassana*, there is the *dbk* of the *kai-phu-liang*. Within it, there is its *dmp*. In this sphere, there are the *spv* spheres.

Within the final sphere *vimuttiñāṇadassana*, there is the *rup* of the *kai-phu-liang*. Within it, there is the *dmp*. In this sphere, there are the *spv* spheres.

Within the final sphere *vimuttiñāṇadassana*, there is the *arup* of the *kai-phu-liang*. Within it, there is its *dmp*. In this sphere, there are the *spv* spheres.

At the end of the *vimuttiñāṇadassana* sphere, there is-

- the *dhammakāya* of the *kai-phu-liang*. Within it, there is the *dmp*. In this dhamma sphere, there are the *spv* spheres.

Conduct the same process until you reach the most refined body. Then, conduct the same process in reverse order until reaching the crudest body. See the bodies of the *kai-phu-liang* until seeing its crudest and most refined bodies in the same way.

All kinds of knowledge of this *phak-phu-liang* are similar to those having learned of the *mnk*.

**[Page: 44]**

*Nibbāna*

*Nibbāna* is the *āyatana* [sphere] which is different from the *lokāyatana*, the six and twelve *āyatanas*. It is the higher, more excellent and more profound than other *āyatanas*. 
However, they work in the same way. That is, the duty of the lokāyatana is to pull the world beings, to attract them in this world, and keep them in this world, does not let them go beyond. The āyatanas: eye, ear, nose, tongue, body and mind work to attract the picture [visual], sound, smell, taste, touch and mind object accordingly. In the same way, the āyatananibbāna works to attract the Buddha and the arahants to its āyatana. The place to be of the Buddha is called āyatananibbāna. Yet the Buddha who stays in the āyatananibbāna is called phranippan.

The characteristic of the āyatananibbāna is round, white, clear- 

[Page: 45] - and pure until its radiance appears. The size of the āyatananibbāna is 141,330,000 yojana in diameter. The thickness of its edge each side is 15,320,000 yojana. The total number of the thickness of both sides is 30,240,000 yojana. This edge is completely round. The inner space next through the edge is the place to stay of the Buddhas. Nibbāna is the huge place without anything. It is brightly illuminated by the dhamma radiance without the radiance of the other things. Yet it is the dhamma radiance (Pali: dhammarasamī) originated from the purity without any defilements and ignorance.

In the Pāṭaligāmivaggāudāna says that ‘atthi bhikkhave tadāyatanaṃ etc.’

Oh Monks, there is āyatana (sphere) where is no earth, water, fire and wind. It is neither ākasanañcāyatana (the sphere of infinity of space), viññāṇañcāyatana (the sphere of infinity of consciousness ), ākiñcaññāyatana (the sphere of nothingness) nor nevasaññānāsaññāyatana (the sphere of neither perception nor non-perception).

[Page: 46] Also it is not this world or other worlds. It is neither the moon nor the sun. Indeed, monks, I do not say that this sphere (Pali: āyatana) is the coming, going, remaining, and
dying (Pali: cuti) or birth. That āyatana cannot find its location. It is not. There is no object of condition. This is the end of suffering.

The āyatana here means āyatananibbāṇa. As mentioned that the āyatananibbāṇa is apart from the other āyatanas. The āyatananibbāṇa is located higher than the phopsam. Its location is far away from the edge of the nevasaññānāsaññāyatanā realm in the vertical direction. The distance is countless. There is no earth, water, fire and wind in the nibbāṇa. It is not in the four arūpabrahma realms. It does not have any characteristic of the four arūpabrahma realms. It is neither this world nor other worlds because it is beyond the world and the phopsam; kammaphop, ruppaphop and-

- aruppaphop. The nibbāṇa is not these things. It is not neither the moon nor the sun in this realm. The nibbāṇa is not both of them. Both of them do not exist in the nibbāṇa. There is no coming, going, remaining, and dying (Pali: cuti) or birth. This means there is no the communication in the common manner to the nibbāṇa. Even the highest power of the arūpajhāna cannot reach the nibbāṇa because it is high beyond the power of the one who exists in the three realms to reach. Also, its location cannot be found. There is not any objects or dependent conditional feelings. This confirms that there is the āyatananibbāṇa and it is not related to other realms. It is separated from them.

Indeed, there are three kinds of nibbānas; kilesanibbāṇa, khandhanibbāṇa and dhātunibbāṇa. Their meanings are:-

On the full moon day of Vesak (the middle of the sixth month), before the Buddhist era 45 years, Siddhattha, the prince, mentally practiced-
- and eliminated defilement from his mind completely. He attained the *bhuddhañāṇa* underneath the great Pipal tree at that time. All impurities and ignorance, which had been his obstacle causing him to be reborn in the circle of existence in the ten thousand or a hundred thousand lifetimes, cannot return to him again. The extinguishing of these harmful impurities is called *kilesanibbāna*.

The elimination of *khandha* of the Buddha in any lifetimes, including the bodies in the *phopsam*, he has to wear them; the bodies in the last life cannot force him to wear them again because he goes beyond. The extinguishing of these bodies is called *khandhanibbāna*.

The current Buddha is *Samanakhodom* (Pali: *Samaṇagotama*). Now, his relics still exist and have not been extinguished yet.

It is not yet called *dhātu nibbāna*. When the Buddha’s missions are finished in this realm, his *dhātu* will be extinguished from this realm. The extinguishing of the *dhātu* is called *dhātu nibbāna*.

Some say there are two types of *nibbāna*: *saupādisesanibbāna* and *anupādisesanibbāna*. For the technical terms used in the current meditation, the *nipphan pen* refers to *saupādisesanibbāna*; while, *nipphan tai* is *anupādisesanibbāna*.

The *nibbāna*, which is the residential place of the *dhammakāya*, is in the centre of the *dhammakāya*. This means that when the human bodies of the Buddha and arahant disciples are alive. They use the *dhammakāya* to conduct the *samāpatti* seven times as the process mentioned above. The *dhammakāya* will sink rapidly at the centre and enters the *nibbāna* through the centre of the *dhammakāya*. This is called *nipphan pen* or *saupādisesanibbāna* because-
- it is the nibbāna existing at the centre of the dhammakāya, and internally existing in the centre of the aru, rup, dbk, and mnk respectively. It still exists in the defiled bodies due to the status of each body. The purity of the nibbāna existing in the middle of the impurities is called saupādisesanibbāna. Its status is pure, round in all dimensions and very clear. Yet that nibbāna is the nibbāna in the body of the dhammakāya. Therefore, there is only one Buddha or phranipphan. Indeed, the size, characteristic, including the base, it can be seen that the nibbāna or the saupādisesanibbāna is a hidden place of the dhammakāya particularly when the body still exists. Moreover, the saupādisesanibbāna also leads to the anupādisesanibbāna or nipphan tai attainment. That is, when the body accommodating the dhammakāya nearly dies, the Buddha or the arahant disciples will-

- conduct the eight samāpatti and enter the saññāvedayitanirodhasamāpatti (the samāpatti practice to illuminate perception and sensation). At that moment, while the dhammakāya enter to the saupādisesanibbāna, it will completely extinguish the saññā (perception) and vedanā (sensation). Then conduct the samāpatti in reverse again. This time the dhammakāya will sink at the centre rapidly to enter the anupādisesanibbāna which has the size, characteristic and base as mentioned above.

The phranipphan is the dhammakāya that already attained the arrahattapala (the samāpatti practice to illuminate perception and sensation). They have kai (body), hua-chai (heart), duang-chit (mind) and duang-winyan (soul). They all have the same size, 20 wah in diameter. The width of the lap is 20 wah and 20 wah for the height. It has a lotus bud. They are white, clear and pure until their brightness occurs. The phranipphan stays in the āyatana nibbāna. [If they] are the Buddha, they stay in the middle among his disciples. If they are the paccekabuddha, who never taught anyone when they were alive [in the human realm], they stayed alone. They had no disciples.
For the radiance, it is the sign of perfections recognition of the Buddha or the arahant disciples. Even if the amounts of radiance are different, their height and all characteristics are similar. The phra-nipphans all stay calm and conduct the nirodha because entering nirodha is the supreme happiness. Because of being in the nibbāna is permanent, therefore, he [Master] says ‘nibbānam paramam sukham’.

These images are created to compare the characteristics and the locations of the phopsam, nipphau and lokan (in the half splitting perspective in order to provide the clear explanation. Actually, they are round [like the ball] and have the round edge as the outer part.) The phopsam is the place to attract the beings that—
- have done the good and bad deeds in the middle level. The best beings of the *phopsam* will be in the *aruppaphop*. They will be pulled to stay in this world by its āyatana. The worst person will be pulled to stay in the *avecī* hell. Some are better than to stay in the *aruppaphop*, they would be pulled to stay in the āyatana*nibbāna* above the three realms in the countless distance. Out of the contact with the *phopsam* in any way, it is completely round and truly pure. This is the *nibbāna*. You should understand that in the *nibbāna*, there are no residential places [like a house] as mentioned. So, in there, there is only space and lightness. This makes the *phranipphans* are able to stay with the lightness, purity of the bodies as if the cotton wool in the sky. This is dissimilar to the people staying on earth. The problem is when the shape of the *nibbāna* is round in all dimensions, how can the *phranipphans* stay in there. This problem is unthinkable, the defiled person should not think of. When-

- there is a place to stay for the one who have done the highest wholesome deeds. It is noted that the opposite status of the one doing good deeds most is the one doing bad deeds most. They will also have the place to stay or the āyatana to attract them. It is apart from the *nibbāna* and the *phopsam*. It is lower from the *phopsam* in the countless distance. It is beyond the contact of the *phopsam* in any case. It is round in all dimensions, and completely dark. This is the *lokan*, the place for the one who has done the worst deeds. (It does not exist between the universes as some understand). For *lokan* beings, when their minds are higher. That is, existing badness is decreased. They are beyond the status of *lokan*. They will be able to come back to the *phopsam*. Some may pursue the perfections until they attain the Buddhahood or arahanthood. However, they have to stay in the *lokan* for an incalculable amount of time first. Eventually,-
- they will return to the *phopsam* again. But, this does not mean that during the time they are in the *lokan*, they would be able to make a contact with the *phopsam*. This is not common. Indeed, there is the doubt as to why the shape of the *phopsam*, *nipphan* and *lokan* are round. They are the natural things originally arisen without the creator; so, they are round such as the embryo or the egg yolk of the duck, or hen etc. Even the sun, the moon or the star and the realms as studied by scientists; it appears that they are all round. Therefore, roundness of the *phopsam*, *nipphan* and *lokan* is common.

(The reason to explain the concept of the *phopsam*, *nipphan* and *lokan* is to provide the solution for the doubt that may occur. In conclusion, the concept of the *phopsam*, *nipphan* and *lokan-*

- mentioned is summarised in the shortest way to be the guideline for the *dhamma* practitioners to study. Indeed, to study in detail, [the practitioner] should practice to see and realise themselves. Having practiced and clearly seen by oneself, there will not be any doubt. If there is further explanation, it may create a more confusion because the noble knowledge of the noble ones is very profound, refined and beyond the vision of the defiled person to understand clearly.
Appendix VII

TRANSLATION OF THE EXTRAORDINARY PATH
AND OUTCOMES VOLUME 01 (D3)

[Page: 1]

1. Setting of the Crudest Body to Most Refined Body

Set the pathamamagga (abbr. pmg) in the mnk in order to make the dbk, which is the body of a god (เทวดา the-wa-da, Pali: deva), appear and then set pmg in the dbk to produce the rup (the crude pathamaviññāṇa body). Set pmg in the rup and the arup (the refined pathamaviññāṇa) will appear. Set pmg in the arup and the dhamma body will appear. Set pmg in the dhamma body and the refined dhamma body will appear. Set pmg in the refined dhamma body and the more refined dhamma body will appear. Set pmg in all refined dhamma bodies and the more refined bodies will appear. [Keep performing this] until all bodies from the crudest body to the most refined body are attained. The reason why they are named the crudest and most refined body is that the bodies which previously appeared are all known as the crude bodies. They are the bodies of the past. The body which now appears is called the most refined body.

2. Multiplication of the Bodies

Separate the five bodies and perform the setting of the crudest to most refined body in each. After this practice in all five bodies has been performed, that is, having isolated the human body apart and then set pmg in the mnk so that the mnk will appear, then set pmg in that mnk again and the other mnks will reappear. Set pmg in the mnk only, and the mnk will appear again and again. Perform this in the same way from the crudest body to the most refined body of the mnk.
After completing this practice from the crudest to most refined bodies of the mnk, perform the same practice in the dbk, and the dbk will appear. Then set pmg in the dbk and the dbk will reappear. Set pmg in the dbk again and the dbk will appear again. Perform this in the same way from the crudest body to the most refined body of the dbk. Perform the same practice in the rup, the arup and the dhamma body. These three bodies need to be produced respectively. In each body, [the meditator] must set pmg in all of its inner bodies repeatedly, then, keep performing this from the crudest to most refined body by using the same practice as that of the mnk and dbk. The reason for calling them a crude or refined body is because the colour and the skin of the more refined bodies are more beautiful than that of the cruder body.

3. Inserting of the Bodies
Take all five bodies and insert one into another by placing the crude mnk on the outside. Place the refined bodies: the dbk, the rup and the arup and the dhamma bodies inside. The method [the meditator] must use is to insert from the tip to the beginning that is, place dhammakāya inside the arup; place the arup inside the rup; place the rup inside the dbk, and place the dbk inside the mnk. All five bodies will be aligned. All inserted bodies must be clear.

4. Shuffling of the Bodies
Take all five bodies and shuffle them. Fix the crude mnk as the innermost body and fix the refined dhammakāya body as the outermost body. The method of shuffling these bodies is to start from the beginning and move to the tip.

That is, place the mnk inside the dbk; the dbk inside the rup; the rup inside the arup and the arup inside the dhamma body. Place the refined dhammakāya body outside. The crude bodies are inside. The centres and the heart pad of the five bodies must be at the same point and be aligned. Focus so the inside bodies are clear and refined respectively in
the same way as the outer body. Contemplate and multiply the clarity and refinement of all bodies.

5. Inserting, Shuffling and Multiplying of the Bodies

Set pmsg again in the mnk which is inserted within the [four] bodies as mentioned in the fourth topic and the dbk will appear. Set pmsg in the dbk and the rup will appear. Set pmsg in the rup and the arup will appear. Set pmsg in the arup and the dhamma body will appear. Set pmsg in the dhamma body and the refined dhamma body will appear. Set pmsg in the refined dhamma body again and the refined dhamma body will reappear. Set pmsg in the refined dhamma body again and again and the refined dhamma body will appear again and again. When we set pmsg in all the refined bodies, the refined bodies will become more refined. Keep practicing in this way from the crudest body to the most refined body as mentioned above in the first topic, then perform the inserting of the bodies and the shuffling of the bodies as mentioned in Topics 3 and 4. Practice this continuously inside like a link in a chain without withdrawing. Multiply the bodies more and more. This is called inserting, shuffling, replacing and multiplying. Keep practicing this until all five bodies are pure and clear without any blemishes.

6. Jhānasamāpatti

When all five bodies are clear and pure, invite the dhammakāya to enter the jhānasamāpatti to go to nibbāna, heavens and hells. See these [realms] clearly. The reason it is called jhāna is because the characteristic of jhāna is clear as a mirror. Its diameter is 2 wah in width and 1 hand span in thickness. Its parameter is 6 wah. This becomes a sitting base for the dhammakāya in the same way as a cushion becomes the sitting base for a meditator, yet this will change in the more refined forms, that is:

Pathamajhāna: The first jhāna becomes a base like a clear mirror plate, 2 wah in width, 2 hand span in thickness and 6 wah in parameter, [when] it becomes clearer.
Dutiya jhāna: The jhāna then changes to become clearer and more refined. This is a more refined and clearer jhāna. Then contemplate in order to leave the old jhāna and enter the new jhāna. The clear first jhāna plate will disappear. The clearer and purer second jhāna will become the base by replacing the first jhāna. Dhammakāya will become clearer than in the pathamajhāna.

Tatiya jhāna: Contemplate that there is a more refined and clearer jhāna than the second jhāna, then request [wish] to leave the old jhāna and enter the new jhāna. The clear plate of the old jhāna will disappear. The clearer and purer third jhāna will then become the base by replacing the second jhāna. Dhammakāya will become clearer.

Catutthajhāna: Now contemplate that there is a more refined and clearer jhāna than the third jhāna, and request to leave the old jhāna and enter the new jhāna. The clear plate of the old jhāna will disappear. The clearer and purer plate of-the fourth jhāna, which is clearer and more refined than the third jhāna, will become the base by replacing the third jhāna. Dhammakāya will become clearer than that of the third jhāna.

Ākāsānañcāyatana jhāna: the fifth jhāna, when the fourth jhāna is left behind, the clear and pure mirror plate basing dhammakāya will disappear. There is only an empty round space, the same size as the jhāna which has disappeared. This becomes the base of the dhammakāya. Now contemplate this empty space as feeling.

Viññānañcāyatana jhāna: the sixth jhāna, then focus or contemplate on the empty space again with the feeling that this space (Pali: ākāsa) which is empty, neither has viññāna nor does not have viññāna. It is very profound and refined. After having considered like
this, the empty space base of a crude form will disappear. The refined space comes to replace it. Dhammakāya becomes extremely refined.

Ākiñcaññātanajhāna: the seventh jhāna, then focus and contemplate this feeling of nothingness in the sixth jhāna as the feeling that there is nothing left. Not even the smallest thing remains. When focusing and contemplating like this, the jhāna basing the crude form disappears. The refined one comes to replace it. Dhammakāya becomes even more extremely refined.

Nevasaññānāsaññāyatana jhāna: the eighth jhāna, then focus and contemplate this feeling of nothingness which is empty, which neither has a perception (Pali: saññā) nor does not have perception. Having focused and contemplated like this, the jhāna basing the crude form disappears and the jhāna basing the refined form comes to replace it. Dhammakāya is even more extremely refined.

When you have obtained these eight jhānasamāpatti, perform jhānas in a reverse order, that is, reverse from the top back to the beginning, [or] from the eighth jhāna to the first jhāna, then perform this in a forward order from the first jhāna to the eighth jhāna. Perform both this forward and reverse order seven times. Having completed this, be steadfastly still and dhammakāya will rapidly sink and disappear. The nibbāna will pull it up to nibbāna automatically.

If there is a wish to visit heavens or hells, perform jhānasamāpatti in forward and reverse orders seven times and invite dhammakāya to go such places. But on this way, perform jhānasamāpatti in reverse and forward order, and then enter jhāna, as if it is the vehicle to the heavens and hells according to one’s wish.

7. Six Dhātus
Each of the five bodies is divided into six *dhātu*: earth, water, fire, wind, space and cognition. Each of these six elements can be separated into six, and then six and six *dhātu* into infinity. For example, the earth element contains all six elements. Take the earth element [from the first set of the *dhātu*] and separate it into the six *dhātu* again. This then becomes the second set. The second set also contains the six elements. Take the earth element of the six elements [of the second set] and separate it again into the six *dhātu*. This then becomes the third set. No matter how many times [the meditator] separates such earth element, the result is the same, but their form becomes more refined respectively. It is the same for the water, wind and fire elements. In order to see the refinement of the elements, they must be separated like this in all five bodies.

8. Five Aggregates (*Khandhas*)

All five bodies have the five aggregates as the origin of each body. The characteristics of the five aggregates are:

a) *Rūpakhandha*: [which] is round, clear, pure and clean. It is the size of the seed of the Pipal or Banyan trees or a drop of sesame oil left on the tip of-a single yak’s hair that a man in middle age has thrown it off seven times. It abides in the original birth of *dhātudhamma*.

b) *Vedanākhandha*: [which] is round, clearer, purer and cleaner, but smaller than *rūpakhandha*. It exists inside as the second layer of such *rūpakhandha*.

c) *Saññākhandha*: [which] is round, clearer, purer and cleaner, but smaller than *vedanākhandha*. It exists inside as the third layer of the *rūpakhandha*. 
d) Saṅkhārakhandha: [which] is round, clearer, purer and cleaner, but smaller than vedanākhandha. It exists inside as the fourth layer of the rūpakhandha.

e) Viññāṇakhandha: [which] is round, clearer, purer and cleaner, but smaller than saṅkhārakhandha. It exists inside as the fifth layer of the rūpakhandha.

All five khandhas exist in layers, that is, the smaller sphere is inside the larger. It is not like the overlapping of bowls or plates - it is like the overlapping in layers of a hen’s egg. Similarly, the layers co-exist in all five bodies; however, they expand in accordance with the size of each body.

9. Arising and Eradication of the Bodies
The base of the five khandhas is in the original birth of dhātudhamma. All five khandhas exist at that same place and in the same way in all five bodies. If the mnk is eradicated, the five khandhas in the refined form of the mnk will abide in the original birth of the dbk. The five khandhas of the dbk will then overlap within the five khandhas of such mnk. The mnk will be eradicated [dead]. The five khandhas of the mnk will be refined to the same level as the five khandhas of the dbk.

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If the dbk is eradicated, the refined five khandhas of the dbk will overlap in the centre of the original birth of the rup. The five khandhas in the crude form of the dbk will then be eradicated. The five khandhas of the rup will overlap as the third layer. The five khandhas of the dbk which exist as the second layer and the five khandhas of the mnk which overlap as the first layer will all accordingly be refined as the five khandhas of the rup. For the arup and dhamma bodies, the method of eradication and arising of [the five khandhas] is the same as that used for the three bodies as previously mentioned. For the other bodies, from the crudest to most refined forms, the same method of arising and eradication mentioned in the three bodies must be used.
10. Consideration of Three Universal Characteristics

The four beginning bodies: mnk, dbk, rup and arup are the bodies of aniccam, dukkham and anattā. The real bodies of niccam, sukkham and attā are found in those bodies from the dhammakāya to the more and more refined bodies. From the [gotrabhū] dhammakāya to arahant-dhammakāya, they are the one who said that the four beginning bodies are aniccam, dukkham and anattā. Contemplate on the three characteristics and then the opposite dharmas of niccam, sukkham and attā. Insert this [contemplation] into all types of bodies within the body. The bodies in the category of aniccam, dukkham and anattā are the four beginning bodies mentioned above, contemplate on the three characteristics. For those bodies which are in the opposite category of niccam, sukkham and attā, from the dhammakāya to the higher bodies, contemplate on niccam, sukkham and attā.

11. Six Internal Bases

All bodies contain the same six internal āyatana: eyes, ears, nose, tongue, body and mind.

a) The eyes are called cakkhāyatana. Each is round, clear and pure and has the size as that of a seed of the Pipal or Banyan tree, or a head of a louse (Lice). It is located at the centre of the pupil in one’s eyes: both left and right. This is called the nerve of the eyes [or cakkhupasāda]. There is cakkhudhātu, a little bit clearer and purer [than the cakkhupasāda]. It exists within and is used for seeing visible objects. There is cakkhuviññādhātu, clearer, purer and smaller than cakkhudhātu. It overlaps inside [the cakkhudhātu]. It is used to clearly identify the visible objects that [one] has seen. There are long lines linked from [the eyes] to the brain. They then link into the tissue at the back. These lines are linked and combined with the five khandhas at the original birth of dhātudhamma.
b) The ears are called *sotāyatana*. Each is round, clear, clean and pure. It is the same size as a single yak hair rolled in seven rounds, located at the centre of the eardrum in both right and left ears. These are called *sotapasāda*. There is *sotadhātu*, clearer, cleaner and purer, but smaller than [*sotapasāda*], overlapping inside, used for listening to sounds. There is *sotaviññānadhātu*, clearer, cleaner and purer, but smaller than [*sotadhātu*], overlapping inside *sotadhātu* used to identify the sounds. There are two lines linking the *sotapasādas* of both ears to the brain. The lines are then linked to the tissue at the back. These lines are linked and combined with the five *khandhas* at the original birth of *dhātudhamma*.

c) The nose is called *ghānāyatana*. This has the shape of the hoof of a deer or the wings of a gnat, clear, clean and pure. Its location is at the nasal septum on both sides and is called the *ghānapasāda*. These are *ghānadhātus*, clearer, cleaner and purer, but smaller than [-*ghānāpasāda*], overlapping inside to sense odour. There are *ghānaviññāṇadhātus*, clearer, cleaner and purer but smaller than the *ghānadhātu*, which exist inside [*ghānadhātu*]. These are used for clearly identifying the smells. There are lines connecting them to the brain on both sides and to the tissue at the back. These are linked and combined with the five *khandhas* at the original birth of *dhātudhamma*.

d) The tongue is called *jivhāyatana*. Each has the shape of a lotus or a lotus petal, clear, clean and pure. It is located throughout the tongue. This is called *jivhāpasāda*. There is the *jivhādhātu*, clear, clean and pure, but smaller than [*jivhāpasāda*]. This overlaps inside and is used for receiving tastes. There are *jivhāviññāṇadhātus*, clearer, cleaner and purer, but smaller than the *jivhādhātu*. These overlap deep inside and are used for clearly identifying the tastes. There is a line linking to the brain and down to the tissue at the
back. It is linked and combined with the five khandhas at the original birth of dhātudhamma.

e) The body is called kāyāyatana. Each has the shape of a lotus, clear, clean and pure. It is located in all pores of the body. This is called kayapasāda. There is also kāyadhātu, clear, clean and pure, but smaller than [kayapasāda]. These exist inside and are used to sense the body-sensations. There are kāyaviññānadhātu, clearer, cleaner and purer, but smaller than the kāyadhātu. These exist deeper inside and are used for clearly identifying the touched objects. There are lines throughout the body, and all come to connect with the five khandhas at the original birth of dhātudhamma.

f) The mind is called manāyatana. Its character is to follow feelings. This is called pakatimano. (The commentator calls this manāyatana.) It is round, clear, clean and pure and is located at the centre of the heart’s flesh. This is called manodavāra. There are the mano

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-, clear, clean and pure, but smaller than [manodavāra]. Each exists inside and is used for receiving mind-objects. There are also manoviññānadhātu, clearer, cleaner and purer but smaller than manodhātu which exist deeper inside. These are used for clearly identifying the objects touching the mind. There are lines connecting it with the five khandhas at the original birth of dhātudhamma. The line of manāyatana does not pass the brain as do the previous five lines.

12. Six External Objects

The six internal āyatanas; eyes, ears, nose, tongue, body and mind are white in colour, clear, clean and pure. They exist in the five khandhas as follows:
The first layer is rūpa. The second layer is vedanā. In the third layer is saññā. The fourth layer is saṃkhāra. The fifth layer is viññāṇa. The sixth layer is the eye. The seventh layer is the ears. The eighth layer is the nose. The ninth layer is the tongue. The tenth layer is the body and the eleventh layer is the mind. These eleven factors as mentioned exist in the original birth of dhātudhamma.

What causes sight (seeing)? There is one type of wire, white, clear, clean and pure, connected from the centre of the five khandhas to the centre of the pupils of the eyes on both sides called cakkhupāsādas. When the internal and external āyatanas are touched, there is a white, clear, clean and pure dot that will through such wire to connect with the centre of the cakkhupāsāda. It then opens the door to receive the images and bring them to the five khandhas in the original birth of dhātudhamma. It is then the duty of the five khandhas to work with the transported images.

The other āyatanas: ears, nose, tongue, body and mind also have the wires connected in a similar way from the centre of the five khandhas to their bases [āyatanas].

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Why are the six internal āyatanas impermanent, suffering and not-self? Because the fifth body, the dhamma body, is permanent, happy and self. The four beginning bodies; mnk, dbk, rup and arup are in the mire of impurity. So, they are impermanent, suffering and not-self.

The eyes are āyatanas, that is, they are the place of the arising of the images because the image will unite at the eyes. The image is the birthplace of the eyes because the eyes will unite at the image, that is, cakkhāyatana and rūpāyatana touch like two sheep which are fighting. The image will then be pulled inside the wire of the eye and taken to the centre of the five khandhas at the original birth of dhātudhamma. The five khandhas will then do their work with such image.
The other āyatanas: ear, ears, nose, tongue, body and mind, all have the same process [as that of the eyes]. Similarly, [they must be] considered as having the three characteristics.

13. Eighteen Elements

After the layers of the six internal āyatanas, the 18 elements are in the deeper layers, from the 12th to 29th layers. They occur in the forward order of the elements. The cakkhudhātu [eye element] is the seeing element, white, round, clean, clear and pure. It is used to see images. When the image dhātu touches the cakkhupasāda, the viññānadadhātu [or cognition element], white, round, clean, clear and pure in the centre of the five khandhas at the original birth of dhātudhamma, is sent through the wire to take the image from the door which is cakkhupasāda. It then comes back through the wire down to the centre of the five khandhas at the original birth of dhātudhamma. The five khandhas will do their work with the image.

Another fifteen elements work in the same way as mentioned in the process of cakkhudhātu, rūpadhātu and viññānadadhātu. Some of their characteristics may be different as mentioned in Topic 11.

14. Twenty-two Indriyas

The twenty two indriyas overlap in deeper layers than the 18 dhātus. They exist in respective layers according to the order of the indriyas from the 30th to 51st layers. Seeing is chief of cakkhudriya. Hearing is chief of sotindriya. Smelling is chief of ghānindriya. Receiving tastes is chief of jivhindriya. Touching is chief of kāyindriya. All five factors are round, clean, clear and pure and occur in the five khandhas at the original birth of dhātudhamma.
The mind is chief of manindriya, round, clean, clear and pure and occurs in the five khandhas at the original birth of dhātudhamma.

Femininity is chief of itthindriya. Masculinity is chief of purisindriya. Both are round, clean, clear, pure and overlap each other in the forward order in indriyas in the five khandhas at the original birth of dhātudhamma. For that of females, it is spherical, clean, clear and pure, and pulses and moves slowly. For a male, it pulses more frequently and strenuously than that of the female. [That of] male pulses strongly 100 times in one minute; while, [that of] a female pulses 50 times; 50 percent of the male. That of the female pulses more gently, unlike the pulsing of the male.

Existence is chief of jīvitindriya, round, clean, clear and pure. It exists as the inner layer of purisindriya due to the respective order-

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-of indriyas. It abides in the five khandhas at the original birth of dhātudhamma. It maintains the other conditions; so all parts of the body may exist. If the life is extinguished, all parts of the body are extinguished accordingly.

Happiness is chief of sukhindriya, round, clean, clear and pure. It overlaps as the inner layer of jīvitindriya according to the forward order of indriyas in the five khandhas at the original birth of dhātudhamma.

Suffering is chief of dukhindriya, round, black, unclean, unclear and impure. It exists as the inner layer of sukhindriya according to the forward order of indriyas in the five khandhas at the original birth of dhātudhamma.
Gladness is chief of *somanassindriya*, round, clean, clear and pure. It exists as the inner layer of *dukhindriya* according to the forward order of *indriyas* in the five *khandhas* at the original birth of *dhātudhamma*.

Grief is chief of *domanassindriya*, round, black, unclean, unclear and impure. It exists as the inner layer of *somanassindriya* according to the forward order of *indriyas* in the five *khandhas* at the original birth of *dhātudhamma*.

Equanimity is chief of *upekkhindriya*, round, clean, clear and pure. It exists as the inner layer of *domanassindriya* according to the forward order of *indriyas* in the five *khandhas* at the original birth of *dhātudhamma*.

Faith is chief of *saddhindriya*. Persistence is chief of *viriyindriya*. Mindfulness is chief of *satindriya*. Concentration is chief of *samādhindriya*. These five [items] are similarly round, white-clean, clear and pure, and exist as the inner layer of *upekkhindriya* according to the forward order of *indriyas*.

Wisdom is chief of *paññindriya*. It is round, clean, clear and pure. It has radiance like a shining star and exists as the inner layer of *satindriya* according to the forward order of *indriyas* in the five *khandhas* at the original birth of *dhātudhamma*.

*Aaññataññassāmitindriya*, the *indriya* is chief of knowing the unknown. That is, it is the *indriya* of *sotāpattimagga*. Aññindriya is chief of already knowing: *sotāpattiphala*, *sakidāgāmiṇipaḥhala*, *anāgāmiṇipaḥhala*, *anāgāmiṇipaḥhala* and *arahattamagga*.

*Aaññātāvindriya* is chief of the enlightened one. It is the *indriya* of *arahattaphala*. All eight [*indriyas*] are round, clean, clear and pure. They have their radiance like a shining star and exist as the inner layer of *paññindriya* according to the forward order of *indriyas*. 
From the sotāpattimagga to arahattaphala, they are clearer and brighter than one another. All exist in the five khandhas at the original birth of dhātudhamma.

15. Four Noble Truths

The four ariyasaccas are: dukkha-sacca, samudaya, nirodha-sacca, and magga-sacca.

Dukkha [suffering] is the result; samudaya is the cause.

Nirodha is the result; magga is the cause.

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a) The dukkha is round, black, unclear and impure. Within this sphere, there are four inner spheres; the first layer is seeing, the second is a memory, the third is thought and the fourth is cognition. When they expand into their crude forms, they become the body, the heart, the mind and the cognition layers of the mnk. The dukkha overlaps inside the aññātāvindriya, which is indriya of the arahattaphala person, in the centre of the five khandhas at the original birth of dhātudhamma.

The dukkhasacca contains four layers: jātidukkha, jarādukkha, bayādhidukkha, maraṇadukkha. Two of these are categorized into two physical sufferings: jātidukkha and jarādukkha called kāyikadukkha because they are the suffering of the body. The two mental sufferings are: bayādhidukkha and maraṇadukkha called cetasikadukkha because they are the suffering of the mind.

b) The samudaya, the cause of suffering, is round, black, unclear and impure. In this black sphere of samudaya, there are four layers: Within this sphere, there are four inner spheres; the first layer is seeing, the second is a memory, the third is thought and the fourth is cognition. When they expand into crude forms, they become the body, the heart, the mind and the cognition of the dbk. The samudaya exists as the inner layer of dukkha [sphere].
c) **Nirodha** is the result of *magga* [path]. It is round, clean, clear and pure. In this white pure and clear sphere of *samudaya* are four layered spheres: there are four inner spheres; the first layer is seeing, the second is a memory, the third is thought and the fourth is cognition. When they expand into crude forms; they become the body, the heart, the mind and the cognition.

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Both *dukkha* and *samudaya* exist in all five bodies. That is, *dukkha* in the crude part is in the *mnk*; while its refined part is in the *dbk*. The crude part of *samudaya* is in the *rup*, while its refined part is in the *arup*. Due to this, all four bodies are in [the sphere] of impermanence, suffering and not-self. This is called *lokīyakāya*. They are worldly [or mundane] and are not the supra-mundane bodies (Pali: *lokutara*) and do not transcend their worldly forms.

d) The *magga*, the path to eradication of suffering, is round, but clearer and purer than the *nirodha* sphere. In the round, clear, bright sphere of *magga*, there are four layered spheres: the first layer is seeing, the second is a memory, the third is thought and the fourth is cognition. When they expand into crude forms; they become the body, the heart, the mind and the cognition of the body of *dhammakāya*.

The *magga* overlaps inside the *nirodha* sphere in the centre of the five *khandha*s at the original birth of *dhātudhamma*. That is, it is the body of *buddharatana*, it is the heart of *dhammaratana*, it is the mind sphere of *sangharatana*. It is the cognition sphere of *nāṇaratana*.

Originally, all five bodies overlap according to the pattern of the *ariyasaccas* as previously mentioned. That is, the *dukkha* is the *mnk* and exists as the outermost layer. A crude form of the *samudaya* is the *dbk* and overlaps as the inner layer. The refined form of the *samudaya* is the *rup* and exists as the inner layer of the *dbk*. When the refined part
of the *samudaya* disappears and the *samudaya* becomes the body of the *nirodha*. The *magga* is the body of *dhammakāya* and exists in the *arup*. All five bodies originally overlap in the centre of the five *khandhas* at the original birth of *dhātudhamma*. Inside, they occur in their forward order according to the order of *ariyasaccas*. Due to this, the crude bodies outside overlap according to the inner pattern of the refined bodies.

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*Dukkha*, the whole of the *mnk* suffers in three aspects. That is, the first aspect, in the beginning period, the *mnk* was born with the round sphere of *dukkhasacca* which overlaps in the centre of *aññātāvindriya*. These are suffering sections overlapping in four layers. The second aspect, in the middle period, when the *mnk* is fertilised for the first time to become the original birth of *dhātudhamma*, its size is equal to the drop of sesame oil left on the tip of a single yak hair after being thrown off by a strong man seven times. It arose with the suffering sections overlapping in four layers. The third aspect; in the final period, the *mnk* has matured with the suffering sections overlapping in four layers since its fertilisation. That is, the body is suffering, the mind is suffering, the *citta*-sphere is suffering and the *viññāṇa* sphere is suffering.

*Samudaya*, the *dbk*, is the cause of the suffering. It causes suffering in three aspects. The first aspect; in the beginning period, the *dbk* was born with the sphere of *samudaya* which is the cause of suffering. It overlaps inside the suffering sphere. There are four spheres of *samudaya* overlapping one another in four layers; the body, the heart matter, the *citta* sphere and the *viññāṇa* sphere. The second aspect; in the middle period, when the *dbk* is fertilised for the first time to become the original birth of *dhātudhamma*, it is the cause of the arising of suffering. The third aspect; in the final period, the *dbk* has matured since its fertilisation and has been the cause of suffering respectively. It has grown with the *samudaya* sections. That is, the body is *samudaya*. The heart matter is *samudaya*. The *citta*-sphere is *samudaya* and the *viññāṇa* sphere is *samudaya*. 
Nirodha, the rup, is the cause of the dbk. The dbk is the result. The rup is the cause of the result in three aspects; the first aspect; in the beginning period, the rup arises with the clear, pure sphere-

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-of nirodha. It is the cause, with the result that the samudaya of the dbk overlaps inside the round sphere of such samudaya. The clear spheres of nirodha are overlaped in four layers; body, heart matter, mind and cognition. The second aspect; in the middle period, when the rup is fertilised for the first time to become the original birth of dhātu dhamma, it is the cause for the arising of samudaya of the dbk. The third aspect; in the final period, when the rup has matured since its fertilisation, it has become the cause for the arising of samudaya of the dbk respectively. It has matured with the four sections of nirodha; the body is nirodha, the heart matter is nirodha, the mind is nirodha, the cognition is nirodha.

Consider, then, these bodies to have the three characteristics: mnk, dbk, rup and arup. these four bodies are in the sphere of impermanence, suffering and not-self because they are lokīyakāyas [worldly bodies]. They are impure (kilesa), they circulate in the worlds, and they cannot transcend such worlds. Therefore, they abide in [the sphere of] impermanence, suffering and not-self.

Dhammakāya and the more refined bodies are all supra-mundane bodies. They have already transcended the world. They have no impurities. They are pure, clean and clear bodies without any impurities called kilesas. They exist in [the sphere of] permanence, happiness and self. They have truly transcended the worlds.

Why is this mnk suffering? Because of the upadāna (clinging); it is clinging to khandhas that ‘this is me, this belongs to me’. Therefore, it is called ‘rūpūpāpanakkhandho,
That is, in the rup, there is seeing, memory, thought and cognition. In vedanā, there is seeing, memory, thought and cognition. In saññā, there is seeing, memory, thought and cognition. In saṃkhāra (mental formation), there is seeing, memory, thought and cognition. In viññāṇa, there is seeing, memory, thought and cognition. The upādana is the body of suffering or the five khandhas are the body of suffering, or the seeing, memory, thought and cognition is the body of suffering.

These four [factors]: seeing, memory, thought and cognition, are the body of suffering. This can be explained in that these four [factors]: seeing, memory, thought and cognition, arise, develop and are able to be maintained because of their dependence on samudaya. That is, these four factors: seeing, memory, thought and cognition are the body of suffering, wrapping and overlapping as the outer layer. The samudaya overlaps inside as the inner layer to maintain the outer layer in order to be developed and to abide in the centre of the five khandhas. The five khandhas are like a house and the seeing, memory, thought and cognition are the residents. The upādana is the one who clings to the five khandhas. That is, ‘this house is mine, it is mine’. When something happens to this house which is the five khandhas, the residents that are seeing, memory, thought and cognition, are affected accordingly. It is said that suffering arises immediately because holding the upādana thought that this house is mine causes the suffering, yet, the suffering that arises is just the realisation of suffering. It is unable to eradicate the suffering. It is just to know about suffering. If one wants to eradicate suffering, one must first avoid the samudaya; then, the dukkha is eradicated, because dukkha arises and is maintained due to its dependence on such samudaya, which is the cause. The dukkha exists as the outer layer. The samudaya exists inside as the inner layer. The outer layer is able to exist because of the maintenance of the inner layer. If the inner layer which is-
-the core is eradicated, the outer layer, which is the shell will be eradicated accordingly. Therefore, to eradicate the *dukkha*, one must first eradicate the *samudaya* which is the cause, then the *dukkha*, its result, will be eradicated accordingly.

The refined suffering bodies are the four spheres which wrap the *samudaya* sphere as its outer layer. When such suffering spheres expand to become the crude part in the middle period, they will be fertilised as the original birth of *dhātudhamma* of the *mnk* in four layers: body, heart matter, mind and cognition. This occurs at the centre of the five *khandhas* in the original seed (*พืชเดิม*, *phuet doem*) or the original birth of *dhātudhamma*. These four layers are not other things; they are: seeing, memory, thought and cognition.

When the refined suffering spheres in that original birth expand to become the crude part during the final period, they become a large body. Since leaving the mother’s womb, they have been a *mnk* in layers of seeing, memory, thought and cognition. They have expanded to become a body, heart matter, mind and cognition. The refined body of the *samudaya* in the beginning period is a clear sphere existing in four layers as the inner layers of the *dukkha* in the centre of the five *khandhas* at the original birth of *dhātudhamma*.

The *samudaya* spheres in the refined part at the beginning period are the clear four layer spheres overlapping as the inner layers of the *dukkha* sphere in the centre of the five *khandhas* at the original birth of *dhātudhamma*.

When the refined four layer spheres of the *samudaya* expand to become the crude part in the middle period, they become the origin of the fertilisation which becomes the original birth of *dhātudhamma* of the *dbk* in four layers. These four layers are not other things; they are: seeing, memory, thought and cognition. That is,-
-the seeing is part of the body. The memory is part of the heart matter. The thought is part of the mind. The cognition is part of viññāṇa.

The four layered samudaya spheres in the refined part expand to become the crude part in the final period; they have grown since fertilisation. They then become the four layers of the dbk: seeing, memory, thought and cognition. That is, the seeing is part of the body. The memory is part of the heart matter. The thought is part of the mind. The cognition is part of viññāṇa.

Rūpa, rasa, ghadha, sadda, poṭṭhabba and dhammāramaṇa are celestial [dibba] because they occur, disappear and leave only gladness or unhappiness.

The desire to obtain [something] or to transcend [the world] is called anxious craving (Pali: taṇhā). The craving to obtain vatthukāmas and kilesakāmas that [one] has not yet obtained, and being preoccupied by such vatthukāma and kilesakāma that [one] has already obtained, is categorised as kāmatanhā. The desire to have, to be, and to be this and that is categorised as bhavatanhā. The desire to keep the objects one has obtained and the desire to keep the existing objects and to deny their disappearance is categorized as vibhavatanhā.

These three cravings occur in the dbk. Therefore, the celestial objects: rūpa, rasa, ghadha, sadda, poṭṭhabba and dhammāramaṇa are full of taṇhās and are completely absorbed by taṇhās.

Dukkha: the seeing, memory, thought and cognition of the dbk are the body of taṇhās and the body of cause. The seeing, memory, thought and cognition of the mnk, which is the body of suffering, becomes the body of result.
When [one] wants to eradicate the dukkha, [he] must eradicate the samudaya of the dbk which overlaps as the inner layer of the dukkha sphere. The dukkha sphere, which is the outer layer like a shell, will then be eradicated accordingly.

The samudaya is the dbk and is the cause of dukkha that is the mnk. The human body is the result.

The nirodha is the pathamaviññāna (both rup and arup bodies), the cause of the arising of the dbk. The dbk is the result.

When such pathamaviññāna, the cause, is eradicated, the dbk, the result, will accordingly be eradicated.

The dbk, the cause of the suffering, is eradicated and the mnk, the result, will accordingly be eradicated.

The magga is the dhamma body. It is the cause of concentration for burning the previous four bodies to be eradicated respectively. That is, when the fourth body is eradicated, the third body is eradicated accordingly, and when the third body is eradicated, the second body is eradicated accordingly. When the second body is eradicated, the first body is eradicated accordingly.

It is the cause of concentration of burning the three bodies in all three aspects. That is, the first aspect: the beginning period; the dhammakāya arises with the clear, clean, pure sphere of the magga existing in the centre of nirodha [sphere]. Within this sphere, there are four spheres occurring respectively: body, heart matter, mind and cognition. It is used to perform the complete burning concentration (destroying) of the rup as nirodha [is
eradicated] without any remainder. The second aspect: the middle period; from its first fertilisation the *dhamma* body becomes the original birth of *dhātudhamma* and is the cause for completely destroying the *rup* as *nirodha* without leaving any remainder. The third aspect: the final period; from its first fertilisation, the *dhamma* body is the cause of the complete burning concentration which destroys and eradicates the *rup-

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-without leaving any remainder as the *nirodha* respectively. The *dhammakāya* will mature with the four sections of *magga*. That is, the body is *magga*, the heart matter is *magga*, the mind sphere is *magga* and cognition (viññāṇa) is *magga*. The true realisation is that *dukkhasacca* is truly suffering, that *samudaya* is the true cause of suffering, that *nirodha* is truly able to eradicate suffering and that *maggasacca* is the practice which truly eradicates suffering. The true realisation (of the four *ariyasacca*) in this way is called *saccañāṇa*.

The *dukkhasacca* is the factor which should be realised as this is suffering. The *samudayasacca* is the factor that should be avoided. The *nirodhasacca* is the factor which should be truly known. The *maggasacca* is the factor that should be practiced repeatedly. To realise *ariyasacca* in this way is called *kiccañāṇa*.

The *dukkhasacca* is the factor that already has been realised as suffering. The *samudayasacca* is the factor that already has been avoided. The *nirodhasacca* is the factor which has already been truly known. The *maggasacca* is the factor that has already been practiced repeatedly. To realise *ariyasacca* in this way is called *katañāṇa*.

The four noble truths (Pali: *ariyasacca*) consist of the thrice-revolve knowledge and twelve conditions. That is, each revolves knowledge or *parivatti* consists of *saccañāṇa*, *kiccañāṇa* and *katañāṇa*, similarly to those in the four noble truths. Perform this in the four noble truths thrice. Therefore, the total number of the thrice-revolve knowledge in
the four noble truths is twelve. This is called the three cycles of parivaṭṭi in the three *saccas*. This becomes the twelve conditions as follows:

The *dukkhasacca*; the *mnk* is the result. The *samudayasacca*; the *dbk*, is the cause.

The *samudayasacca*; the *dbk* is the result; *Nirodhasacca*; the *pathamaviññānas* are the cause.

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The *nirodhasacca*; the *pathamaviññāna* is the result. The *maggasacca*; the *dhamma* body is the cause.

The *maggasacca*; the *dhamma* body is the result. The refined *dhamma* body is the cause.

Having removed the cause bodies, the result bodies will be eradicated. That is, after removing of the refined *dhamma* body, the *dhamma* body will be eradicated accordingly. Having removed *dhammakāya*, the *arup*, the result, will be eradicated accordingly. Having removed the *arup*, the cause of the *rup*, the *rup*, the result, will be eradicated accordingly.

After removing the *rup*, the cause of the *dbk*, the *dbk*, the result, will be eradicated accordingly.

After removing the *dbk*, the cause of the *mnk*, the *mnk*, the result, will be eradicated accordingly.

16. Seeing, Memory, Thought and Cognition
The seeing, memory, thought and cognition are very important in all bodies. Anything can be achieved by them.
All bodies have: eyes, a nose, ears, a tongue, a body and mind as well as the seeing, memory, thought, cognition and a centre of the body. The original births of dhātudhamma of these are at the same point from the clear spheres located in the centre of the original birth of dhātudhamma of all bodies. Therefore, when they are extended to be the crude part [the gross body] at fertilisation [middle period] or the final period where they become a mature body, seeing, memory, thought, cognition, eyes, nose, ears, tongue, body and mind, the centre of the body and everything abiding in the original birth of dhātudhamma are at the same point due to the pattern of the original birth of dhātudhamma. This is the original pattern similarly abiding in the original birth of dhātudhamma of all bodies.

All bodies have the five khandhas, seeing, memory, thought and cognition, and the 12 āyatanas, 18 elements and 22 indriyas similar to the mnk. From the crudest body to most refined bodies of these five bodies, all have [these factors] the same as in the mnk.

The four: seeing, memory, thought and cognition, absorb every movement of the mind in all spheres. It is unavoidable. Each citta sphere has: seeing, memory, thought and cognition within. Within each sphere in other statuses, there are also: seeing, memory, thought and cognition absorbing within in the same way as in the citta sphere. That is, the khandha sphere has: seeing, memory, thought and cognition. The vedanā sphere has: seeing, memory, thought and cognition. The saññā (perception) sphere has: seeing, memory, thought and cognition. The saṅkhāra sphere has: seeing, memory, thought and cognition. The viññāṇa sphere has: seeing, memory, thought and cognition.

In the six internal and external āyatanas (bases), each sphere has: seeing, memory, thought and cognition absorbed within. In the 18 dhātus, 22 indriyas and four ariyasaccas of all five bodies, or the bodies from the crudest to the most refined of the five bodies, all have: seeing, memory, thought and cognition absorbed within. All bodies
must have this, it is unavoidable. These four spheres: seeing, memory, thought and cognition are very important. They must absorb in all conditions and they absorb even the smallest moment of the mind. This is unavoidable. [One] will become enlightened because of these factors. The mind will be crude and refined or the mind will absorb into the crudest and most refined forms because of these factors.

The seeing dhātu has: seeing, memory, thought and cognition dhātu absorbing within. The memory dhātu also has: seeing, memory, thought and cognition dhātu absorbing within. The thought dhātu also has: seeing, memory, thought and cognition dhātu absorbing within. In the same way, the cognition dhātu also has: seeing, memory, thought and cognition dhātu absorbing within.

Remember that these four factors: seeing, memory, thought and cognition are the primary principle in both samatha and vipassanā meditation studies of training and purifying the mind. The mind will be impure or pure, wholesome or unwholesome-

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- because of them. The mind will be still, stop or be concentrated as uppanāsamādhi because of them. These four factors are very important.

17. The Original Birth of Dhātudhamma

The original births of dhātudhamma and the five khandhas are different. They are dissimilar in that the original birth of dhātudhamma is the original seed causing the arising of the five khandhas. It is similar in the way that the seed of the Pipal and the Banyan trees form a trunk. The lower part becomes the roots in the earth to obtain water and the six dhātus (elements) to feed the trunk. The upper part separates to become the trunk and the branches in order to receive air in the upper level. They then take the six elements to feed the trunk. In this way, the Pipal and Banyan trees mature, and the original births of dhātudhamma and the five khandhas mature in a similar way.
The original birth of *dhātudhamma* of a human is located at the centre of the sixth base at the level of the navel. It is a clear and pure sphere, the same size as the tip of a needle or the seed of the Pipal and Banyan trees. The original *phuet* (seed) which is the original *dhātu* and the original *dhamma* arises before the fertilisation of the birth. This is the beginning period and is in the refined form [of the original seed]. When the original birth of *dhātudhamma* expands to become the crude form in the middle period, it will be a clear and pure sphere [the crude sphere] covering the original birth of *dhātudhamma* occurring in the refined form. This crude sphere at the centre [of the body] will be fertilised to become the five *khandhas* in the body of a human at the beginning period. It is [the size of] a clear drop of sesame oil left on the tip of a single yak hair-

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-after being thrown off by a man seven times, and has the power in the middle level, to become *kalalarūpa*. Within this [crude] sphere are the four spheres of seeing, memory, thought and cognition which are: the body, heart matter, mind and cognition. This is fixed from its fertilisation until the development of the five *khandhas*, 12 *āyatana*ś and 32 characteristics (Pali: *ākāra*ś).

When the crude part of the sphere of the original birth of *dhātudhamma* expands further in the final period, it will be the pure sphere that covers the crude sphere as its outer layer in the middle period. It will then develop into the body of a human until it is old. Within this [crudest] sphere, there are four spheres of seeing, memory, thought and cognition. They are: the body, heart matter, mind layer and cognition layers. This is fixed from fertilisation until the development of the five *khandhas*, 12 *āyatana*ś and 32 characteristics.

The original births of *dhātudhamma* of the *dbk*, *rup* and *arup* are the clear and pure spheres which overlap inside the original birth of *dhātudhamma* of a human in their
respective orders according to the levels of the bodies. In the same way, all bodies have the centre [original birth] at the sixth base at the level of the navel.

Each body has the same three aspects as mentioned in the mnk, that is, the beginning aspect, the middle aspect and the final aspect. The bodies also form the crudest and most refined forms of all five bodies. Each has these three aspects overlapping inside as same as that mentioned in the mnk. The first four bodies have the conditions of aniccaṃ, dukkhaṃ and anattā. Only one body-

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- which is the dhamma body, has the supra-mundane condition which is niccaṃ, sukkhaṃ and attā.

[All] of seeing, memory, thought and cognition is in the intangible condition. Their base is rūpa (form). All together they are known as the one rūpa and four nāmas of all bodies. The seeing is the body of vedanā. The memory is the body of saññā. The thought is the body of saṃkhāra and the cognition is the body of viññāṇa.

Calling this the original birth of dhatudhamma refers to the birth from the origin. That is, it arises while [the spiritual being is coming to take a birth] enters sip and sun, which is the same size as the yolk of a chicken’s egg, when it abides in the abdomen of the father. The original birth of dhatudhamma is the clear and pure sphere. When the four conditions of seeing, memory, thought and cognition of the father, mother and child are merged as one, this condition will pull the original birth of dhatudhamma in the abdomen of the father to the womb of the mother. It will then be connected with kamnoet (cell) of the human which is as small as a drop of sesame oil left on the tip of a single yak hair thrown off by a powerful man seven times. This then becomes kalalarūpa. There are four layers of the refined original birth of dhatudhamma which occur within fertilisation. An alternative name for kamnoet of the fertilisation is the crude original birth of a human. There are also four layers of crude original birth covering [the refined original birth].
Such kamnoet of the fertilisation (Oocyte) is then ready to be fertilised in the womb of the mother. Thereafter, the crude original birth will expand its crude part in the final period. It becomes the final set of the four clear spheres covering the previous sets: [the first set and the second set]. It is ready to develop as the gross body in the three periods: [infant, child and adult] until it is old and finally dies.

18. Method to Attain Nibbāna in the Human Body with the Dhammakāya

The method used to attain nibbāna in the mnk is to invite the dhamma body to perform the jhānasamāpatti seven times. When this is completed, such dhammakāya will sink rapidly into the centre, [it becomes a clear sphere]. Seen in a crude form, it is a sphere, the same size as the yolk of a chicken’s egg. Seen in the refined form, it is a sphere, the same size as the original birth of dhātudhamma, the same size as a drop of sesame oil left on the tip of a single yak hair thrown off by a powerful man seven times. It is round, white, clear, clean and pure as a dew diamond. The centre (sun) of such dhammakāya is connected with nevasaṅgāsaṅgāyatanasamāpatti.

Suddenly, the centre of nibbāna (nipphan pen) within the original birth of dhātudhamma at the centre of the mnk, round, white, clear and pure, the same as a dew diamond, will pull the centre of such dhammakāya, connected with nevasaṅgāsaṅgāyatanasamāpatti, to be inside it. This can be from various directions: from the top down to inside the centre, or from the left, right, front or back directions, because the centre of the dhammakāya and the centre of nibbāna are both spherical. Because they are spherical, they can overlap in any direction.

While the centre of the dhammakāya and the centre of nibbāna [pen] completely overlap, such dhammakāya arises immediately at the same time, not before, not after, and not slower or faster. When the dhammakāya arises, use the eyes of the dhammakāya to see in all directions: inside the centre of nibbāna [pen] in the original birth of dhātudhamma, a
huge empty space appears. It is a refined space, clean, pure, bright and spacious. The mind [of the meditator] will brighten and be completely calm.

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Having nibbāna as feeling is different from the feeling previous to abiding in nibbāna. The body of the dhammakāya is brighter, clearer and purer than its previous form.

Commentary on nibbāna: in the same way, the nibbāna has its crudest and most refined forms into infinity.

All nibbānas, the centre of nibbāna is located at the middle of nibbāna. This enables the dhammakāyas to enter the nibbāna. It is similar to the centre of the body in all bodies, where there is the original birth of dhātu-dhamma, which is used for fertilisation. In the deeper forms, the dhammakāya in nibbāna is more refined, purer and calmer. The space is more refined and brighter. The dhammakāya enlarges its size accordingly.

Therefore, after entering nibbāna [pen], invite the dhammakāya to perform jhānasamāpatti seven times and it will sink rapidly into the centre abiding in jhānasamāpatti of nevasaññānañāsaññāyatana, then the centre of nibbāna [pen] in the second nibbāna will pull [the dhammakāya] into its centre. The dhammakāya arises in the second nibbāna.

Invite such dhammakāya to perform jhānasamāpatti in the second nibbāna again. After performing this seven times, [the dhammakāya will] sink rapidly into its centre. The centre of the third nibbāna will pull the centre of such dhammakāya into its centre. The dhammakāya then arises in the third nibbāna.

Invite [such dhammakāya] in the third nibbāna to again perform jhānasamāpatti, without withdrawing. After performing this seven times, [the dhammakāya will] sink rapidly into
its centre. The centre of the fourth nibbāna will pull the centre of the dhammakāya into its centre. The dhammakāya arises in the fourth nibbāna.

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Invite [the dhammakāya] in the fourth nibbāna to perform jhānasamāpatti again without withdrawing. After performing this seven times, [the dhammakāya will] sink rapidly into the centre. The centre of the fifth nibbāna will pull the centre of such dhammakāya into its centre. The dhammakāya arises in the fifth nibbāna.

Continue by inviting such dhammakāya in the fifth, sixth, seventh, eighth, ninth, tenth…hundredth, thousandth, ten thousandth, hundred thousandth, millionth and koṭi (ten millionth) nibbāna to perform the eight samāpattis without withdrawing seven times. The dhammakāya will sink rapidly. Then the centre of the sixth, seventh, eighth, ninth, tenth…hundredth, thousandth, ten thousandth, hundred thousandth, millionth, and koṭi nibbāna will pull the centre of such dhammakāya into the centre of the sixth, seventh, eighth, ninth, tenth…hundredth, thousandth, ten thousandth, hundred thousandth, millionth and koṭi nibbāna. The dhammakāya of the sixth, seventh, eighth, ninth, tenth…hundredth, thousandth, ten thousandth, hundred thousandth, millionth and koṭi nibbāna will sink rapidly into the centre. Then the dhammakāya arises in the fifth, sixth, seventh, eighth, ninth, tenth…hundredth, thousandth, ten thousandth, hundred thousandth, millionth and koṭi nibbāna respectively. This [practice] can be performed into infinity. This is called nipphan pen, abiding in the mnk.

19. Method to Enter Nipphan Pen with the Human Body
This is the method used to take the mnk, a current body sitting at this moment, to enter nipphan pen in our body.

This method is similar to the method used to enter nibbāna with the dhammakāya as previously mentioned, however, the method is different from the previous method in that
this method takes the mnk to enter nibbāna, because this mnk contains numerous potentialities and is more powerful than the dhamma body. It cannot be broken. It is similar to the Buddhas in ancient times. They all attained nibbāna with their mnks. That is, when their mnks became older, they became purer accordingly. They therefore attained nibbāna with their mnks which were completely pure the same as a diamond. In later times, Phrayamans (Pali: māra) did not allow [them] to attain nibbāna with the mnks.

This is the method used to take the mnk, which is our body sitting now, to enter nibbāna. He [the Master] taught that, set the pmg first, and contemplate until the dbk, rup, arup, the dhamma body and the more and more refined dhamma bodies arise. Concentrate until attaining of all bodies of the crudest and most refined dhamma bodies arise. Concentrate until attaining of all bodies of the crudest and most refined forms in the mnk. Clarify them and perform jhānasamāpatti seven times until the mnk is very clear. The mnk will then sink rapidly at the original birth at the centre of the body. The centre of nibbāna inside the centre of the original birth will pull the birth centre of the human into the centre of nibbāna.

When the original birth of the human and the centre of nibbāna completely overlap, the mnk will rise simultaneously in nibbāna. It is not lower, faster, before or after. At the centres of all nibbānas are the centres of nibbāna in the same way as was mentioned in the topic; the dhammakāya enters nibbāna.

Therefore, when the mnk has entered such nibbāna, perform jhānasamāpatti in nibbāna seven times. After performing this, the special human body will be clear as a crystal, and will sink rapidly again at the original birth of the human. The centre of nibbāna in the second nibbāna will pull the centre of the human body into its centre. The mnk accordingly arises in the second nibbāna.
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Use the special crystal human body in the second nibbāna to perform jhānasamāpatti seven times. The special human body will then sink rapidly at the original birth of the human. The centre of nibbāna in the third nibbāna will pull the original birth of the human in itself. The special mnk will arise in the third nibbāna. Then use such special crystal human body to perform jhānasamāpatti to enter nibbāna, nibbāna in nibbāna and nibbāna in nibbāna repeatedly, respectively into infinity as previously mentioned in the method of taking the dhammakāya to enter nibbāna. The only difference here is using the special human body to enter nibbānas. For the rest [method], use the same method of taking the dhammakāya to enter nibbānas. The reason for calling this the special human body is that all the bodies of the crudest and most refined forms are all resized and gathered in this mnk. This causes this human body to be clear as a crystal, and to become a special body, extremely powerful.

20. Method to Attain Nipphan Tai

Nipphan tai is the nibbāna where all noble ones such as Buddhas [and Pacceka-buddhas and the arahant disciples] abide.

The nibbāna in our body is called nipphan pen; for this nibbāna is the residential place of the noble ones such as the Buddha. It is located above the phopsam. This is called nipphan tai. The method for entering this is the same as that used to enter nipphan pen. Use either the dhammakāya or the special human body to enter as mentioned in topics 18 and 19. [The meditator] will need to study them as only a short explanation is provided here.

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If there is a desire to enter nipphan tai with this special mnk, set the pmg first, then focus until the dbk, rup, arup, the dhamma body and the more and more refined dhamma bodies arise. Contemplate until all bodies are attained, from the crudest to most refined
forms, then, reduce the size of all the bodies of the crudest and most refined forms into
the mnk. Clarify and purify this body perfectly. Perform the jhānasamāpatti seven times.
[The mind] of the special human body will sink rapidly in its original birth of the human
at the centre of the body. The centre of nibbāna located at the centre of the original birth
of dhātudhamma will pull the original birth of such human body into the centre of
nibbāna. The special human body will suddenly arise in nipphan [pen].

Thereafter, take this special human body, as clear as crystal, arising in nipphan pen to
perform jhānasamāpatti in that nibbāna seven times. After completing this seven times, it
will sink rapidly at the original birth at the centre of the body. The centre of nipphan tai
will pull it into nipphan tai.

Then perform jhānasamāpatti seven times and it will sink rapidly to enter nipphan pen
again. When nipphan pen has been entered, perform jhānasamāpatti seven more times
and it will then sink rapidly to enter nipphan tai.

Perform jhānasamāpatti seven more times and it will sink rapidly to enter nipphan pen
again. When such nipphan pen has been entered, perform jhānasamāpatti seven more
times and it will then sink rapidly to enter nipphan tai.

Enter nipphan pen at the centre of the mnk one more time and then enter nipphan tai one
more time. Alternate the one-time entering of nipphan pen with the one-time entering of
nipphan tai again. Conduct this alternation of the one-time entering nipphan pen with the
one-time entering nipphan tai-

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- continuously, without withdrawing, until the crudest and most refined forms have been
attained. Try to reach the most refined form as much as possible, but keep the alternation
of entering nipphan pen and nipphan tai at that nibbāna. Enter nipphan tai and nipphan
pen. Enter nipphan pen and nipphan tai again. Continue performing this in pairs more and more without withdrawing.

All nibbānas: nipphan tai and nipphan pen have their centres within for pulling the original birth of dhātudhamma into the nibbānas. This is similar to the centre in the womb [of the mother] pulling the original dhātudhamma to be born.

21. Method to Listen to the Buddha Sermon in Nibbāna

Use the special human body to perform jhānasamāpatti to enter nipphan pen and nipphan tai as mentioned above in the 20th topic. Enter nipphan tai to meet [the field of] Buddhas and arahants. Make a request to ask them which one is my Buddha? After knowing [the answer] with your mind precisely, approach the front of this Buddha, then use the special human body to make a request in order to multiply [its own body] to become numerous bodies. Then perform [the practices of] raboet, which will cause him to be ai, kaet, krot-kin and la-lai to the body of that Buddha. Request that if he is the Buddha of a pure white lineage, may his body not be broken, dangerous and melted. If he is the Buddha of the black lineage, may his body be broken and melted. [May his body become] ai,-

kaet, krot, kin and enter sep and enter mak. Use the special human body to perform samāpatti to enter nipphan pen and nipphan tai again. Enter nipphan tai, then ask for the Buddha again. If [you] meet him, make a request that if he is the Buddha of our white lineage, may his [body] not be broken. After making a wish, make a wish to multiply the mnk to become numerous [as many as possible] in sai of this Buddha. Then perform raboet. If his body is broken, then use the special human body to perform jhānasamāpatti to enter nipphan pen and nipphan tai again without withdrawing. Enter nipphan tai to meet the Buddha, then make a wish to know whether this Buddha is real or fake. Then,
enter his *sai* to perform *raboet* again. If he is not our real Buddha, enter *nipphan pen* and *nipphan tai* again and keep performing this until you meet the Buddha, as clear as a crystal, whose body cannot be injured or broken. Use *ai, krot* and *kaet-krot* to consume his body more and more, if he is not melted. This is so [you] may know that [you] have met our real Buddha. Notice this, then, invite him to give a sermon, you will truly listen to his beautiful voice and the real sermon. If you cannot hear, be steadfastly still and sink rapidly in the centre of *nibbāna* at the original birth of *dhātudhamma* of the *mnk* at the level of the navel. At that point, [you] will feel the beating of an artery. The mind must be still at the centre of *nibbāna*, it must ding. If [the mind] moves even slightly, [you] will be unable to hear [the sermon of the Buddha].

**22. Method to Consider Paṭiccasamuppādhamma**

The reason for calling this *paṭiccasamuppāda dhamma* is because this *dhamma* refers to *dhammas* which are dependent on each other like the links of a chain. They are continuous factors without a disconnected point: *avijjā, saṃkhāra,* -

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-*viññāṇa, nāmarūpa, saḷāyatana, phassa, vedanā, taṃhā, upādāna, bhava, jāti, jarā, maraṇa, soka, parideva, dukkha, domanassa and upāyāsa.*

*Avijjā* is round, unclear, not bright, and the same size as the seed of the Pipal and Banyan trees. It is the cause of the arising of *saṃkhāra*. 

*Saṃkhāra* is round, white, clear, pure, and overlaps inside as the inner layer of the *avijjā* sphere. It is the cause of the arising of *viññāṇa*.

*Viññāṇa* is round, white, clear, pure, and overlaps inside as the inner layer of the *saṃkhāra* sphere. It is the cause of the arising of *nāmarūpa*.
Nāmarūpa is round, white, clear, pure, and overlaps inside as the inner layer of the viññāṇa sphere. It is the cause of the arising of saḷāyatana.

Saḷāyatana is round, white, clear, pure and overlaps as the inner layer of the nāmarūpa sphere. It is the cause of the arising of phassa.

Phassa is round, white, clear, pure and overlaps inside as the inner layer of the saḷāyatana sphere. It is the cause of the arising of vedanā. Vedanā is round, white, clear, pure and overlaps inside as the inner layer of the phassa sphere. It is the cause of the arising of taṇhā.

Taṇhā is round, white, clear, pure and overlaps inside as the inner layer of the vedanā sphere. It is the cause of the arising of upādāna.

Upādāna is round, white, clear, pure and overlaps inside as the inner layer of the taṇhā sphere. It is the cause of the arising of the bhava.

Bhava is round, white, clear, pure and overlaps inside as the inner layer of the upādāna sphere. It is the cause of the arising of jāti.

Jāti is round, white, clear, pure and overlaps inside as the inner layer of the bhava sphere. It is the cause of the arising of jarā, maraṇa, soka, parideva, dukkha, domanassa and upāyāsa.

These dhammas are dependently connected as the supportive factor of one another, without disconnection of the links of the chain, so it is called paṭiccasamuppāda. They arise because they are the dependent causative factor for one another. To eradicate these dhammas, one must eradicate them from the primary factor first, which is avijjā, then
eradicate these factors respectively until reaching the final factor, which is jāti. After this, these dhammas will be completely eradicated.

23. Method of Recalling Past Lives of Oneself and Others

Avijjā means darkness, an obstacle and that which blinds. It is explained in this way: the person who stays at places at night, or which are dark, is startled and afraid because of the dangers. The person who is controlled by avijjā must be startled and afraid of the dangers, old age, illness and death, in that way. This type of person is afraid of death, but is not afraid of birth.

Vijjā means the light which is the opposite of avijjā, darkness. This is explained in this way: the person who stays at a place which is light or stays in the daytime, is not startled and afraid of the dangers. The person who has attained the three Vijjās is not startled and afraid of the dangers which are: birth, ageing, illness and death in that way. This kind of person that is afraid of birth, but is not afraid of death, then [they] go to nibbāna.

The recollection of the previous lives must be conducted according to the principles of the three Vijjās. (1) Pubbenivāsānussatiñāṇa; the recollection of the past lives. The method to recall one's past existence is to recall our life from the moment of the present time such as sitting, lying down, standing or walking and going back from this moment to [the incidents in] the past. That is, where did we come from before being here? And, where were we before arriving here? We are at this [adult] age; where did we come from? We came from being a teenager. Before being a teenager, where did we come from? We came from being a child. Before being a child, where did we come from? We came from being a baby. Before being a baby, where did we come from? We came from being a new born baby. Before being a new born baby, where did we come from? We came from being in our mother’s womb. Before being in our mother’s womb, where did we come from? We came from the fertilisation of viññāṇa (consciousness). Keep the seeing,
memory, thought and cognition firmly still at the original birth of dhātu dhamma and recall the past existences backwards for one lifetime, two lifetimes, until reaching a hundred lifetimes or a thousand lifetimes etc. Note in each of lifetime that [you] were born to be such a being, happy, suffering, wealthy or poor etc. Recall these existences in order to know the happiness and sorrow of all lifetimes. When [you] conduct this with other persons, the same process must be used.

2) Cutūpapātañāṇa; the realisation of the birth and fertilisation of others, the recollection of the past existences of the others is shown to be similar to the process of the recollection of one’s own past existences. It is the same as a person who stands at the shore of a river and is able to see a diver moving from one place to another place. The deeds to recall one’s own and other’s past existences brings regret that we have been cycling endlessly in death and birth in the three realms. We went to the hells, we went to the heavens, and we were happy-

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- were suffering and were changed in various conditions. This is great regret. We abandoned wealth, children and wife. We have been circulating [in the cycle of existence] according to deceit and desire as in a dream. This cannot be taken as permanence. It occurs in the same way to us and other beings. It happens to all rūpanāma (corporeality and mentality) similarly. Then, use ten vippassanāñāṇas to repeatedly consider these [conditions] in one’s own and others’ bodies, in forward and reverse order until the dhammas of regret happens. The mind will become weary and tired of saṃkhāra (form or body). There is no love, desire or deploring the loss of the body. There is a desire to leave it, in the same way as a bird which is in a cage, or a fish which is caught on a fishhook, want to release themselves from such cage and the fishhook. Lift the mind to become pure and clear without any ignorance or impurity. The mind will seek for (3) āsavakkhayāñāṇa which will eliminate ignorance completely without any
remainder. This is called khīṇāsavo, the one who has no ignorance because of inviting these two nāṇas: pubbenivāsānussatiñāṇa and cutūpapātañāṇa at the beginning to consider and to support the elimination of āsava (impurity).

24. Method of Testing the Amount of Impurity in the Mind

There are many methods to test the amount of impurity in the mind:

1) Take the five kāmaguṇas (sensual pleasures) of a human and ask the mind if it still desires to have them or not? If it still wants to have them, it is said that there still is the flavour of karma. If it does not want them, it is said ‘it is extinguished’.

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If there is not desire to have kāmaguṇas at the human level, is there a not desire to have kāmaguṇas at the dibba level? If there is not desire to have them in either level; human or dibba, this is called the real eradication of impurity [āsava]. If there is still a little desire to have them, it cannot be called the eradication of impurity.

2) Ask the mind about its desire for bhavatanhā (craving for existence). If someone wants to give a high position or the existence of a devadā (god), indra (Indra god), brahma, or a great king, is there a desire to have them? Or if someone wants to give you wealth, good fortune (Pali: lābha), admiration, or happiness that has not yet happened, is there a desire to have them? If there is a desire, there is the flavour of bhavatanhā. If there is no desire to have them, it is the eradication of impurity.

3) Whatever vatthukāmas (objective sensuality) and kilesakāmas (subjective sensuality) that are enjoyable, do you want them to stay as they are? Do you not want them to disappear? Do you want samkhāra (body) in which you reside to stay the same? Do you not want it to be aged, old, decayed or to disappear? If you want it to exist and to be
unchanged, it is said there is the flavour of *vibhavatānaḥ* (craving for non-existence). If there is not, it is called the real eradication of *āsava*.

### 25. Āsava

The most important four factors are: seeing, memory, thought and cognition. These four factors must have feelings at the same, single point. They also have the same centre and must not be separated, that is, when feeling, the seeing feels, and the memory, thought and cognition must profoundly participate in that feeling. The feelings cannot be separated. This is called *ekatagatāramaṇa* which is translated as the gathering of the feelings to one point.

The three *āsava*s are:

*Kāmasava*; the canker of beings causes the desire of kāma (sense)

*Bhavāsava*; the canker of beings causes the desire of becoming.

*Avijjāsava*; the canker of beings causes the ignorance.

These three *āsava*s have an insipid flavour in seeing, memory, thought and cognition, so they still have taste and are not completely tasteless. Whenever one is able to release the *āsava*s from seeing, memory, thought and cognition, then the seeing, memory, thought and cognition become the body of *āsavakkhayaṇāṇa* which is completely without taste and can no longer taste a salty or sour flavour. There is no rising of any flavour.

All *kilesa*s such as *upādāna* and *samudaya* etc. are gathering the place of the four factors; seeing, memory, thought and cognition. To eliminate them, one must withdraw the seeing, memory, thought and cognition accordingly, so *kilesa*s will be completely eradicated and the *dhammakāya* is able to enlarge to the full size of *dhātudhamma*. It will
never become unclear or be reduced to a small size again because it completely enlarges like a bloomed lotus. It will brighten all the time.

To contemplate pubbenivāsānussatiñāṇa and cutūpapātañāṇa is to recall the past existences of oneself and others in order to know birth and fertilisation. The purpose of this is to arouse compassion and the weariness of the cycle of birth and death. This is called paṭisamkhānupassanānāṇa and nibbidānāṇa. This will completely release kilesas inside the seeing, memory, thought and cognition (the mind). They will be completely tasteless. It will be equanimous and not accompanied by happiness or sorrow. Henceforth it does not attract anything and it does not interfere with saṃkhāra (body). This is called saṃkhārupekkhānāṇa. Withdraw classes out of the mind, according to the principles of the ten vipassanānāṇas, the mind: seeing, memory, thought and cognition-

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-may be completely tasteless. This arouses āsavakkhayānāṇa. Be diligent in contemplating such ten vipassanānāṇas repeatedly as much as possible.

26. Anusayas

Avijjānusaya, kāmarāgānusaya and paṭighānusaya wrap the seeing, memory, thought and cognition.

Avijjānusaya is round, the same size as a pepper seed and has an unclear black colour. If having a greater amount of kilesas, it will be much more unclear. If some have only a little kilesa, [it is seen] as a white blemished sphere wrapping the viññāṇa sphere. Its thickness is a quarter of an inch. The viññāṇa sphere exists in the covering envelope of avijjā like an egg yolk is covered by the white of an egg.

Kāmarāgānusaya is round, the same size as the iris of the eye and has an unclear white colour, wrapping around the thought sphere. Its thickness is a quarter of an inch.
*Patiṅghāṇusaya* is round, the same size as the white of the eyes and has an unclear black colour, covering the seeing dhātu (element) and the memory dhātu as their outer layer. Its thickness is a quarter of an inch.

This explanation above is called speaking of the refined form to the crude form. That is, from the viññāṇa sphere to the seeing sphere or from the top to the bottom. Speaking of the crude form to the refined form must start from the bottom to the top. That is, from the seeing sphere to the cognition (viññāṇa) sphere. This is called *anulom* (forward order). The former method is called *patilom* (reverse order), to count from the top to the bottom.

As previously mentioned, [we] clearly see that *patiṅghāṇusaya* wraps [the seeing dhātu and memory dhātu] outside as does the white of the eyes. *Kāmarāgāṇusaya* wraps [the thought sphere] in the middle layer as the iris of the eyes. *Avijjāṇusaya* exists as the innermost layer like the pupil of the eyes.

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The *kāmanusaya* is *sai-klang* (centre) of the *patiṅghāṇusaya*. The *avijjāṇusaya* is *sai-klang* of the *kāmanusaya* in the same way as the iris is *sai-klang* of the white of the eyes. The pupil of the eye is the *sai-klang* of the iris of the eyes. When they are *sai-klang* of one another like this, the three *anusayas* are absorbed and mixed in the same way as straw papers overlap in numerous layers. When water is poured over them, the water will absorb into every layer.

**27. The Birth Place of Hen, Cham, Khit and Ru, and That of Three Anusayas**

1. *Ru* arises from the space element. The crude part of cognition is the body, matter and skin of *avijjā* which wraps *ru* as the second layer.
2. *Khit* is the third layer of the crude part of *ru*. It is the body, matter and skin of *khit*. The fourth layer of the crude part of *ru* is the body, matter and skin of *rāgānusaya* which wraps *khit* as the outer layer.

3. *Cham* is the distilled part of the crude part of *ru*. It is the fifth layer which is the body, matter and skin of *ru*. The distilled part of the crude part of *ru* is the sixth layer. It is the body, matter and skin of *paṭīghānusaya* which wraps as the outer layer of *cham*.

4. *Hen* is the distilled part of the crude part of *ru*. It is the seventh layer that is the body, matter and skin of *hen*. The distilled part of the crude part of *ru* is the eighth layer. It is the matter and skin of *paṭīghānusaya* which wraps as the outer layer of *ru*. The distilled part of the crude part of *ru* is the ninth layer; it is the body of the human which wraps *paṭīghānusaya* and then matures to be the grown body respectively.

The birth place of *ru* arises from the original birth centre of *dhātudhamma* of each body. That is, the *ru* in a human arises from the original birth centre of the human.

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The *ru* of the *dbk, rup, arup, dhammakāya* and the more and more refined bodies arise from their original births, but the refined form is purer and clearer than the lower forms respectively until reaching the crudest and most refined forms.

28. Method to Remove *Anusayas*

This is the method to remove *anusayas; avijjā, kāmarāga* and *paṭīgha* from all bodies from the crudest to most refined forms.

The three *anusayas* wrap the seeing, memory, thought and cognition as *sai* (centre) of one another in their respective layers as mentioned in Topic 27.
Remove the *ru* and its wrapper, which is the body of *avijjā* from the *mnk*. Place them into the *dbk*. The *ru* and its wrapper will become more refined than when they existed in the *mnk*.

Remove the *ru* and its wrapper, which is *avijjā*, from the socket of the *dbk*. Place them in the *rup*, then the *ru* and its wrapper will become more refined and cleaner than when they existed in the *dbk*.

Remove the *ru* and its wrapper from the socket of the *rup* into the *arup*, then the *ru* and its wrapper will become more refined and cleaner than when they existed in the *rup*. The wrappers of *ru* in these three bodies as mentioned are called *avijjā* exiting in the *mnk*. If the amount of *kilesa* is great, their colour is dim black. If the amount of *kilesa* is less, their colour is dim white. When moving them into the *arup*, they become a paler dim white but not clear. All [*anusayas* in] four bodies are called *avijjā*.

Remove the *ru* and its wrapper from the socket of the *arup* into the *dhamma* body. When moving the *ru* and its wrapper into the *dhamma* body,-

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-the wrapper which is *avijjā* changes itself to become *vijjā*. Enlightened knowledge then arises immediately. Now the wrapper which is the body of *vijjā* instantaneously becomes clear, clean, refined and pure.

Remove the *ru* and its wrapper, which is *vijjā*, and put them into the *dhamma* body and the more and more refined *dhamma* bodies until reaching the crudest and most refined forms of the enlightened body.
From the crudest to most refined forms, in the higher forms, the wrapper of ru, which is vijjā, will be clearer, cleaner, more refined and pure, and without any blemish than that of the lower forms respectively.

In this way, the method used to remove the ru and its wrapper from the mnk and from the crudest to the most refined body is the method used to remove khit and its wrapper which is kāmarāgānusaya. This is also the method used to remove hen and cham and their wrappers which are paṭighānusaya. This must be done respectively as used in the method to remove the ru and its wrapper which is avijjānusaya.

When kāmarāgānusaya exists in the four bodies, at the beginning it is called sammutti, which is translated as mundane by oneself. From the dhamma body, then to all of its bodies from the crudest to most refined forms; it is called vimutti which is liberation from kilesas.

When paṭighānusaya exists in the four bodies, at the beginning it is called lokīyasīla (worldly virtue). From the dhamma body [upwards], it is called ariyakatasīla translated as the virtue of the noble ones. It is lokutarasīla and vimokkha. The four bodies at the beginning are involved with the three anusayas. [Their] sīla, samādhi, paññā and all dhamma practices which are under lokīya. From the fifth body, which is dhammakāya [to the more refined bodies], [their] sīla, samādhi, paññā and all dhamma practices are in lokutara. From the fifth body which is dhammakāya [to the more refined bodies], -

-[if they] abandon paṭighānusaya, they are the real body of Vinayapiṭaka. If they abandon rāgānusaya, they are the real body of Suttantapiṭaka. If they abandon avijjānusaya, they are the real body of paramatthapiṭaka.
From the dhamma body [to the crudest and most refined bodies], they can be categorised into the eight maggas (paths);

1. [If the practitioners are able to] abandon paṭighānusaya, they have ariyakantasīla and vimokkha. They will practice right speech, right action and right livelihood. This is adhisīla (high virtue) which is the real body of the Vinayapiṭaka.

2. [If they are able to] abandon kāmarāgānusaya, they have vimutti. They will practice right effort, right mindfulness and right concentration. This is the adhicitta which is the real body of the Suttantapiṭaka.

3. [If they are able to] abandon avijjānusaya, Vijjā arises. They will practice right view and right thought. This is adhipaññā which is the real body of the paramatthapiṭaka.

This is the summary of the explanation. For further commentary, there are numerous explanations, 84000 dhammakhandhas (groups of the dhammas).

These are categorized into the eight wrong paths as follows;
1. In the four bodies at the beginning, if the paṭighānusaya arises, they will practice wrong speech, wrong action and wrong livelihood.

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2. In the four bodies at the beginning, if the kāmarāgānusaya arises, they will practice wrong effort, wrong mindfulness and wrong concentration. These are all completely wrong.

3. In the four bodies at the beginning, if the avijjānusaya arises, they will practice wrong view and wrong thought.

29. Method of Son
The word son has various meanings. Here, it should be understood to have one meaning only, which is that son here means to insert [something] into the same place repeatedly. For example, [one] takes [something] to insert into the tip of a needle. No matter how many of these objects, it could be ten thousand, a hundred thousand or a million, a kōṭi, a paṭikōṭi, all can be inserted into such tip of a needle. The tip of a needle can contain all of such things. All bodies, from the crudest to most refined forms; all can be inserted into the tip of a needle.

As [the elder monk] said when the Buddha was about to pass away, there was a gathering of the gods from ten thousand and a hundred thousand universes. Inside a small area like the tip of a single hair of a cervus porcinus, there were ten thousand or one hundred thousand gods. This concept is similar to the concept of son-thap-thawi [of something] into the tip of a needle. The number of such things could be a hundred thousand kōṭi or paṭikōṭi. However, there are many types of son practices.

Son of the bodies.
Son of seeing, memory, thought and cognition.
Son of the original birth of the dhātudhamma.
Son of the centres (sun).
Son of the khandhas (forms).

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Son of the 22 indriyas.
Son of ru and its wrapper called anusayas from the crudest to the most refined forms.
Son of khit and kāmanusaya, wrapping khit from the crudest to the most refined forms.
Son of hen, cham and paṭighānusaya wrapping them from the crudest to the most refined forms.
There are also other kinds of son that are not mentioned here. They have to perform son in the same place from the crudest to most refined forms. The number of these could be a hundred thousand or a million, a kōṭi, a paṭikōṭi, and all must be inserted at the same point as mentioned above in the method to insert [something] into the tip of a needle. It is the same process; from the crudest to most refined forms, without withdrawing.

The word sai refers to the middle of such things. For example, the tip of a needle has its sai klang (middle point) or the original birth centre of dhātudhamma has a round shape. At the centre of the round shape is sai klang, similar to the tip of a needle. In conclusion, the nature of everything must have its sai klang, no matter how small or large it is.

He [the master] says klang khong klang (middle of the middle), klang khong klang, klang khong klang repeatedly and left, right, front, outside or [also] inside, do not go. This means to enter the sai of the sai, sai of the sai repeatedly from the crudest to most refined forms continuously and into infinity.

30. Thattham Pen and Thattham Tai

Thattham pen and thattham tai; all conditions have the crude form at the beginning and the refined form at the end. This is called the crudest and the most refined forms. For example, the realm of beings has the crudest and the most refined forms. The lōkan hell is the crudest. The hells are more refined than the lōkan. The realms of the animals, demons and hungry ghosts are more refined than the hells. The human realm is more refined than the realms of the animals, demons and hungry ghosts. The six heavens are more refined than the realm of humans. The rūpabrahma realms are more refined than the six heavens. The realms of arūpabrahma are more refined than the rūpabrahma realms. The realm of nibbāna is more refined than the arūpabrahma realm.
In all bodies, each has a realm to accommodate it. Whether the bodies, *thattham pen* (the living *dhātudhamma*), are crude or refined, they have the realms of *thattham tai* (the non-living *dhātudhamma*) to accommodate. It is similar to the bowl which always has the tray as its cushion. They exist in pairs. In reality, they must be a genuine pair.

The *mnk* has the *dbk*, *rup*, *arup*, *dhammakāya*, the more and more refined bodies and all bodies from the crudest to most refined forms, including the accommodating realms of each body. The *mnks* in the cruder forms will enlarge accordingly. [In some forms], the size of the *mnk* is extremely enormous. A single hair of such crude *mnk*, when it is put into the universe of humans, perfectly fits inside the universe. The bodies in the cruder forms always have realms to accommodate them, because when there are bodies which are *thattham pen*, the realms which are *thattham tai* will accommodate *thattham pen*.

The *dbk* has its *rup*, *arup*, its *dhammakāya*, its more and more refined bodies and its bodies from the crudest to most refined forms, including the realms of each body to accommodate them. The realms and the bodies of the *dbk* are different from those of the *mnk* respectively from the crudest to most refined forms.

The *rup* has its *arup*, *dhammakāya*, its more and more refined bodies and its bodies from the crudest to most refined forms, including the realms of each body to accommodate them. The realms and the bodies of the *rup* are separated from those of the *mnk* and the *dbk* respectively, from the crudest to the most refined forms similarly.

The *arup* has its *dhammakāya*, more and more refined bodies and its bodies from the crudest to most refined forms including the realms of each body to accommodate them. The realms and the bodies of the *arup* are apart from those of the *mnk*, *dbk*, *rup* and the *dhamma* body respectively from the crudest to most refined forms.
The dhammakāya has a more refined dhamma body and the more and more refined bodies of the dhamma body, and more dhamma bodies from the crudest to most refined forms including the realm of each body to accommodate them. The realms and bodies of such dhammakāya are separated from those of the mnk, dbk, rup and arup respectively from the crudest to most refined forms.

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Keep seeing [thattham pen and tai] in each body from the crudest to most refined body respectively into infinity. As mentioned above, it can be seen that the body is infinite. Its accommodating realm is infinite. This is called phit-sa-dan-kai (multiplication of the bodies) and phit-sa-dan-phop (multiplication of the realms).

To speak specifically of the mnk and its bodies from the crudest to most refined forms: its mnk, dbk, rup, arup and dhammakāya, the more and more refined bodies and all bodies from its crudest to most refined forms only is called in the short term yo-kai (reduction of the bodies) and yo-phop (reduction of the realms) respectively.

31. Three Treasures of human, heaven and nibbāna

People greatly desire to have these three treasures because they then attain happiness and fulfill their wishes, therefore, when humans perform meritorious deeds, they wish ‘may I obtain these three treasures of the human, heaven and nibbāna’.

What are the human treasures? They are: 1. culacakka crystal, 2. mahācakka crystal and 3. paramacakka crystal.

What are the heavenly treasures? They are: 1. culadibbacakka crystal, 2. mahādibbacakka crystal and 3. paramadibbacakka crystal.
What are the *nibbāna* treasures? They are: 1. *culabuddhacakra* crystal, 2. *mahābuddhacakra* crystal and 3. *paramabuddhacakra* crystal.

These three treasures are the most superlative treasures of all.

32. Map of Mongkhon Universe
The map of Mongkhon universe is composed of:

1. The main centre, which is Sumeru Mountain, height; 84,000 *yojana* [16 km =1 *yojana*], width; 84,000 *yojana*.

2. The main continent, which is in front of Sumeru Mountain, width; 2,740,000 *yojana*.

3. The main continent, which is in the south of Sumeru Mountain, width; 2,740,000 *yojana*.

4. The main continent, which is in the back of Sumeru Mountain, width; 2,740,000 *yojana*.

5. The main continent, which is in the north of Sumeru Mountain, width; 2,740,000 *yojana*.

6. The small circles, which are the satellite continents of the four main continents. On each side of the satellite continents are 125 small continents. On four sides, there are 500 small continents. [This means] that on each side of the main continent, there are 500 small continents. All together, [in four directions] there are 2,000 small continents.

7. Each small continent is 270,000 *yojana* in width.

8. The distance from Sumeru Mountain to small continents is 84,000 *yojana*. All have the same distance of separation.

9. The distance between the small continents and the main continent is 84,000 *yojana*. All have the same distance of separation.

10. The diameter of the universe when split like a half piece of lemon is 700 *asaṃkhaya yojana*.

11. The number of Sumeru Mountains in each direction is 700 *asaṃkhaya*. The number of peaks to the front, back, right and left side of Sumeru Mountain of this universe is 2,800 *asaṃkhaya*. 
12. Sumeru Mountains are located in long straight lines in four directions. Each direction has one line. Each line has 700 asaṃkhaya Sumeru Mountains. Take Sumeru Mountain of this universe as the centre.

13. In this way, the map of this universe is the map of all the other universes, [including] the plans of nibbāna, the kāma realm (Pali: kāmabhava), form realm (Pali: rūpabhava), not-form realm (Pali: arūpabhava), the apāya realm (Pali: apāyabhava), the hells and the lukan hell, [of each universe]: they all have the same plan. They cannot be dissimilar because Phranipphans are the creators of this plan, so they all are same.

14. In each universe, there are the surrounding mountains as the boundary of each universe. The gap between them can be close or far away. The space between each universe is full of fog.

15. Within each universe, there are the human [realm], heavens, nibbāna, kāmabhava, rūpabhava, arūpabhava, apāyabhava, hells and the lukan hell. There is the Buddha who comes to teach the beings of each universe so they may go to the heavens and to nibbāna. They are similar to our universe in all aspects.

33. Seeing the Characteristics of Nipphan, Phopsam and Lokan

The universe is round and has the mountains as its boundary. Within [the universe] there is nipphan at the top, the phopsam in the middle and the lukan at the bottom as the root.

Nipphan is composed of dhātudhamma-kāyasiddhiratana. It is clear, bright and pure with the kaiyasit crystal. The ground and space in the upper parts, right and left in nipphan, are all made of the kaiyasit crystal. Nipphan-
-is round like a bullet. The periphery of the sphere is empty space, clean, refined and pure. Inside the sphere is the city of nipphan. The Buddhas and arahantkhīṇasabba (the enlightened disciples) reside in that area. The number of them is greater than the number of the grains of sand in the great four oceans. The empty place and space which is the upper ground, and the space which is also the right and left ground inside this sphere, are all made of kaiyasit crystal. There are countless Buddhas sitting in countless lines. They are the same size and have a white clear lotus bud. The size of their lap is 20 wah. Their height is also 20 wah. The dhammakāyas of the Buddhas have the pure and clear crystal of their bodies. The crystal is excellent and refined like a first class diamond. There are less clear crystal bodies belonging to the sāvakas and sāvikās. The crystal is less refined and not as clear as that of the Buddha, like a lower grade of diamond. The level of clarity and purity depends on the level of their perfections; low or high or depending on the levels; low or high, depending on the antiquity of dhātudhamma [of dhammakāya].

The phopsam is composed of arūpabhava, rūpabhava and kāmabhava. The arūpa realm is at the top and the avecē hell at the bottom. The arūpa realm, floating in space, is made of the kaiyasit crystal, but this is cruder than nipphan. The ground and upper space, and the right and left of the arūpa realm are made of the kaiyasit crystal, yet, they are much cruder than the level of nipphan.

Look at the arūpabrahma beings; they are the forms in the crystal spheres. The size of their lap is 1 khuep in width and 1 sok in height. Each sits inside a crystal sphere which surrounds them in countless and inestimable long lines.

The three arūpabrahmas in the lower levels look similar to the above level, however, they are different because they are cruder than the upper levels respectively. That is, the arūpabrahma realm of ākiñcaṇṇāyatana is cruder than the nevasaṇṇānāsāṇṇāyatana and
the viññāṇañcāyatana is cruder than the ākiñcaññāyatana. The ākasanañcāyatana is cruder than the viññāṇañcāyatana.

After seeing the arūpabrahma realms, look from the 16 levels of rūpabrahmas to the six heavens, the human realm, the apāya realms and the aveći hell which is at the bottom of the phopsam. After finishing seeing the phopsam, look at the loken.

34. Small Realms and Large Realms
All of the small realms, large realms, nipphans, phopsams, lokans, the bodies and all other dhātudhammas have their own crudest and most refined forms. The rationale for calling them small or large realms is due to the size of a human body. The small realm means the realm where humans have a small body, as our realm now is called the small realm. It is the realm where humans have a small body. From our current human body to the human bodies in the most refined [forms], all are called the human of the small realms.

From this current human body to the cruder forms where the human body becomes enlarged respectively, up until reaching the size where even a single hair [of that human body] completely fits within the size of the universe, the realms of these human bodies from the current to the largest forms are called the large realms.

In conclusion, take this current human body as the middle. From this body to the more refined bodies, all of their realms are called the small realms. If counting from this body to the cruder bodies, these realms are called the large realms.
In all small and large realms, including nipphan, phopsam, lakan, and the human body, the nipphan is the treetops, the phopsam are the trunk, the lakan is the fibrous root and the humans are the residents.

35. Method of Unbreakable Performance of Vijjā

Take small realms, large realms, nipphans, phopsams, lokans, the bodies of small realms, the bodies of large realms, the dbk, rup, arup, the dhamma body and all small and large realms of all bodies from the crudest to most refined forms; that is, enter the crudest to most refined forms [mentioned above] of the small and large realms, nipphans, phopsams, lokans and the five bodies [from the mnk to dhammakāya].

After this is completed, condense and combine all bodies and all realms from the crudest to most refined forms of the small and large realms, nipphans, phopsams, lokans and the five bodies in the small and large realms to be one object. Take this object gathering all kinds of things inside to perform son and sap kai with the mnk. Perform son and sap until attaining all bodies in the crudest and most refined forms. In this method [son], the crude forms are outside and the refined forms are inside. Conduct sap, which is the inserting [of the bodies and the realms] from the most refined form to the crudest form. This sap has the refined form outside and the crude form inside. Perform son and sap repeatedly until the mnk and the clear object [sphere] completely overlap and merge to become the same flesh, clear and pure. Thereafter, the mnk becomes strong, solid, and firm. Then it cannot be broken. This body can be used to perform Vijjā comfortably because it cannot be obstructed and broken [by Phrayaman]. The realm where we reside is called the small realm. Inside this small realm are niphan, phopsam, lakan and the five bodies; in the same way, the other small and large realms-
-contain the same realms inside. The difference is that in the large realm, *nipphan*, *phopsam*, *lokan*, and the five bodies will enlarge accordingly. In the small realm, *nipphan*, *phopsam*, *lokan*, and the five bodies will be respectively smaller.

**36. Method to See Small Realm, Large Realm, Nipphan, Phopsam, Lokan and the Five bodies from the Crudest to Most Refined Forms**

Whatever there is a desire to see, [one] must first see [them] in the original birth of this *mnk*. When [one] has seen this and [he] wants to see further, [he] must look deeper at that point. In other words, look deeper at the centre of the original birth and [he] will see these objects overlapping inside again. If [he] wants to see more, [he] must look at the centre of the object that just occurred again. There will be other objects overlapping inside. Look at the centre of these objects; [one] will see further objects overlapping inside again.

Keep looking deeper and deeper into the centre of the arising objects because all of the arising objects have their original birth. It is unavoidable. They all must have this. Also the middle of the objects must be located at the original centre of that object only. No matter how many objects: bodies and realms from the crudest to most refined forms; hundreds, thousands, a hundred thousand million of *koṭi*, their centres have to be at the same point. It is similar to the holes of the red *Sa-tang* coins⁶⁹⁷. They can be embroidered as many times as we like. The holes of those red *Sa-tang* coins must be coincident.

Therefore, if [one] desires to see the small realm, [he] must look at the original birth of this current human body first. Having seen the small realm and [he] wants to see another small realm, [he] has to see them at the centre of such small realm again. [He] will then

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⁶⁹⁷ *Satang daeng* coins (อีรเจงจัง fรงIAN rian-satang-daeng), in the old time, it was the coin that is used for a fractional Thai currency equivalent to one-hundredth part of a baht. There is a small hole in the middle of the coin.
see the second small realm arising. When [he] has seen the second small realm and [he] wants to see the third small realm, look at the centre of the second small realm.

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Having seen the third small realm and [he] wants to see the fourth small realm, look at the centre of the third small realm. Having seen the fourth small realm and [he] wants to see the fifth small realm, look at the centre of the fourth small realm. Having seen the fifth small realm and [he] wants to see the sixth small realm, look at the centre of the fifth small realm. Keep looking at the centres of the arising realms respectively, until reaching the crudest and most refined forms.

The method used to see the small realm is also the method used to see the large realm, and the method used to see nippan is also used to see the phopsam and lokan. It is also the method used to see the five bodies from the crudest to most refined form, similar to the example mentioned above. The only difference is [the type of] the centre of that object. That is, if [one] wants to see the large realm, [he] must look at the original birth of large realm. If [he] wants to see nippan, phopsam, lokan and the five bodies, [he] has to look at the centre of the original birth of nippan, phopsam, lokan and the five bodies, then look at the deeper layers in forward order until reaching all forms of the crudest and most refined forms of such objects. The centres of all these are coincident, no matter how many there are. If there are millions of koṭi, their centres are coincident.

37. Method to See Small Realm, Large Realm, Nipphan, Phopsam, Lokan and the Five bodies from the Crudest to the Most Refined Forms of the Kaiyasit

The method used to see the small realms and the large realms of the kaiyasit is the same as the method used to see the nippan, phopsam, lokan and the five bodies from the crudest to most refined forms of a human as mentioned in Topic 36. The difference-
is that the centres of the objects of the kaiyasit (the miraculous body) always wrap the centres of the same objects of the human. There is always a pair of everything. That is, there is the centre of the object of the mnk. There is the centre of the same object belonging to the kaiyasit wrapping inside such centre of this object of a human. It is similar to the way bark wraps the trunk of a tree. It is similar to in the centre of the realm, nipphan, lokan and the body. When [one] sees inside the centre of these, the realm, nipphan, lokan and the bodies of this body will be seen. This is the human part.

The kaiyasit part is the same as the wrapped shell. The outer layer of the centre of that object is in the centre of the centre of the realm, the centre of the centre of nipphan, the centre of the centre of the phopsam, the centre of the centre of the lokan and the centre of the centre of the body. This is the kaiyasit part. Yet it is said that [the objects of the human and kaiyasit] exist in pairs, the outer part belongs to the human and the inner part overlapping inside belongs to the kaiyasit. For example, the outer realm is the realm of the human and the realm overlapping inside is the realm of the kaiyasit. One is a covering layer and the other one is the inner matter. They always exist in pairs of everything from the crudest to most refined forms. This refinement of the objects of the kaiyasit is similar to that of the objects of the mnk. The number of objects of the human and kaiyasit called phuliang of the human, is the same. The objects [of both] always occur as a pair because the escort is the one who takes care of the human. The kaiyasit can be categorised into three groups of chakkaeo:

1. Culacakka has power and might at a low level. It has the countless kaiyasit crystals as its retinues. It is a servant of the mahācakka and paramacakka which have higher power and might. It has a duty to look after, protect and determine wealth of a human. It provides happiness and prosperity for-
- a human as well as protects [such human] from all dangers and determines the food, foodstuffs and necessities required for the happiness of such human. It always protects the human’s wealth from dangers.

2. **Mahācakka** has higher power and might than that of **culacakka**. It has the countless and inestimable *kaiyasit* crystals at the same level as its retinues. It is more powerful than the **culacakka**, but is a servant of the **paramacakka**. It has the power and might to use the **culacakka** including its retinues. It has a duty to take care of, protect and determine wealth, happiness and prosperity, food, food and necessities required by a human. It always protects humans from exploitation, molestation or affliction from the dangers and illnesses of a human. It always protects a human’s wealth from danger in the same way as the **culacakka** does, but it is more refined, superb and higher. It is greater than the **culacakka** crystal.

3. **Paramacakka** has supreme power and might. It is more powerful than the **culacakka** and **mahācakka**. It has countless and inestimable *kaiyasit* crystals at the same level as its retinues. It has the power and might to use the **culacakka** and **mahācakka**. The **paramacakka** has a duty to take care of and protect, and to determine wealth, happiness and prosperity including food, and the necessities of-

- a human. It always protects humans from exploitation, molestation or affliction by the dangers and illnesses of a human. It always protects the human wealth from danger in the same way as the **culacakka** and **mahācakka** do, but it is more refined, superb and higher. It is greater than the **culacakka** crystal and **mahācakka**.

These three **cakkas** have the duty to escort and protect humans in one realm only. In the realm of humans, the three **cakkas** will ensure the human’s wealth.
In the *dbk, rup* and *arup*, each has its own three *cakkas* in each of their bodies. They escort the bodies [in each realm] with refined wealth.

In the *apāya* realm, they feed [the beings] with the crudest wealth. In conclusion, the bodies from the crudest to most refined forms all have their own three *cakkas* in the same way. These three *cakkas* are the escort and protector of the crude wealth and the refined wealth in each level of these bodies. It is inevitable. It is said that the wealth of the human and the *dibba* are determined by these three *cakka* crystals.

In *nibbāna*, there are the supreme refined *kaiyasit* providing the supreme refined wealth in the same way. These are: 1. *culabuddhacakka* crystal, 2. *mahābuddhacakka* crystal and 3. *paramabuddhacakka* crystal. These three *cakkas* are the supreme refined wealth provider in *nibbāna* for the Buddhas and the *arahants*. They cause them to be supremely happy with *dibbaojarasāhāra* which is profound, refined and absorbed in their *sai* (the centre of the body). This causes them to receive the supreme, profound, calm happiness with qualities in *nibbāna*. This [happiness] is completely absorbed in them. It is the supreme, refined, calm, profound, infinite, superb happiness, timeless with no- 

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-gaps [in such happiness] because the three *buddhacakkas* make the wealth of *nibbāna* to bring supreme happiness.

[In total, there are] fifteen *cakkas*;

1. *Culacakka* of the four bodies: *mnk, dbk, rup* and *arup*.
2) *Mahācakka* of the four bodies: *mnk, dbk, rup* and *arup*.
3. *Paramacakka* of the four bodies: *mnk, dbk, rup* and *arup*. 
In total, there are 12 cakkas plus the three of buddhacakka as follows:

5) Mahāuddhacakka of nibbāna.
6) Paramabuddhacakka of nibbāna. In total, there are fifteen cakkas.

Each realm has one set of these fifteen cakkas. For small and large realms of the human or kaiyasi, no matter how many there are, they all have a set of these fifteen cakkas. They exist as a pair in all realms; human and kaiyasi. Each realm, from the crudest to most refined forms of the human and kaiyasi, has fifteen cakkas. In other words, each realm of the kaiyasi from the crudest to most refined form has the same fifteen cakkas as the realm of a human.

38. Method of Making the Powerful Human Body for Performing Vijjās

When you see the small and large realms, nipphan, phopsam, lokan and the five bodies from the crudest to most refined form of a human and the escort of a human-

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-which is the kaiyasi, of the white and the middle lineage, then combine them into the same object. Separate this into two parts. That is, one is part of dhātu and the other is part of dhamma. The dhātu is kasiṇa and dhamma is samāpatti. Perform samāpatti in kasiṇa eight times to completely purify the flaws or eliminate colours in kasiṇa. The samāpatti will cause dhātu to become clean, white and pure without any flaw. After completing the performance of samāpatti eight times, it is not only the part of dhātu that becomes clean; consequently that of dhamma also becomes clean. It is better than the previous form because it is cleansed in all layers.
The method used to perform *samāpatti* in *kasiṇa* is the cleansing of *dhātudhamma* deep into its inner layers. Take *dhātu* and *dhammas* that have been well cleansed to produce the special human body. This special human body is extremely powerful and mighty because the crudest to the most refined forms of *nipphan*, *phopsam*, *lokan* of the human and *kaiyasit* are amalgamated to become the special human body. It rises in [the centre of] the abdomen. Invite the special human body to again enter through *sai* of the small and large realms, *nipphan*, *phopsam*, *lokan* of the human and *kaiyasit* of the white and middle lineage from the crudest to most refined forms, then combine all realms from the crudest to most refined forms in *sai* to become one object again as previously mentioned. Separate it into two parts. The *dhātu* part is *kasiṇa* and the *dhamma* part is *samāpatti*. Perform *samāpatti* inside *kasiṇa* eight times or more. When *dhātu* is clear, clean and pure, stop performing *samāpatti*.

Take *dhātus* and *dhammas* which have been thoroughly cleansed to produce the special human body inside the abdomen, then send this special human body through-

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- *sai* of the small and large realms, *nipphan*, *phopsam*, *lokan* of the human and *kaiyasit* of the white and middle lineage from the crudest to the most refined forms as previously mentioned. Combine all these [*dhātudhammas*] to again become one object, then separate this to become *dhātu* and *dhamma* in order to produce the [special] human body. Send it through *sai* in all objects by using the method as mentioned above until reaching the crudest and most refined forms of this special human body.

Having been skillful in the method mentioned above, produce the special human body again. Set up *pathamamagga*, *maggacitta* and *maggapaññā* internally from the human body to the *dhamma* body. In the first four bodies, these are unreal. At the *dhammakāya* levels, they are real. That is, the body and the mind, *buddharatana*, are the real *pathamamagga*. The *citta* sphere, *dhammaratana*, is the real *maggacitta*. The *viññāṇa*
sphere, *sangharatana*, is the real *maggapaññā*. The *gotrabhū* is the *dhammakāya*, but it arises again in a cleaner and more refined form. The holders of the seeing, memory, thought and cognition expand to the size of four *wah*. That is, the *dhammakāya*, the holder of seeing, has a lap size of four *wah*. The mind (chai), the holder of memory, is four *wah* in diameter. The *citta* sphere, the holder of thought (khit), is four *wah* in diameter. The *viññāṇa* sphere, the holder of cognition (ru), is four *wah* in diameter. The *sotāpattimagga* is the *dhammakāya*, but rises again in a cleaner and more refined form. Expand its holders of the seeing memory, thought and cognition to the size of more than four *wah* but less than five *wah*. If it reaches five *wah*, it will become the *sotāpattiphala*. The *sotāpattiphala* body arises in a cleaner and more refined form.

The *sakidāgāmī magga* is the *dhammakāya* but rises again in a cleaner and more refined form. Expand its holders of the seeing memory, thought and cognition to the size of at least five *wah*. The mind, *citta* and *viññāṇa* have a size of at least five *wah* (but less than ten *wah*). If it reaches ten *wah*, it will become the *sakidāgāmīphala*.

The *anāgāmīmagga* is the *dhammakāya* but rises again in a cleaner and more refined form. Expand its holders of the seeing memory, thought and cognition to the size of at least ten *wah* (but less than fifteen *wah*). The mind, *citta* and *viññāṇa* have a size of at least ten *wah* (but less than fifteen *wah*). If it reaches the size of fifteen *wah*, it will become the *anāgāmīphala*. The *anāgāmīphala* is cleaner, clearer and more refined than the *anāgāmīmagga*.

The *arahattamagga* is the *dhammakāya* but rises again in a cleaner and more refined form. Expand the holders of the seeing memory, thought and cognition to the size of at least fifteen *wah* (but less than twenty *wah*). The mind, *citta* and *viññāṇa* are at least fifteen *wah* (but less than twenty *wah*). If it reaches the size of twenty *wah*, it will become the *arahattaphala*.
The enlightened body of the Buddha is the *dhammakāya* but rises again in a cleaner and more refined form. Expand the holders of the seeing memory, thought and cognition to the size of more than twenty *wah*. The mind, *citta* and *viññāṇa* are more than twenty *wah*. This is called the enlightened body of the Buddha.

To enter *niruddha* is to take the seeing, memory, thought and cognition into the centre of *nipphandenn* of the *dhammakāya* to become the Buddha, then stay firmly still at *sai-klang-*

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- of the seeing, memory, thought and cognition. Become enlightened at the centre of that stillness and eradicate the seeing, memory, thought and cognition in the respective layers until reaching the crudest and most refined forms.

The rationale for calling this the enlightenment in *niruddha* is that the true realisation occurs while entering *niruddha* to eradicate such seeing, memory, thought and cognition in the crude form, and then in the respective layers until reaching the crudest and most refined forms. While entering *niruddha*, *ru* (cognition) is in *ning*, and *ning* is in *ru* into infinity. The age of *dhātu* and *pārami* (perfection) is incalculable. All colours, all lines, all bodies, all members (of the Buddha) and all lineages are [in] *ru* in the *niruddha*. To enter *niruddha* into infinity without withdrawing is to count the age of *that-pen that-tai* [of] everything since the arising of *dhātu*. Count one *asamkhaya* year as one second. Two *asamkhaya* is two seconds. Count in reverse order from now back to the day, the month and the year the original *dhātu* arose. To count the age of *pāramī* is to count the day, the month, and the year of everything of *that pen* [beings] since the first time that they began the actions of collecting the perfections. Count them all. Count one *asamkhaya* year as one second. Two *asamkhaya* years is two seconds. Count in reverse order from now back to the day, the month and the year that they began the actions to
accumulate the perfections of all colours, all lines, all bodies, all members and all lineages.

‘All colours’ means even if the bodies are white, black, yellow, grey or green, they all are counted, including their kaiyasit bodies.

‘All lines’ means the group of white, grey and black, including their kaiyasit.

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‘All bodies’ means the small bodies, large bodies and the middle sized bodies, including their kaiyasit.

‘All members’ means the Buddhas and the arahant disciple in all nibbānas; the small or great nibbāna including the kaiyasit in nibbāna of the small and large realms. This also refers to [nipphan pens] in the levels of the kāma realm, rūpa realm and arūpa realm including kaiyasit [in each realm].

‘All lineages’ means the sammādiṭṭhi lineage, the miccādiṭṭhi lineage and the neither sammādiṭṭhi nor miccādiṭṭhi lineages, including their kaiyasit.

39. Connecting of Nirodha, Enlightenment in Nirodha, Hen, Cham, Khit and Ru, Waen, Klong and Ru in Nirodha by Infinite Multiplication and Counting of the Age of Dhātu, the Age of the Pāramī with the Infinity [of] All Colours, All Lines, All Bodies, All Members and All Lineages

To connect nirodha, stay still within the previous stillness. Keep stilling within the previous stillness until reaching the crudest and most refined forms repeatedly into infinity until the age of dhātu and pāramī of all colours, all lines, all bodies, all members and all lineages [seen while conducting the continuity of nirodha] are incalculable.
To connect enlightenment in nirodha take ru in sai of nirodhas from the crudest form to the most refined forms. Continue with cognition in sai of nirodha repeatedly and into infinity until the age of dhātu and pāramī of all colours, all lines, all bodies, all members and all lineages [seen while conducting the continuity of nirodha] is incalculable.

To connect the seeing, memory, thought and cognition, take the seeing, memory, thought and cognition of the bodies of all colours, all lines, all bodies, all members and all lineages including the human and its phuliang-

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- which is kaiyasit from the crudest form to most refined form, until the age of dhātu and pāramī of these is incalculable, to be completely unified as the one seeing, memory, thought and cognition.

To connect waens and to connect klongs means to take the unseen or unclear seen things into waen in order to see them clearly and brightly. If [the meditator] still does not see them clearly, perform the connection of waens inside continuously until reaching the crudest and most refined forms in order to see such things clearly.

If the waens has been used, but the objects are still not seen clearly, use klong, which is more refined, to see them. They will then be seen much clearer. Use klong to see deeper until reaching the crudest and most refined forms. Multiply both waen and klong into infinity until the age of their dhātu and pāramī is incalculable.

Continue using waen and klong until reaching the crudest and most refined forms, but if [the meditators] are unable to see, then expand waen and klong to become larger and then focus inside again until reaching the crudest and most refined forms. The objects then will be seen clearly and brightly.
To connect the ñāna and ru, join the ñāna and ru of all dhammakāyas in nibbāna in the small and large realms, the hidden realm and the revealed realm, until the age of dhātu and pāramī is incalculable, of all colours, all lines, all bodies, all members and all lineages.

The method for to (connection) in all kinds of things mentioned in this Topic 39, which is to keep stilling within the previous stillness in all kinds of objects. It must be connected in the nirodha.

40. To Stand Still at the Centre of Ru, to Refine Waen, Klong, Ñāṇa, Nirodha and Enlightenment in Nirodha into Space

To remain still at the centre of ru is to enter nirodha in sai of the ru. The word klan means to take the objects which are countless from the crudest to the most refined forms,-

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-that have a calculable age of dhātu and pāramī in all colours, all lines, all bodies, all members and all lineages to be unified as one object and then refine them into the same object. For example, in the case of waen, gather all waens together and then refine them to be one. Klong; gather all klongs, ñāna; gather all ñāṇas, ru; gather all rus, nirodha; gather all nirodhas and enlightenment in nirodha; gather all enlightenments in nirodha, and refine them into one consisting of klong, ñāna, ru, nirodha and enlightenment as the one of the nirodha. This is similar to the person who gathers the various medical ingredients to be distilled into a particular medicine or gathers the ingredients to distill such as alcohol or perfume etc. Gathering these ingredients and distilling them into one object which is clearer and brighter than the former form [are called klan]. The characteristic of klan explained in this topic that [all] must be distilled in het akat which is the hollow space in the hollow space, the hollow space in the hollow space repeatedly and respectively.
41. Method used to Take That Luan and Tham Luan of Small and Large Realms, Hidden and Revealed Realms and the White and Grey Lines of the Human and Kaiyasit to be Distilled into an Extremely Powerful Special Human to Perform Vijjā

Thattham pen is one part. Thattham tai is another thing. Thattham pen is the forms which have the life and mind such as humans and animals.

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Thattham tai is the forms which accommodates the existence of thattham pen, rather like a house as a residential place for thattham pen. In the same way as houses and the earth, the sky and the air; this realm is the house which accommodates thattham pen and the humans and animals are its residents.

In thattham pens are the residents; saṃkhāraloka, sattaloka and okāsaloka. In thattham tais also are the residents; saṃkhāraloka, sattaloka and okāsaloka.

According the principle of dhātudhamma, there is the mixed that (dhātu), the mixed thams (dhamma), the pure that and the pure tham.

The mixed thats and the mixed thams refer to thattham (dhātudhammas) which has been mixed with other forms.

The pure that and the pure tham refer to thattham which has not been mixed with other forms. They are the pure that and the pure tham without any adulterators.

This is the method used to distil the special human body to become extremely powerful in order to perform vijjā (or tham-wit-cha); take the mixed that and the mixed tham which are the small and large realms, the hidden realms, the revealed realm and the five bodies from the crudest to the most refined forms endlessly until the age of the dhātu and pāramī is incalculable, all colours, all lines, all bodies, all members and all lineages for
producing the special human body in the abdomen until reaching its crudest and most refined forms, a hundred, a thousand and countless times as mentioned in Topic 38.

Then produce the human body to practice *vijjā* in the pure *that* and the pure *tham*. The method to perform this is the same as the method of the mixed *that-*

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-and the mixed *tham*. The difference here is that only the pure *that* and the pure *tham* are used. That is, gather the mixed *thats* as mentioned to produce the special human body, then send it through *sai* or centre of the pure *that* and the pure *tham* of the small and large realms, the hidden realm, the revealed realm, the five bodies and their bodies from the crudest to most refined forms endlessly until the age of *dhātu* and *pāramī* is incalculable, all colours, all lines, all bodies, all members and all lineages, all white lineages and grey lineages, and the human and its *phuliang*, then, merge them to become one object and separate this into two parts; the pure *that* and the pure *tham*. The pure *that* is *kasiṇa*. The pure *tham* is *samāpatti*. Perform *samāpatti* in *kasiṇa* eight times. Cleanse the pure *that* and the pure *tham* so they are clean deep into their inner layers respectively, and then produce the special human body. Send it through *sai* of the pure *that* and the pure *tham* of all *dhātu dhammas*; the small and large realms, the hidden realm, the revealed realm etc., as mentioned above, from the crudest to the most refined forms endlessly until the age of *dhātu* and *pāramī* is incalculable; ten thousand, a hundred thousand *koṭi* times using the method used in the mixed *that* and the mixed *tham*. Perform this until they becomes profound.

Take the pure *that* and the pure *tham* to produce the special human body, then set up the *pathamamagga* sphere, *maggacitta*, *maggapaññā*, *gotrabhū*, *sotāpatti magga*, *sotāpattiphala*, *sakidāgāmi magga*, *sakidāgāmi phala*, *anāgāmi magga*, *anāgāmi phala*, *arahattamagga*, *arahatta phala* and the enlightened [body] of a Buddha, the entering of *nirodha*, the enlightenment in *nirodha*, the stillness in *ru*, *ru* in the stillness endlessly.
Perform the connection (Thai: to) of nirodha, the to of enlightenment in nirodha, to of seeing, memory, thought and cognition, the to of waen, the to of klong, the to of the ñāna and the to of ru and then the expanding of ñāna, the expanding of klong, the distilling of waen, the distilling of klong, the distilling of ñāna, the distilling of ru, the distilling of nirodha, the distilling of enlightenment in nirodha into the hollow space-

-endlessly, until reaching their crudest and most refined forms and until the age of dhātu and pāramī is incalculable. Perform this ten thousand and a hundred thousand koṭi times without withdrawing through the crudest and the most refined forms respectively.

Having finished conducting this in the pure that and the pure tham, finished the distilling of nirodha and the distilling of enlightenment in nirodha as mentioned above, perform het (cause) of the pure that and het of the pure tham. The het of obtaining the pure that and the pure tham is to take the pure that and the pure tham with the distilling of nirodha and the distilling of enlightenment in nirodha to produce the special human body, then send it through the sai in het of all the pure thats and the pure thams of all dhātudhammas such as the small and large realms etc. endlessly until reaching the crudest and most refined forms and until the age of dhātu and pāramī is incalculable. Perform this ten thousand and a hundred thousand koṭi times, then take them to produce the special human body. Set up pathamamagga etc. until reaching the distilling of nirodha and the distilling of enlightenment in nirodha endlessly and until the age of dhātu and pāramī is incalculable. Perform this ten thousand and a hundred thousand koṭi times.

After finishing conducting this in the pure that and the pure tham, then perform it in het of the pure that and the pure tham further. What is the cause (Thai: het) to obtain the pure that and the pure tham? The method used is to conduct this in the same way as the method mentioned above, however, take all of hets of the pure that and the pure tham, and the distilling of nirodha, and the distilling of enlightenment in nirodha to produce the
special human body. Send it through sai into het of all pure dhātu dhātudhammas such as the small and large realms etc. endlessly until the age of dhātu and pāramī is incalculable. Perform this ten thousand and a hundred thousand-

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-koṭi times, then take het of all pure thatthams to produce the special human body again, set up pathamamagga, maggacitta, maggapañña, gotrabhū, sotāpattimagga, sotāpattiphala, sakidāgāmīmagga, Sakidāgāmīphala, anāgāmīmagga, anāgāmīphala, arahattamagga and arahattaphala until reaching the distilling of nirodha, the distilling of enlightenment in nirodha endlessly until the age of dhātu and the pāramī is incalculable. Perform this continuously without withdrawing. Perform this ten thousand and a hundred thousand koṭi times. After finishing this, perform het in the het, het in the het, het in the het, het in the het. Repeatedly, keep performing het in the het without withdrawing as the method.

42. Method to Take All Mai Mi Hets, all Mai Mi That Mai Mi Thams in All of Small and Large Realms, Hidden Realm and Revealed Realm of all White lineages and Grey lineages of the human and the Phuliang to be Distilled as the Powerful Special Human Body to Perform Vijjās

The method mentioned in Topic 38 is the method of that and tham which have been mixed. Topic 41 shows the method of the that luan (pure dhātu) and tham luan (pure dhamma) which have not been mixed. Topic 42 shows the method of the nothingness which refers to the nothingness of that and the nothingness of tham. During the period at the beginning, they arose first. It was like this for a long time until the age of that dhātu and the pāramī became incalculable. After that long time, the nothingness of thattham was the cause (het) which brought the result, that is, the that and tham arose. It was like this for a long time until the age of dhātu and the pāramī became incalculable. The existence of that and tham is the cause of the arising of the nothingness of that and tham which is the result existing in the inner layer. That is, the existence of that and tham is in
the middle. The outer layer is the nothingness of *that* and *tham* of the original period. The inner layer-

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-the nothingness of *that* and *tham* after the time of the complete eradication of the existence of *that* and *tham*, that is, when the *that* and *tham* are completely eradicated, the nothingness of *that* and *tham* arose within [the existence of *that* and *tham*]. Big, small, wide, narrow; what is its characteristic? Take the current *that* and *tham* to be the criteria. The existence of *that* and *tham* [could be] big, small, wide, narrow or whatever its characteristic is. The nothingness of *that* and *tham*, both inside and outside, has the same [size and characteristic]. The existence of *that* and *tham* is round like a lime. The nothingness of *that* and *tham* wraps and exists as the outer layer [of the existence of *that* and *tham*]; metaphorically, it is the same size as a coconut. The nothingness of *that* and *tham* which is space, covers [both lime and coconut] as the outermost layer. The coconut is the body of the existence of *that* and *tham*. Inside the coconut meat, metaphorically, when the coconut water is removed, there will be a space - nothing inside; it is the nothingness of *that* and *tham*. The skin of the existence of *that* and *tham* is the outer layer in the same way as the coconut’s husk and meat cover the space inside.

Henceforth, the method to practice *vijjā* in the nothingness of *that* and *tham* will be explained. Produce the special human body and send it through the sai (centre) of the cause (*het*) of the nothingness of *that* and *tham*, of *het* of the *mai mi het* of *that* and *tham*, in the *het* of the nothingness of *that* and *tham*, of the *het* of the nothingness of *that* and *tham* repeatedly, repeatedly, repeatedly, repeatedly without withdrawing until reaching the crudest and most refined forms endlessly, until the age of *dhātu* and *pāramī* [of the *that pen that tai* is incalculable, [of] all colours, all lines, all bodies, all members, all lineages, the human and *phuliang (kaiyasit)*, all white lineages and grey lineages. Then, perform *roisai* turn the inside [of the nothingness of *that* and *tham*] to the outside and completely eradicate *vijjās* of the black lineage [inside the *that* and *tham*] that have been
imbued, stained, absorbed and soaked [by the black vījās]. Take them all and merge them, then separate this to become a part of the nothingness of that and a part of the nothingness of tham.

After finishing this, produce the special human body, set up the pathamamagga, maggamitta, maggapaññā, gotrabhū, sotāpattimagga, sotāpattiphala, sakidāgāmīmagga, sakidāgāmīphala, anāgāmīmagga, anāgāmīphala, arahattamagga, arahattaphala, the enlightenment of the Buddha, the entering of nirodha, the enlightenment in nirodha, the stillness in ru, the ru in the stillness endlessly… to (connection) of nirodha, to of enlightenment in nirodha, to of the seeing, memory, thought and cognition, to of waens, klongs,  naïnas and ru….the expansion of waens, klongs,  naïnas and ru in nirodha. Enter into the het of the nothingness of that and tham; of the het of the nothingness of that and tham endlessly until reaching the crudest and most refined forms endlessly, until the age of dhātu and

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The nothingness of that is kasiṇa. The nothingness of tham is samāpatti. Perform samāpatti in kasiṇa eight times in order to cleanse them so they are completely pure and clean. Produce the special human body and send it through the sai (centre) of the het of the nothingness of that and tham; of the het of the nothingness of that and tham repeatedly, repeatedly and repeatedly as mentioned above. Keep sending it inside [sai] without withdrawing until reaching the crudest and most refined forms endlessly, until the age of dhātu and the pāramī [of that and tham] is incalculable, of all mnks and kaiyasits, white lineages and the middle lineages. Then, perform roisai turn the inside [of the nothingness of that and tham] to the outside to completely eradicate the vījās of the black lineage [inside the that and tham] that are imbued, stained, absorbed and soaked [by the black vījā]. Unify them and perform samāpatti until it becomes completely clean and clear. Produce the special human body again and then send it through sai. Perform this ten thousand and a hundred thousand koṭi times.

After finishing this, produce the special human body, set up the pathamamagga, maggamitta, maggapaññā, gotrabhū, sotāpattimagga, sotāpattiphala, sakidāgāmīmagga, sakidāgāmīphala, anāgāmīmagga, anāgāmīphala, arahattamagga, arahattaphala, the enlightenment of the Buddha, the entering of nirodha, the enlightenment in nirodha, the stillness in ru, the ru in the stillness endlessly… to (connection) of nirodha, to of enlightenment in nirodha, to of the seeing, memory, thought and cognition, to of waens, klongs,  naïnas and ru….the expansion of waens, klongs,  naïnas and ru in nirodha. Enter into the het of the nothingness of that and tham; of the het of the nothingness of that and tham endlessly until reaching the crudest and most refined forms endlessly, until the age of dhātu and
pāramī [of that and tham] is incalculable. Perform this ten thousand and a hundred thousand koṭi times from the crudest to most refined forms.

43. Method to Know, See, Memorise and Think clearly and precisely

Before [the meditator] desires to know, see, memorize and think of something, [he/she] must invite their mind to think of that object first. This is the request. Then, enter nirodha. That is, to still in stillness, to still in stillness, to still in stillness, to still in stopping, to stop in stillness repeatedly until reaching the crudest and the most refined forms. The mind must be still at the peak of the most refined ru (the cognition sphere); the mind must be firmly still without any vibration of the mind. If the mind still vibrates, it is unable to work precisely. It must be really still, so it can work accurately. If the mind still vibrates, they [the Phrayamans] are able to deceive us, so [the practice] is inaccurate. The mind must be really still, firmly in nirodha. The object then occurs in the stillness without sudden movement of the mind. It occurs by the power of nirodha; it is real and is called the enlightenment in nirodha. It appears brightly and clearly as if seeing it with the physical eyes. It is seen like a story in a dream. It is called enlightenment in nirodha. If the ru (knowledge) occurs, it is called enlightenment in nirodha. If hen (seeing) occurs, it is called enlightenment of seeing in nirodha. If a cham (memory) occurs, it is called enlightenment of memory in nirodha. If a khit (thought) occurs, it is called enlightenment of thought in nirodha.

If the ru occurs, [the meditator] will know the story as in a dream. If the hen (seeing) occurs, [he] will clearly see the sets and episodes [of such story] respectively which is similar to watching a Japanese series, but it is seen as if in a dream. Whatever occurs, perform Vijjāmaggaphala more and more from pathamamagga, maggacitta, maggapāṇṇā, gotrabhū, sotāpattimagga, sotāpattipala, sakidāgāmimagga,
sakidāgāmīphala, anāgāmīmagga, anāgāmīphala, arahattamagga, arahattaphala and the body to be enlightened as a Buddha-

- enter nirodha, tratsaru in nirodha, enlightenment of seeing in nirodha, enlightenment of memory in nirodha and enlightenment of thought in nirodha. When nothing occurs, perform Vijjāmaggaphala again from pathamagga, maggacitta, maggapaññā, gotrabhū, sotāpattimagga, sotāpattiphala, sakidāgāmīmagga, sakidāgāmīphala, anāgāmīmagga, anāgāmīphala, arahattamagga, arahattaphala, the body to be enlightened as a Buddha,…Perform the enlightenment of seeing in nirodha, enlightenment of memory in nirodha and enlightenment of thought in nirodha deeper and deeper repeatedly without withdrawing until reaching the crudest and most refined forms. Keep performing this until reaching the most of the most of the most refined form repeatedly.

The term ‘enter nirodha’ means to eradicate [the forms] from the crude form to the refined form. If [the meditator] enters nirodha for seven days, [the mind] will be extremely refined.

Take the seeing, memory, thought and cognition of the human, phuliang of the human, of the white lineage, all colours, all lines, all bodies, all members, all lineages, the small and large realms, the hidden realm, the revealed realm, the hidden nibbāna and the revealed nibbāna to be completely overlapped and merged, then enter nirodha within a quarter of a second. This causes a much greater result than entering nirodha for seven days.

44. [Question]: The dhātu dhamma is very small; how are the small and large realms, the hidden and the revealed realms, nibbāna, the phopsam, the lokan and all kinds of dhātu dhāmmanas of the human, of phuliang of the human, all colours, all lines, all bodies, all members and all lineages able to gather in the small original birth centre?
The explanation is that the original birth of dhātu and the original birth of dhamma which is called phuet doem is most refined. All kinds of dhātudhammas in the refined part are gathered in the original birth of dhātu and the original birth of dhamma like the seed of a Pipal or Banyan tree gathers the refined part of its branch, leaf, root and fruit. All are gathered in the phuet doem of the seed. The small refined part-

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- which exists in the original birth of dhātudhamma expands its crude part until it is as large as dhātu and dhamma. When traced back from the crude part to the most refined parts [of dhātudhamma], they are very small. They are a thousand times smaller than a single spider web, so they are able to gather in the original birth of dhātudhamma. Like the Pipal and Banyan trees, they originally come from seeds in the refined part and then expand their crude parts to become a great tree with its offshoots. When traced back from the crude part into the refined part, it (the refined seed) is very small. It is a thousand times smaller than a single spider web in the same way (because the large thing comes from the small thing and the small thing comes from the large thing too. This is similar in all kinds of things.)

45. Method of Thoi Phuet (retreat) of the Original Birth of dhātudhamma

The method of thoi phuet is [explained as] the word phuet (ImageView) is the kamnoet thatham doem at the centre of the mnk. The dhātudhammas of all things are gathered in kamnoet doem or phuet doem. They are the refined part. If they are expanded to the crude part, they will completely fill dhātudhamma.

Phuet doem is divided into three parts; the beginning, the middle and the end. The method to retreat is to retreat from the end to the middle and the middle to the beginning, because the beginning causes the arising of the middle and the middle causes the arising of the end. Take the dhātudhamma in its crude section, which is in the final section, into
the middle section of \textit{phuet doem} or \textit{kamnoet doem}, then, take all of \textit{dhātudhammas} in the middle section into the beginning section of \textit{phuet doem} or \textit{kamnoet doem}, which is the refined section, in the same way as the \textit{dhammakāya} which enters in reverse into the \textit{arup}. The \textit{arup} enters in reverse into the \textit{rup}.

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The \textit{rup} enters in reverse into the \textit{dbk}. The \textit{dbk} enters in reverse into the \textit{mnk}. This is the same because the \textit{mnk} is \textit{phuet doem} or \textit{kamnoet thattham doem}, so it needs to retreat from the end to the middle and the middle to the beginning respectively.

\section*{46. Method to Perform \textit{Vījjās} and Extraordinary \textit{Vījjās}}

During investigating of \textit{vījjās} more deeply, use the [special] human body to investigate those who have attained \textit{nībbāna}, those who come and go to be reborn from the \textit{lokan} to animals, \textit{peta} (hungry ghost), \textit{asurakāya} (demon), human, \textit{dībba} (god), \textit{rūpabrahma}, \textit{arūpabrahma} and \textit{nībbāna}. After investigating, it will be seen that in the original birth of all bodies, there is \textit{khrueang rap-song} of the bodies. It will send the bodies that are going to take birth and it also receives the bodies that come to be reborn in the realm. Besides being inside the bodies, in all realms, at the edge of the bottom and the edge on the top of the realms, there are \textit{khrueang rap-song} to receive bodies into the realm and to send them out of the realm. At the centre of the realm, the \textit{khrueang rap-song} is in the same place with the original birth of all bodies. For example, at the centre of the \textit{lokan}, there is a \textit{khrueang rap-song} to send the \textit{lokan} beings to the edge of the \textit{lokan}. At the edge of the \textit{lokan}, there is a \textit{khrueang rap-song} to send the \textit{lokan} beings outside the realm and also to receive beings into the realm.

Release the \textit{angd} into the \textit{nībbāna} in order to investigate and it appears that at the beginning, the \textit{angd} sits and faces to the east. Invite such \textit{dhammakāya} to perform \textit{jhānasamāpatti} in the forward and reverse order seven times. The method to perform
jhānasamāpatti is to perform this from the first jhāna to the eighth jhāna. This is called respective order. Count this as the first time. Retreating from the eighth jhāna to the first jhāna is the reverse order; count this as the second time. Keep performing this until it has been completed seven times, then such dhamma body will be still in the eighth jhāna. While performing jhāna, if the dhamma body finds -

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- pleasure in samāpatti, it cannot sink rapidly to the centre to enter the nibbāna. Therefore, after reaching the eighth jhāna, the dhammakāya, arup, rup, dbk and mnk, all bodies consequently release the five khandhas from the crude body to the refined body. The dhammakāya will contemplate and will release the rūpajhāna and arūpajhāna, then release the pleasure in such jhānas and completely release the seeing, memory, thought and cognition of the pleasure existing in that jhāna.

When it completely releases all of them at the same time, the crude dhamma body is completely released. The refined dhamma body will sink rapidly at the centre. At the centre of the dhamma body there is a khrueang rap-song. It will pull [the dhammakāya] to sink rapidly into the centre and will function as the sender of the dhamma body to the edge at the top of the realm. At this time, the khrueang rap-song at the edge of the realm will begin to shake and operate the khrueang which receives the dhamma body from the machine at the centre of the realm. After reaching the edge at the top of the realm, the khrueang at the top will send the dhamma body immediately to the edge at the bottom of nibbāna. When the dhamma body reaches the bottom edge of nibbāna, the khrueang at the bottom will send the dhamma body to the centre of nibbāna. The centre of nibbāna will start the khrueang rap (receiving mechanism) at the same time; the dhamma body will enlarge to 20 wah in such nibbāna. The khrueang at the centre of such nibbāna will send the dhamma body to each location in the nibbāna. The first Buddha who came stays next to the khrueang at the centre of the nibbāna. The Buddhas who come later will stay after him in a right spiral line around the machine at the centre. When the first round
is completed, a second round then forms. The space between [the first and the second] round is half of the jhāna-

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-of the Buddha who stays in each round. When the *dhamma* body is in the centre of *nibbāna*, [he] can see all things such *nibbāna*; however, he cannot see the *khrueang rap-song* because it is more refined. When the *dhamma* body passes the *khrueang*, it feels nothing because of the speed of the *khrueang rap-song*. When the *dhamma* body is eradicated and sinks rapidly in the centre, it is time to release the bodies, and the feeling of the *dhamma* body existing at that time will be completely released. The feeling is again realised after reaching the *nibbāna*. This is the method used to enter *nipphan tai* by releasing the bodies. To enter *nipphan pen*, the same [process] is used, but the difference is that the bodies are not eradicated because they completely exist in the *dhamma* body. All of their *nibbānas* also completely exist inside.

For the *nibbāna* without the releasing of the bodies, all bodies must perform the *samāpatti* at the same time. They will then be released to enter the *nibbāna* at the same time, but all of the bodies are not eradicated. Perform the *samāpatti* at the beginning, and after entering *nipphan pen*, perform the *samāpatti* in the *nipphan pen*. Enter the *nipphan tai* afterwards using the same process.

Perform the *vijjās* inside all of these bodies. All bodies will enter *nipphans*; both *pen* and *tai* of the *nibbāna*, with the releasing of the bodies until reaching the end of this kind of *nibbāna*, *nipphan pen* in *nipphan pen*, *nipphan tai* in *nipphan tai*. After reaching the end, then enter the *nibbāna* without releasing the bodies, *nipphan pen* in *nipphan pen*, *nipphan tai* in *nipphan tai*. Perform the practices of *son* and *sap* of the *samāpatti* more and more, performing this quickly, and at the same time, the *mnk* will be refined. Perform the *vijjā* in the refined bodies and they will be cleansed as same as the [*dhamma*] bodies. Perform
the *to* of the seeing, memory, thought and cognition, and perform *to* of *waens* and *klongs*-

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- to see in all directions. Perform the *vijjā* fully in the refined bodies in the *nibbāna*, *phopsam* and *lokan*. Perform this to enter the *nibbāna* in the same way; the bodies will be fully cleansed at the same level as the refined bodies. Perform the *het, sai, wang* (empty) in the *het, sai, wang* of the seeing, memory, thought and cognition. When it is refined more and more, it is *witcha pen* (living knowledge) without withdrawing, and multiply it repeatedly.
The meanings of the [esoteric] terms/words in this book

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*Sai* (ไส้) refers to the centre of the centre of *nirodha*.

Human bodies (กายมนุษย์* kai-ma-nut) refer to the crude and the refined *mnks*.

*Dibba* bodies (กายทิพย์* kai-thip) refer to the crude and the refined *dbks*.

Crude *pathamaviññāṇa* bodies (กายปฐมวิญญาณหยาบ* kai-pathama-winyan-hyap) refer to the crude and the refined *rup*.

Refined *pathamaviññāṇa* bodies (กายปฐมวิญญาณละเอียด* kai-pathama-winyan-laaiat) refer to the crude and the refined *arup*.

*Dhamma* bodies and the refined bodies (กายละเอียดๆ* kai-laaiat laaiat) refer to *dhammakāyas* including the crude and refined *gtds, stds, skds, angds and ahtds*.

*Phranipphan* (พระนิพพาน* phranipphan*) refers to the *dhammakāyas* in the status of *arahattaphala* (the fruition of the *arahant*) or which have already enlightened as the Buddha. Theses bodies have the same characteristics as the crystal Buddha that has the lotus bud and sits on *jhāna* in the cross legs posture. They are white, clear and pure and have radiance. Their seeing, memory, thought and cognition [sphere] or the body, *chai*, *chit* and *viññāṇa* [sphere] are 20 wah in diameter. They are the *dhamma-khandhas* (it is not the same as the five *khandhas* of the mundane bodies) viz. 1) its body and mind are the *pathamamagga* which is its real flesh totally distilled from *Vinayapiṭaka* 2) the *chit* sphere is *maggacitta* which is its real flesh totally distilled from *Suttapiṭaka* and 3) the
viññāṇa sphere (which is ŉāna) is maggapaññā. It is the real flesh totally distilled from Abhidhamma or paramatthapiṭaka.

Phranipphans refer to the Buddhas and the arahant disciples who stay in the āyatana nibbāna [or] those who are ‘sabbaññūbuddha (the enlightened Buddha who teaches the others)’, they stay at the middle of their numerous arahant disciples.

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Those who are ‘Paccekabuddha’ [the enlightened Buddhas] who do not teach the others or anyone when they were alive, they sit alone. Their radiance [of the body] is the indicator of the levels of perfection intensity of the Buddha and the arahant disciples. Yet, they have the same size of the lap and the height as well as the body characteristics. They are meditating for entering the nirodha calmly because it is supreme happiness. Being inside the nibbāna is permanent for these [dhamma] bodies, the Buddha says ‘nibbānam paramaṃ sukhaṃ’ translated as ‘nibbāna is superb happiness’ (nibbāna is the highest bliss).

Āyatana nibbāna is the place to stay of Phranipphans which are Buddhas and the arahant disciples who attain anupādisesa nibbāna. It is spherical, white, clear and pure and it has radiance. Its size (measured by using ŉāna of dhammakāya) is 141, 330, 000 yojana in diameter. The edge of two sides of āyatana nibbāna, each side is 30, 242, 000 yojana. It is also spherical. Its inner space is the place to stay of the arahantkhūnāsabbas such as Buddha etc. The inside of nibbāna is a huge empty space. There is nothing blocking its sight. It is radiated by the radiant light of dhamma. There is no light from any other source. The radiant light is arisen from the clarity and purity without any impurities and the avijjās that are the cause of impurities of all things.

In the paṭiligāmivaggudāna, it states that ‘atthi bhikkhave tadāyatanaṃ etc.’, translated that ‘Oh monk! There is āyatana [sphere], where there is no earth, water, wind and fire. It
is not the ākasanañcāyatana, viññāṇañcāyatana, ākiñcaññāyatana and nevasaññānāsaññāyatana.

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It is not of this world or other words or the moon or the sun. Monks! I do not say that the āyatana has the coming, the going, the staying, the death and the birth. It has no base. It does not turn forwards. It has no feeling [because it is the realm]. This is the end of the suffering (vi. mahā. 4/8)’.

Phopsam is a place to accommodate and attract the beings that circulate in the circle of existence, and the beings that perform the good deeds and bad deeds in the middle levels. They are; kammaphop (the sense sphere, Pali: kāmabhava), ruppaphop (the form sphere, the fine-material sphere, Pali: rūpabhava), aruppaphop (the formless sphere, the immaterial sphere, Pali: arūpabhava). The best [persons] in the phopsam will be in the realms of the arūpabrahmas [or rup bodies]. The worst [persons] in the phopsam will be in the lowest realm of the kammaphop that is the apecī hell.

If the persons that have done more good deeds than those who stay in the aruppaphop (eliminated the ten saññojanas), they will be in āyatana nibbāna. They will go beyond the phopsam which is called ‘lokutara’ [supra-mundane] or ‘beyond the world’.

In contrast, the worst persons that have committed the anantariyakamma (Immediacy deeds, heinous crimes which bring immediate, uninterruptable results) or the one who has done one of five heaviest bad deeds; 1) killing one own father (Pali: pitughāta), 2) killing one own mother (Pali: mātughāta), 3) killing the arahant person (Pali: arahantghāta), 4) harming the Buddha causing a contusion (Pali: lohitupaḍa) and 5) to cause a schism in the Saṅgha [monks] community (Pali: saṅghabheda). Even if this person who has done the good deeds before, their good deeds cannot save them from suffering or cause the positive results. When one dies, they will be taken to the loka hell immediately.
Āyatana lokañ (lokan hell) is a place to stay of the worst persons (who have committed the anantariyakamma). It is lower than the phopsam. It is spherical and deep black. It is a separate realm from the phopsam.

Laep (လော) is similar to the flash of lightning on the sky. It attracts us [meditators] to the light and causes us [meditators] to abandon the right vijjā that we are performing.

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Lan (လျ) is similar to the sound of the thunder which causes the same result as the laep [above].

Raboet (ရာဝ) is ‘to bomb’ or ‘to destroy’ which causes the opposite side [the māras] to be unable to reach the same level of the refinement [of the mind]. They have performed the vijjās in advance.

Pha (ပု) is similar to a thunderbolt which causes the same result as ‘raboet’ [above].

Song (စင်) is to send their amnat-sitthi (mighty and right of the māra) in order to occupy our amnat-sitthi.

Soem (စော) is the addition of [something] more than the usual number (to make the mind to float up)

Toem (တာ) is ‘the increase of the number [of something] from small to large.

Ro (ရွ) is to wait for the opportunity to destroy the white lineage [of the black].

Tat (တာ) is to cut the amnat (mighty of the māra) of the holiness of the white lineage.

Pat (ပု) is to protect the ability for entering the centre of the centre.

Pit (ပြ) is the preventing of the ability to realise and see the truth of dhūtudhamma.

Dueng (ဒု) is the combination of the black dhūtudhammas with dhūtudhamma of the white lineage.

Dut (တာ) is to be stronger than us (white lineage) [or ‘the ability of the black to be stronger than the white’].
Yoi (ย่อ) is being scattered or unable to be connectedly gathered.

Yaek (แยก) is the separation of dhātudhammas to combine with the other side [the māra].

Patha (ปะทำ) is ‘the inadequateness of the refinement of the white lineage’. So, the refinement of the white is unable to reach the same level as that of the black has reached in the most refined status in advance.

Khwangkan (ขวางกั้น) is to cause the white lineage to be wavered and unable to enter the centre.

Hum (หุ้ม) means the black dhātudhamma wraps the white dhātudhamma.

Khueap (เคลือบ) means there is the attachment of the black dhātudhamma.

Aoep (เอิบ) means the full absorption, to raise or to cause the floating [of the mind] from the centre.

Aap (อาบ) means to dye the dhātudhammas [or] to mix the dhātudhammas until they becomes according to the vijjā [of the black lineage].

Suem (ซึม) means the black dhātudhamma absorbs into the white dhātudhamma as the cane sugar [is absorbed by the sweetness.]

Sam (ซับ) means to be completely absorbed as the fruits preserved in syrup viz. the cognition spreading inside all pores of the skin is depended on [the black lineage]’s vijjā.

Pon (ปน) means the black lineage sends its dhātudhamma to mix with our [dhātudhamma].

Pen (เป็น) means to cause the white dhātudhammas to be accordance with their ways [the black projects].

Suam (สวม) means to put [something] between dhātudhammas.
Son (ซ่อน) means to insert [something] inside the dhātu dhamma of the white lineage.

Roisai (ร้อยไส้) means to exist in the centre of the nirodha.

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Dap (ดับ) means to extinguish the vijjās of the white lineage.

Lap (ลับ) means the hidden vijjās of the black lineage still exists.

Khat (ขาด) means the bodies or dhātu dhammas are being extraordinarily multiplied, suddenly it disappears (or unable to continue such multiplication).

Ton (ตอน) means the connected points of the bodies are separated.

Son (ซ่อน) means to make the dhātu dhammas of the black lineage invisible.

Hai (หาย) means the disappearance of the black dhātu dhammas, caused by the withdrawing of the māras.

Rong that rong tham (รองธาตุรองธรรม) refers to when we [the meditators] are performing the vijjās to resolve [the black vijjā] until reaching statuses of sun (disappearance), sin-chuea (without the seed) and mai-luea-set (without the remnants). They [the māras] pretend to withdraw their dhātu dhammas, the one [meditator] who performs the vijjās misunderstands that his dhātu dhammas are well clean, no more the black centre (กลางดำ klang-dam) and no more the impurities. Actually, they [the black] still send their black dhātu dhammas but they make them invisible for us. So, we [meditators] stop conducting the vijjās to resolve [the black dhātu dhammas].
There are 40 practices of the *samatha*:

a. 10 *kasiṇas*

b. 10 *asubhas*

c. 10 *anussatis*

d. 4 *brahmavihāras*

e. 4 *arūpakammaphāna*

f. 1 *āhārepāṭikulasāṇā*

g. 1 *catudhātuvatthāna*

**a. The ten *kasiṇas* are:**

1. *Pathavīkasiṇa* is to take the earth [object] as the feeling.
2. *Tejoṃkasiṇa* is to take the fire [object] as the feeling.
3. *Āpoṃkasiṇa* is to take the water [object] as the feeling.
4. *Vāyoṃkasiṇa* is to take the wind [object] as the feeling.
5. *Nīlakasiṇa* is to take the green [object] colour as the feeling.
6. *Pītakasiṇa* is to take the yellow [object] colour as the feeling.
7. *Lohitakasiṇa* is to take the red [object] as the feeling.
8. *Odātakasiṇa* is to take the white [object] as the feeling.
9. *Ālokapasiṇa* is to take the lightness [object] as the feeling.
10. *Ākāsamakasiṇa* is to take the space [object] as the feeling.

*Paṭhavīkasiṇa*: the practitioner concentrates on the earth sphere from any place, [the size of the earth is] not too small or too big. Open the eyes and focus on the earth sphere.
object until its image [of the object] is well memorised. Even if [the meditator] opens his eyes, he can see it [the image of the object] in his mind. Even if he closes his eyes, it [the image] is well memorised. This is the uggahanimitta. Thereafter, focus on it more and more, when it becomes the paṭibhāganimitta, it is clear and clean as same as the diamond or the mirror. [The meditator] will be able to enlarge and to reduce its size to the smallest size according to his wish. When it is so, focus all kinds of [the natural] things that are made of the earth element such as the earth or the mountains to be a clear crystal as the mirror. This includes the earth element existing in the body such as bone, body hair, fingernails, teeth and skin etc. Visualise them to be clear as the mirror. In particular, the land, when one focuses on it until it is clear as the mirror, [the one then] invites the mnk to sit at the centre of the clear earth kasiṇa sphere. The meditator is able to turn it upside down, lie at an angle, lift it up or turn it down, make the hole inside or make the space inside. Similarly to the controller of a boat is able to control it to turn upside down, downside up and to lie at any angle that he wishes.

If the meditator wants to travel in this world, take the mnk to enter the jhāna viz. use the mnk to sit on jhāna. Perform the jhānasamāpatti seven times and sit on the jhāna to go anywhere as his wish. Yet, [this body is only able to travel] inside the realm of the human beings.

If the meditator wants to go to the six heavens, he has to use the dbk to enter jhāna.

If the meditator wants to go to the sixteen ruppaphop realms, he has to use the rup to enter jhāna.

If the meditator wants to go to the four aruppaphop realms, he uses the arup to enter jhāna.
If the meditator wants to go to the nibbāna or other realms besides these, use dharmamakāya to enter the jhāna. The reason to call ‘jhāna’ is that it is clear and clean as the mirror, its size in its diameter is 2 wah, 2 hand spans in thickness and its parameter is 6 wah. It comes to be the base of the bodies as their cushion. But, the levels of refinement of the jhānas are differentiated according to the levels of the refinement of the bodies.

As mentioned in the part of the pathavīkasīna only, for another nine kasinas, take them as the feeling [or to be the object of the meditation] until [they become] the uggahanimitta and paṭibhāganimitta, and are clear as the crystal or the mirror as performed in the method of the pathavīkasīna.

For other methods, all are same as the method of the pathavīkasīna. The practitioners should understand this application.

b. The ten asubhas are:

1) Uddhumātaka is the bloated corpse [or swollen-up corpse.]
2) Vinīlaka is the bluish discoloured corpse [or livid corpse]
3) Vipubbaka is the festering corpse
4) Vichiddaka is the split or cut up corpse, or the swollen corpse that have the holes because of its broken skin.
5) Vikkhāyittāka is the gnawed corpse
6) Vikhittaka is the scattered corpse; the mangled corpse
7) Hatavittaka is the hacked and scattered corpse
8) Lohitaka is the blood-stained corpse
9) Puḷuvaka is the worm-infested corpse
10) Aṭṭhika is the skeleton of the corpse
The method [of practice] is to consider our body as the real asubha (unbeautiful or impure) object until the nimit (image) arises in our body. Consider each asubha until all ten have been completed. Consider each of them in order to raise the uggahanimitta or paṭibhāganimitta. Perform [this for] all ten [kinds] of objects. When the meditator has already seen his body as the asubha, [he then] considers the body of the others. He will see the other’s body as the asubha as same as the ten [kinds of] asubha [in his body].

c. The ten kinds of recollection or constant mindfulness (Pali: anussati)

1) Buddhānussati is the contemplation on the virtues of the Buddha.
2) Dhammānussati is the contemplation on the virtues of the dhamma.
3) Sanghānussati is the contemplation on the virtue of the Order.
4) Sīlānussati is the contemplation on one’s own morals.
5) Sīlānussati is the contemplation on one’s own liberality.
6) Devatanussati is the contemplation on the virtues which make people to be gods.
7) Maraṇanussati is the contemplation on death.
8) Kāyagatānussati is the contemplation on the impurities of the body.
9) Ānāpānānussati is the contemplation on breathing.
10) Upasamānussati is the contemplation on the virtue of the nibbāna.

Commentary:

Buddhānussati is the true knowledge.

Dhammānussati is the base of knowledge.
Sanghānussati is the one who truly knows [the true knowledge].

When these three *ratanas* (crystals): the true knowledge, the base of the knowledge and the one who truly knows are combined as one and [the meditator] uses his wisdom to consider these, the *nimits* of the *uggahanimitta* and *paṭibhāganimitta* will arise.

*Sīlānussati* is the contemplation of the good deeds one has done until the delightfulfulness and happiness occur. Thereafter, the *uggahanimitta* and *paṭibhāganimitta* will arise.

*Sīlānussati* is the recollection of the bad deeds one has avoided. In other words, it is also the recollection of one’s own generosity until the happiness and the delightfulfulness rise. Thereafter, the *uggahanimitta* and *paṭibhāganimitta* will arise.

*Devatanussati* is the recollection of one’s own virtues such as *dāna* (giving), *sīla* (precepts) holding and meditation (*bhāvanā*) one has done. These [practices] cause humans to take birth as the gods. [The meditator keeps practicing this] until the delightfulfulness arise. Then, the *uggahanimitta* and *paṭibhāganimitta* will arise.

*Marāṇanussati* is the contemplation on one’s own coming death in every movement of the mind. It needs to be done since the fertilisation of the mind. There has been the death step by step since being an infant in the womb of the mother, being young, adult and aged, the [body] has been dying [destroyed] every day. [The meditator contemplates on this] until the delightfulfulness arises. Then, the *uggahanimitta* and *paṭibhāganimitta* will arise.

*Kāyagatānussati* is the contemplation on one’s own body and the bodies of the other in regards to the truth of impurities; for example, it is not beautiful and full of the rotten conditions from the feet to the top of the head, until the boredom has arisen, then the *uggahanimitta* and *paṭibhāganimitta* will arise.
Ānāpānānussati is the contemplation of inhaling and exhaling, breath in and out until the uggahanimitta and paṭibhāganimitta arise.

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Upasamānussati is the recollection on the virtues of āyatana nibbāna which is the tranquil place without impurities or sufferings, and which is supremely happy until the delightfulness arises. The uggahanimitta and the paṭibhāganimitta will arise afterwards.

d. The four brahmavihāras are composed of:
Metta is the spreading of loving-kindness to all beings that live in a hundred thousand of koṭi universes and the uncountable universes for all of them to be happy.

Karuṇā is the spreading of compassion to [all] beings and the thought of the way for helping them from [their] suffering.

Muditā is the spreading of sympathetic or altruistic joy in happiness and good fortune towards other beings when they are doing well.

Upekkhā is the equanimity of the mind for saving all beings, [and not reacting to pleasant or unpleasant conditions].

The practitioner [should] perform these four moral principles, which are called ‘mettāvihāradhamma’, which is the living khrueang (mechanism) of the lineage. After contemplating on the dbk until it is well clear and clean, the pathamajhāna or the first sitting base is arisen at the same time, not before or after. [The practitioner] then expands the jhāna and loving kindness towards all beings in the universe. Use the web which is the ņāna for gathering [them all] to [completely] insert in our single body. It is the same as the method for inserting the bodies. Insert the centres [of all body] of all beings within our centre. In the six inner faculties (Pali: āyatana) [of the bodies], the body and the mind
is the base of seeing, memory, thought and cognition. Take the seeing, memory, thought and cognition and the seeing, memory, thought and cognition dhātu [element] of all bodies [of all beings] to insert in our [mind]. Then, consider our mettā (loving kindness) and the disadvantage of the lack of mettā. Thereafter, compare them with [those] of the others that ‘in which way I like, in that way the other would like’. Expand the jhāna and mettā simultaneously towards all beings. Let the mind be soft and full of the loving kindness within our body and the bodies of beings that we-

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-brings to be coincident within our body. Then, move the pathamajhāna down, take the dutiyajhāna or the second jhāna to take the position of the first jhāna. Expand the jhāna and spread the compassion (Pali: karuṇā) towards all beings in the universe. Use the web which is the āna for gathering [all beings] together and take them to insert with our body. Then, consider the advantage and disadvantage of the lack of the compassion. Compare these in our mind with [those inside] the other’s minds. Let our mind and [the minds of] the others in the bodies existing in our body to be soft and full of the compassion. Move the second the jhāna downwards. Use the third jhāna to take its position. Expand jhāna and spread the sympathetic congratulation (Pali: muditā) towards all beings inside the universe. Similarly perform the muditā as the practice of mettā and karuṇā. Thereafter, let the mind to be soft with the rejoicing, gladness and congratulation with wealth that the others have obtained. Move the third jhāna and use the fourth jhāna to take its place. Expand this jhāna and spread the equanimity (Pali: upekkhā) towards all beings in the universe as mentioned. Let the mind be soft and full of the equanimity to the wealth that we have obtained as our wish and for others. If you want this practice to be very powerful, concentrate on the kasiṇa-samāpatti at the same time, and then perform the jhāna practice in the forward order and the reverse order. The power [of this practice] will cause you to be popular among people. (Ven. Phrasiwichai at Chiangmai province has experienced the miracle power [of this practice]. People greatly give him the honour,
respect, financial support and wealth because of the practice of this ‘mēṭṭāvihāradhamma’ as mentioned above.

**e. The four arūpakammathānas (Formless meditations)** are:

Ākāsānañcāyatana is to focus on the nine kasiṇas (meditation devices) except the ākāsakasiṇa (space kasiṇa). [The meditator] then focuses on the empty space inside such ākāsakasiṇa [and take it] as the feeling [by reciting the mantra] that ‘empty space (อรรถิ ว่าง akat-wang)’. [Its size] is the same as the citta sphere. [The feeling] inactively and endlessly remains (เพิก phoek) until the mind is concentrative.

Viññāṇañcāyatana is to determine and concentrate on the citta [sphere], that holds the pathamarūpaviññāna (or the rup body) abiding inside the space as the feeling. Recite the mantra ‘the emptiness is full of viññāṇa (วิญญาณเต็มว่าง winyan tem wang)’. Inside such ākasanañcāyatana is crude and it has the infinity as the feeling.

Ākiñcaññāyatana is to take the citta [sphere] that holds the completely refined viññāṇañcāyatana as the feeling for concentrating until [the mind] is concentrative.

Nevasaññānāsaññāyatana is to take the citta [sphere] that holds the tatiyarūpakamma (the third bodily action) which is the third base. That is [to take] the ākiñcaññāyatana as the feeling. Recite the parikamma ‘the emptiness is full of saññā (perception)’. Inside the third arūpakamma base is extremely refined. There is neither perception nor non perception. Concentrate on this until [the mind is] concentrative. As mentioned, the saññā is not the only one factor that becomes truly refined. The citta, cetasika (mentality, subconscious) and sampayuticitta (composed consciousness) are also very refined.

**f. Āhārepaññikulasaññā**
Āhārepaṭikulasañña is to take the impurities (ปฏิกูล patikun), the unsatisfactoriness of food and the difficulty to find the offerings of alms, which are very pitiful, as the feeling (while one practices meditation) until the upācāra-samādhi arises.

g. Catudhātuvatthāna

Catudhātuvatthāna is to take the mind to clingingely consider the body that ‘it is just composed of the four dhātus; earth, water, fire and wind. If they are separated into pieces, they are full of the impurities and unsatisfactoriness. Preciously consider its colour and shape without any mistakes. Thereafter, consider-

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- its nature as it actually is that ‘it is not an animal, person, self, us or he/she’. It is just the four elements. Take this as the feeling until the mind becomes concentrative.

The commentary of the forty samatha-kammaṭhānas:

[The meditator should] use the mnk to perform and complete the basic practice first. When [he] obtains the rūpajhānas; from pathamajhāna upwards, there is a need of the performance by using the dbk. [In this way], the rūpajhāna and the dbk will arise at the same time, not before or after. That is, when the dbk arises, the rūpajhāna immediately comes to be its sitting base. When [the meditator] attains the fourth arūpajhāna made by the arup, the arūpajhāna and the arup arise at the same time. That is, the arup arises, the arūpajhāna, which is its mate, comes to be its sitting base immediately, not before and after. This is similar to a vehicle that comes to accommodate and [to transport] a traveler for going to many places.

The forty samathakammaṭhāna performances are completed by the means of the three bodies
1) Firstly, before obtaining the *jhāna*, [the practitioner] uses the *mnk* to diligently practice [meditation] until he obtains the *pathamajhāna*.

2) After he has obtained the *pathamajhāna*, the *dbk* is used to practice until he obtains the *arūpa jhāna*.

3) After obtaining the *arūpajhānas*, from the *ākasanañcāyatana-jhāna* upwards, at this time, the *arup* is used to practice until the achievement of the final *arūpajhāna* which is the *nevasaññānāsaññāyatana-jhāna*. This is called the top of mundane status or the top of the *samatha*.

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*Samathakammaṭhāna* is able to eliminate the impurities [*kilesas*] in layers.

1) In the basic practice performed by the *mnk*, [this practice] is able to eliminate the *aphijhā* (covetousness), *byāpāda* (malevolence) and *miccādiṭṭhi* (wrong view).

2) The practice in the level of the *rūpajhāna* performed by the *dbk*, it is able to eliminate the impurities: *lobha* (greed), *dosa* (anger) and *moha* (delusion).

3) The practice in the level of *arūpajhāna* performed by the *arup*, it is able to eliminate the impurities; *rāga* (lust), *dosa* (anger) and *moha* (delusion). This is the end of the *lokiya* level as well as the forty *samathas*.

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*Vipassanābhūmi*

[Insight Level]
The description of *vipassanābhūmi* (class of insight meditation) and *lokutara-bhūmi* (class of supra mundane meditation)

‘*Vipassanā*’ means ‘truly see, differently see, superbly see, superbly realise and truly see in the parts of 5 *khandhas*, 12 *āyatanas*, 18 *dhātus*, 22 *indriyas*, 4 *ariyasaccas* and 12 *paṭiccasamuppādas*’.

Six baññattis [concepts]:

1) *Khandhapaññatti* directly refers to the five *khandhas*.
2) *Āyatanapaññatti* directly refers to the group of the twelve *āyatanas*.
3) *Dhātupaññatti* directly refers to the group of the eighteen *dhātus*.
4) *Saccapaññatti* directly refers to the group of the four *ariyasaccas*.
5) *Indriyapaññatti* directly refers to the group of the nineteen *indriyas*, except three elements of the twenty two. (That is *anaññataññassāmititindriyam*, *aññinḍriyam* and *aññātāvindriyam*.)
6) *Puggalapaññatti* directly refers to the group of *anaññataññassāmititindriyam*, *aññinḍriyam* and *aññātāvindriyam* which are the eight noble persons (Pali: *ariyapuggala*).

*Dhammakāya*

There is *sotāpattimagga* [*dhammakāya*] at the beginning and *arahattaphala* [*dhammakāya*] at the end. *Vipassanā-bhūmi* is completely performed by the means of the *dhammakāya*. The *dhammakāya* is able to eliminate the impurities (Pali: *kilesa*) which are the three *anusayas* (proclivities); *kāmarāgānusaya* (sensual and lust proclivity), *patighānusaya* (grudge proclivity) and *avijjānusaya* (ignorance proclivity). There are; *pathamamagga*, *maggacitta*, *maggapaññā*, and *adhisīla*, *adhicitta* and *adhipaññā*, and *buddharatana*, *dhammaratana*, *sangharatana* and *ñāṇaratana* and the collection of the three *piṭakas*;-
-vinayapiṭaka, suttantapiṭaka and abhidhamma-piṭaka, all [of these elements] are gathered in this body called ‘the body of dhammas’. It is the body of the supra mundane and the vipassanā level.

When [the meditator wants to consider] the elements in the class of the insight meditation such as 5 khandhas, 12 āyatanas, 18 dhātus, 22 indriyas, 4 ariyasaccas and 12 paṭiccasamuppādas etc., [he/she] must use the eyes of the dhammakāya and he/she then is able to see them. Due to the dhammakāya being the refined body, its āyatanas and seeing, memory, thought and cognition are refined. So, its eyes are able to see the refined things. This dhammakāya is able to be removed [from the mnk] and go to nibbāna. Yet, the mnk, dbk, rup and arup, all four bodies are in the mundane and the samatha level, they are unable to investigate and see anything in the lokutara and vipassanā level. They are not in this level.

**Five Khandhas**

The five khandhas are; rūpakhandha, vedanākhandha, saññākhandha, sañkhārakhandha and viññānakhandha. In the refined status, the rūpakhandha is smaller than the tip of the yak’s hair. It abides inside the original birth of the dhātudhamma. Its characteristic is clear, clean and spherical. As for the vedanākhandha, saññākhandha, sañkhārakhandha and viññānakhandha, they are more refined and smaller than the rūpakhandha. The four nāmakhandhas are [more refined] according to the refinement of the rūpakhandha. They are clear, clean and spherical similarly. They exist in each other as layers. This is the description of the refined part of the five khandhas.

In the crude part of the five khandhas, the vedanā, saññā, saṃkhāra and viññāṇa are as large as the rūpa is. If the mnk is enlarged until reaching the same size of the universe, the vedanā, saññā, saṃkhāra and viññāṇa will enlarge accordingly. The five khandhas exist inside each body as layers according the order of the bodies from the crudest to the
most refined status. It is like the uniform. There are many types of uniform depending on the positions or levels of those who wear them.

This is similar to the uniforms of soldiers, policemen and government officials such as a noncommissioned officer, a lieutenant, a colonel and a general.

The keepers of the five khandhas
In each body, the keepers of the five khandhas are the culacakka, mahācakka and paramacakka. They are the one who keeps and protects the five khandhas. This is the function of the escort of each body. For example, the escort of the mnk has the function to take care of the human five khandhas. The escort of the dbk has the function to take care of the dbk five khandhas. This rūpakhandha of the mnk which is 1 wah in height, 1 hand span in thickness and 1 cubit in width can be reduced as the smallest size that:

1) Rūpakhandha has the same size as an egg of a hen.
2) Vedanākhandha has the same size as the white of an egg.
3) Saññākhandha has the same size as the yolk of an egg of a hen.
4) Saṅkhārakhandha has the same size as the iris of the eyes.
5) Viññānakhandha has the same size as the light in one’s eyes.

In other alternative explanation, [the rūpakhandha is reduced] as:

1) Rūpakhandha has the same size as the eye socket.
2) Vedanākhandha has the same size as the eye ball.
3) Saññākhandha has the same size as the white of the eye.
4) Saṅkhārakhandha has the same size as the iris of the eyes.
5) Viññānakhandha has the same size as the light in one’s eyes.
[Inside] our small mnk, [the five khandhas] have the size mentioned above. Yet, [inside] the huge mnk, the sizes [of the five khandhas] are enlarged accordingly. Take the eye ball of such body to be the standard size for measuring the sizes; small or big, of the five khandhas inside such mnk.

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For the other bodies, from the dbk to the bodies of the crudest and the most refined status [their five khandhas] exist inside in layers.

When the human dies, its body and five khandhas are broken. The [refined] five khandhas in the condensed part which has the size of the egg of a chicken or the eye socket as mentioned, it is the pattern taken care by the escort. When there are no five khandhas, which is the escort of the existence of the dhātus, the dhātus, which accommodates and feeds the five khandhas to grow in the crude part [or to grow as the mnk] will be broken, destroyed and rotten as its original nature. The earth element [in the mnk] will become the earth as its origin. The water, wind and fire will turn to be their original forms. When there is no controller, they [the elements] will be separated. They cannot be controlled because there is no controller, which is the five khandhas [in the refined part].

The [refined] five khandhas in the condensed part, which has the size of the egg of the chicken or the eye socket, is the form or pattern of the escorts of each body; [the escorts] remove and save it. That is, if the five khandhas of the human is broken, the human’s culacakka will send the five khandhas to the human’s mahācakka, the human’s mahācakka will send to the human’s paramacakka. The human’s paramacakka will send it to culadibbayacakka. Culadibbayacakka will send it to mahādibbayacakka. Mahādibbayacakka will send it to paramadibbayacakka. Paramadibbayacakka will send it to the crude culapathamaviṇṇāṇacakka. The crude culapathamaviṇṇāṇacakka will send it to the crude mahāpathamaviṇṇāṇacakka. The crude mahāpathamaviṇṇāṇacakka will send it to the crude paramapathamaviṇṇāṇacakka. The crude paramapathamaviṇṇāṇacakka will
send it to the refined culapathamaṃviṇṇāṇacakkha. The refined culapathamaṃviṇṇāṇacakkha will send it to the refined mahāpathamaṃviṇṇāṇacakkha. The refined mahāpathamaṃviṇṇāṇacakkha will send it to the refined paramapathamaṃviṇṇāṇacakkha. The five khandhas will be sent in this way until reaching the crudest and the most refined status as mentioned when the five khandhas are broken [above].

If the five khandhas come to take birth, the escort of each body will send the form [or the pattern] of the five khandhas back from the body in the most refined status of the khandhas to the final body, which is the five khandhas of the mnk.

For the five khandhas of the other bodies, there are [many levels of them which can be counted as the sets of] thaos and chuts as mentioned [in the explanation of] the five khandhas of the mnk. For example, the five khandhas of the dbk, rup, arup, dhamma bodies, and the bodies from the crudest to the most refined status, each body has its own form [of the five khandhas which can be counted] as thaos and chuts similarly. When the five khandhas come to take birth, the escort of each body will insert the form [or the pattern] from the most refined body until reaching the crudest body which is the five khandhas of the dbk etc. in reverse order.

When the five khandhas are broken, the escort of each body such as the escort of the dbk etc. will remove the form of the five khandhas and send it from the crudest to the most refined body in [forward] order for keeping it as mentioned in the five khandhas of the mnk.

The five khandhas are impermanent (Pali: aniccaṃ), suffering (Pali: dukkhaṃ) and not self (Pali: anattā). Why? The five khandhas are impermanent because since their origination, they have been changed a bit by a bit. It is ‘viparītanāmadhamma’, the dhamma has been significantly changed from its original form in every moment. It is
similar to a clock which is always ticking away the time or the sun always moves after the dawn. It does not stand still.

The five khandhas are always unstable, changeable and impermanent. This causes the five khandhas to be suffering. This is the result of impermanence.

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The five khandhas are suffering because they are unstable. Therefore, there is a constant harm of the ageing, illness and death. Who is the one who receives the suffering? It is the body which abides in the five khandhas. For example, the dbk abides in [the five khandhas of] the mnk etc. Why it is suffering? Because: upadāna, the clinging in the five khandhas which is its residential place that ‘it is mine, it is mine and it is the self of mine’. This is caused by the power of taṇhā (desire), māna (conceit) and diṭṭhi (view). Who is the one who sees the suffering? The dhammakāya is the one who sees the suffering. [They are] suffering because they are similar to the old house that has been resided for a long time. [It is] suffering because it is old, damaged and decayed step by step. Who is the one who is suffering? The one who resides in that house is the sufferer. He/she is suffering because of the difficulty of living. Why is it suffering? It is suffering because of clinging that ‘it is my house. I reside here’. If he/she has abandoned and left this view [or clinging] that ‘it is not my house’. Where would the suffering come from? There is no suffering definitely.

They are anattā ‘not self’ because the five khandhas are impermanent, changeable (Pali: viparitta), movable, transformable and unstable every moment. They are suffering and cause worries. The five khandhas are impermanent, suffering and not self. The fifth body, the dhammakāya, is the one who truly sees that they are aniccam, dukkham and anattā because it is permanent (Pali: niccam), happy (Pali: sukkham) and self (Pali: attā). The five khandhas of the mnk, dbk, rup and arup, in total, there are twenty khandhas in all are
under the conditions of aniccaṃ, dukkhaṃ and anattā. These bodies contain the upādāna or clinging.

The fifth body, the dhammakāya, is able to release such upādāna. It does not cling in the five khandhas. It has already abandoned [the five khandhas]. It is the maggasacca body as well as nirodhasacca body. It is in the condition of ‘Buddha-lokutara’ (the enlightened supra mundane).

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The lokutara is niccaṃ, sukkhaṃ and attā. So, it [dhammakāya] truly sees the four bodies at the beginning that they are dukkhasacca, samudayasacca and lokīya because they contain the upādāna, clinging in the conditions of aniccaṃ, dukkhaṃ and anattā. As clearly mentioned in the visuddhimagga, volume 3, page 251, 10th line ‘yadanticcaṃ tāṃ dukkhaṃ’ ‘whichever is impermanent, it is suffering. It is anattā (not self).

P.S. Due to other dhammas [practices] of the vipassanā-bhūmi; 22 āyatanas, 18 dhātus, 22 indriyas, 4 ariyasaccas and 12 paṭiccasamuppādadhhammas are mentioned in the text’ Extraordinary Path and Outcomes’ volume 01, (published in 2517 BE. [1974 CE.]), therefore, they are not mentioned in this text.

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[There are no pages 20-22]

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SPHERE-BODY
Establish and purify the pmg [sphere] in the mnk. However, firstly, our [human] body needs to be clearly seen.

Establish the pmg in the mnk. Visualise the dbk inside this sphere. Perform the same process as when the dbk comes to take birth. That is, [for man] enter the right nostril until enter sip and enter sun. The characteristic of the body is similar to the celestial body, 8
cubits in height. Perform the same process as when the *dbk* is going to die afterwards. That is, when the connected points of the *dbk* and *mnk* are separated, the *dbk* will enter *sip* and enter *sun*. It will go out the body through the right nostril and become the 8 cubits high body. Send the *dbk* to stand at Sumeru Mountain. Its bottom half [of the mountain] is the *Cātu mahāraja* heaven. The upper part of the mountain is the *Tāvatimsa* (the heaven of the thirty-three) [second heaven]. Take the *dbk* to enter the body through the right nostril and stay in the centre of the *pmg* as its original nature. Perform this until [meditator] is skillful. This [ability] is called ‘*wasi* (skillfulness)’. Then, [the meditator is able to] go to the six heavens in order to investigate and to communicate with the gods of these six levels.

Establish the *pmg* inside the *dbk*. [Contemplate on its centre] until the *rup* arises. Purify this body until it is clearly seen. Remove this body out the *mnk* through the cavity of the nerve centre inside the head. Send it to the sixteen levels of the *rup* in order to investigate the *rup* realms and communicate with the beings. Thereafter, come back and enter the cavity of the nerve centre as when it went out. The *rup* has no gender. It is neither female nor male, one cubit high and clearer than the *dbk*.

Establish the *pmg* inside the *rup*. [Contemplate on its centre] until the *arup* arises. Purify it until it is clearly seen. Remove this body out of the *mnk* through the cavity of the nerve centre at the centre of the head. Send it to the four levels of the *arup* in order to investigate-the *arup* realms and communicate with the beings there. Come back by entering the cavity of the nerve centre where it went out. The characteristic of the *arup* is clearer and more refined than the *rup*.
Establish the *pmg* in the *arup*, until *dhammakāya* arises. Purify it until it can be seen clearly. Remove this body out of the *mnk* through the cavity of the nerve centre at the centre of the head. Send it to *nibbāna* in order to investigate it and communicate with the Buddhas in *nibbāna*. Come back by entering the cavity of the nerve centre where it went out. The characteristic of the *dhamma* body is clear, clean and pure, 20 *wah* high and its lap is 20 *wah* in width.

Establish the *pmg* in *dhammakāya*. [Visualise at its centre] until the refined *dhammakāya* arises. Purify it until it can be seen clearly. Its characteristic is clean, clear, pure and one hand span high. Remove this body out of the *mnk* through the cavity of the nerve centre at the centre of the head. Send it to *āyatana* [sphere or realm] of the refined bodies which exist in higher [the previous] *nibbāna* because they are more refined, in order to investigate the realms and communicate with their beings [*dhammakāyas*]. *Āyatana* [realms] of the more refined bodies are the more ancient *āyatananibbāna*. Come back by entering the cavity of the nerve centre where it went out.

Establish the *pmg* in the refined *dhammakāya* body. [Contemplate on its centre] until the more refined *dhammakāya* arises. Its characteristic is cleaner, clearer, purer and similarly one hand span high. Remove this body out of the *mnk* through the cavity of the nerve centre at the centre of the head. Send it to *āyatana* (sphere or realm) of body, which exist in the higher *āyatana*, in order to investigate the realms and communicate with *Phranipphants*. The *āyatanas* (realms) of the more refined bodies are the more ancient *āyatananibbānas*. Come back by entering the cavity of the nerve centre as [the meditator] previously has done.

Establish the *pmg* in the refined *dhammakāya*. [Contemplate on its centre] until the more refined *dhammakāya* arises. Its characteristic is cleaner, clearer, purer and similarly one hand span in height. Remove this body out of the *mnk* –
- through the cavity of the nerve centre at the centre of the head. Send it to its āyatana, this body exists in the higher āyatana because it is more refined, so its āyatana is more refined, in order to investigate the realms and communicate with the dhammakāyas in this āyatana. Come back by entering the cavity of the nerve centre [the meditator] previously has done.

Establish the pmg in the refined dhammakāya again. [Contemplate on its centre] until the more refined dhammakāya arises in the sphere. Its characteristic is cleaner, clearer, purer and similarly one hand span high. Then, perform the same method as mentioned [above] inside the bodies from the crudest to the most refined body. Perform this until [the meditator] is skillful, clean and clear. This [ability] is called ‘wasi’. All refined bodies are one hand span high similarly.

Thereafter, perform in the reverse order from the [body in] the top status to the beginning body. That is, from the most refined body to the crudest body of the mnk, this refers to our (crude human) body. The method for reversing from the crudest to the most refined status is to establish the pmg in order to raise the bodies and spheres, one at a time similarly. The difference is to perform inside the refined [body and sphere] first. That is, perform from the top to the beginning until reaching the original mnk which is the crude [human] body. Perform this until [the meditator] has skillfulness. The body is clear, clean and pure.

Thereafter, perform inside the crudest body, specifically inside the mnk. Other bodies are not involved in this process. [This makes] the original mnk is the most refined body. The method is; to establish pmg inside the original mnk. [Contemplate on its centre] until the [cruder] mnk arises. Establish the pmg inside that mnk again. The new mnk will be arisen. This time, the skin of the new mnk is cruder than the previous one. However, they have the same size. Establish the sphere in the third mnk; the newer mnk is risen again. Its skin is cruder than the skin of the third mnk. Establish the sphere in each body again and
again. The mnk will arise in each sphere again and again. The arisen bodies are cruder and cruder until reaching the crudest status. The original mnk is -

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- the most refined body. The new bodies, from the second mnk, are the crude mnk to the crudest mnk. These human bodies are called ‘spontaneously birth (อุปปาติกะ uppatika, Pali: upapati)’. It is not in the group of the womb-born creatures (ชลาพุชะ chalapucha, Pali: jalābuja). They all have the size as that of the original mnk. They are different because they are cruder than each other in order.

Another explanation is to perform the same method of the crudest mnk. The sizes [of the bodies] are bigger than each other. Take the original mnk as the most refined body. Establish the pmg in every body as mentioned. The new arising mnk will be larger than the previous body. [Perform this] until [the size of the body] reaches the same size as the universe and even bigger than the universe, or until the tip of its single hair or body hair is completely matched with the size of universe. Similarly, this is called the performance in the crudest body. These crude human bodies warp our body as the outer layers. They are ‘upapatika’ and originally, they have their own realms.

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**THE GOING TO TAKE BIRTH AND THE COMING TO TAKE BIRTH BODY**

The body that goes to take birth is called ‘sambhavesīkāya (a being yet to be born)’. The body which comes to take birth is called ‘dibbakāya (or the dbk)’. They are 8 cubits high. When it comes to take birth; it comes [and enters] through the nostrils of the father first, right nostril for male and left nostril for female. Thereafter, it abides at the centre of the father’s body. The duration [of this status] cannot be fixed. Sometimes, it abides [at the centre of the father] for many days. Sometimes, it abides just a few days. While the father
and the mother are procreating the sexual intercourse; the four spheres; seeing, memory, thought and cognition of the father are above, the four spheres: seeing, memory, thought and cognition of the child [the coming to take birth body] stays at the middle. The four spheres of seeing, memory, thought and cognition are twelve. When they are gathered firmly and merged at the same point; the dbk abiding at the centre of the father will be extinguished for entering the sun (the centre of the 7th base). [That is], it becomes the sphere in the size of the yolk of the chicken egg. It is then located at [the centre of] the 6th base of the father’s body. When the twelve spheres of the seeing, memory, thought and cognition are pulled more and more; it will enter the sip and then the sun. That is, it will float from the 6th base up to the 7th base two finger breadths above the 6th. It will stay at 7th base. When [the spheres are] pulled more and more; it moves from the 7th base [of the father] to the womb [of the mother]. It will abide nearly at the end of the fallopian tube at the centre of the blood gland of the mother. Inside the blood gland is the cavity or the hole for the blood of the menses to go through. This is similar to the hole at the nipple that the milk goes through. When it [the sphere of the dbk] abides at the blood gland; it will close the blood cavity. After this, the mother will not have the menses because the blood cavity is closed. This level is called ‘kalarūpa’. Its size is equal to a drop of the sesame oil left at the tip of the yak’s hair thrown off [by the man] seven times. It is a single drop of sexual water (น้ำรัก nam rak) distilled from the sexual desire of the father and mother. It is clear and clean as the sesame oil. Sometimes, it is called ‘the original birth of the dhātudhamma’ or ‘the original seed’. It is small as the same size as that of the Bodhi (Pipal) and Sai (Banyan) seed. After this, the original birth of the dhātudhamma will grow up progressively. This is called the ‘coming to take birth’ body.

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[The explanation of] the body going to take a birth is that while a human is dying; the seeing, memory, thought and cognition will come back inside the body. They are pulled heavily. The connected points of the mnk and dbk will be separated. While dying, the
human will twist the body or turn their wry face to any direction. Then, the dbk will enter the sun. It becomes the sphere in the size of a chicken egg’s yolk at the 6th base. When the spheres of seeing, memory, thought and cognition are heavily pulled more; it [the dbk] will enter the sip and then the sun. That is, it will float from the sixth base up to the seventh base. When it is heavily pulled more, it will move from the seventh base to the centre of the sixth base and becomes the dbk. It will then go out [of the mnk] through the nostril; left for female and right for male. Thereafter, it will seek for other places in order to take birth. This [body] is called ‘sambhavesī’. Similarly, in the method of going to take birth, it must enter the sip and the sun as mentioned [above].

The body seeking the place to be born is called ‘sambhavesī’. The body obtaining the birth is called ‘the dbk’ meaning the body that already has the house. It is the same as the seeker has had the house as his wish.

[Actually], the body going to the hell is the dbk. That is, the black side (the māra) puts its black dhātudhammas in order to contaminate it. So, it causes the clear dbk to become the contaminated body. When the dbk is contaminated by the black dhātudhammas; it will turn to be in the black side. The black side then makes it to be in the black dhātudhammas. Then, it takes the dbk to the hells.

This is the same commentary of the concept of merit. That is, if the dbk is in the condition of pāpakusala (condition of evil); it will be taken to the hells because the black dhātudhammas contaminate its dhātudhammas as the black dhātudhammas. Then, the black side will put the dhātudhammas of the hell into [the dbk].

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The reason to call ‘enter the sip and sun’ is that it enters the sip first and it will sink rapidly in the sun. It is called ‘the sip’ because it is the end. For example, the noble one performs the jhānasamāpatti practice for entering the nevasaṅgānāsaṅgāyatana. It will end there. It is called ‘the sip’. Thereafter, the dhammakāya will sink rapidly into the
centre. This is to enter the space cavity. This is similar to when one is walking on the timber or anything. When he reaches the end of that thing, it is called ‘enter the sip’. After that, it is the end. There is the empty space. This is called ‘enter the samāpatti’ or ‘enter the sun’ which is the end. It is called ‘tua tai’ or ‘enter the sun’ [because] it is the empty in its origin, or it is possible to call that as ‘tua pen’.

The birth, death or being alive or dead, both of these [processes], the chit (mind) must enter the sip and sun.

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THE RISE OF PATHAMAMAGGA

The pmg is arisen in the same way as when the body that goes and comes to take birth must enter the sip and the sun. That is, when the spheres of seeing, memory, thought and cognition stand still firmly and properly in the same point at [the centre of] the seventh base, [the pmg will arise]. While the pmg is rising; the spheres of seeing, memory, thought and cognition will sink rapidly into the sun. The pmg is spherical, clean and clear. It has the same size as the yolk of a chicken egg. It abides at the sixth base of the body. When the spheres of seeing, memory, thought and cognition are completely still and combined, they cannot be separated; the pmg will enter the sip and sun. That is, the pmg will float upwards two finger breadths from the sixth base to the seventh base. When [the spheres of seeing, memory, thought and cognition are] pulled towards each other more and more, the pmg will move from the seventh base downwards to the sixth base. It now is the bright the pmg, the small size is equal to a tiny star and the big size is equal to the sun or the moon.

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DHĀTU-DHAMMA

698 Literally, the decreased body (ตัวตาย tua tai), here, it refers to something that has been fixed.
699 Literally, the living body (ตัวเป็น tua tai).
Separate all bodies from the crudest to the most refined status as mentioned to be a part of the six dhātu and a part of dhammas. The white clear dhātu abides as the outer layer; while, the dhamma, white clear and clean, which is more refined than the dhātu exists within the dhātu. It is the same as when the iris overlaps within the white of the eyeball or the chicken egg yolk overlaps within the white of the chicken egg. Perform this one body at a time from the crudest and the most refined body.

Even if the sizes of the bodies are bigger or smaller than each other, their āyatana; eye, ear, nose, tongue, body, mind, hard body, heart, citta, viññāna, the centre of the body and the original birth of the dhātudhamma, seeing, memory, thought and cognition, the seeing dhātu, the memory dhātu, the thought dhātu, the cognition dhātu and the base of seeing, memory, thought and cognition of all bodies completely exist within all elements [as mentioned] of the mnk. They exist in layers according to the order of bodies from the crudest to the most refined status. Also, [they exist in layers] according to the method for inserting of the bodies and āyatana. All bodies from the crudest to the most refined status are completely connected as one. Due to this the mnk is very stable because it contains the numerous layers. Why are such big and small bodies, āyatana, seeing, memory, thought and cognition, the bases and dhātu of seeing, memory, thought and cognition, and the centres of all bodies are coincident? [Answer;] all bodies are able to expand or reduce their size to be bigger or smaller. For example, the small is able to expand its size as big as possible. It is also able to reduce its size as small as possible. Similarly, the big body is able to reduce its size to be smaller or larger. [This is similar to] when Buddha went to practice the walking meditation inside the seed of the lettuce. The lettuce seed is very small. Its size is the same. It was not enlarged and reduced its size. The size of Buddha body also was not reduced. This is called ‘acintaya (unthinkable)’. One should not think about this. Therefore, the conditions of the small and big bodies are coincidental.
The bodies from the crudest to the most refined status; each body can be [separated as] three bases.

1) Separate the base of seeing, memory, thought and cognition which has the same size as the middle size of the chicken egg, the whole body is the base of the heart which has the same size as one’s fist, to be one part of the six dhātu and one part of the six dhamma.

2) Separate dhātu; seeing, memory, thought and cognition to be one part of the six dhātu and one part of the six dhamma.

3) Separate the sphere which is called the flesh and skin of seeing, memory, thought and cognition to be one part of the six dhātu and one part of the six dhamma.

a.) The base [or] the body is one wah high, one had span thick and one cubit wide. When [one] puts the head, hands [arms] and foots [legs] inside [the body], it becomes an oval shape as the shape of a chicken egg. The whole body is the base of seeing which abides at the centre of the body. The heart flesh which has the same size as one’s fist and the shape of the lotus bud, is the base of the memory. The citta sphere is the base of the thought sphere. The viññāṇa sphere is the base of the cognition.

b.) The seeing dhātu is located at the centre of the body. It has the same size as a chicken egg. The memory dhātu is located in the heart flesh. It has the same size as the white of the eye. The thought dhātu is located at the centre of the citta sphere. It has the same size as the pupil of the eyes or the Canna’s seed. The cognition dhātu is located at the centre of the viññāṇa sphere. It has the same size as the light spot on the pupil of the eye or it has the same size as the head of a match stick.

c.) The sphere, the flesh and skin of seeing, is spherical, clean and clear. It abides at the centre of the memory dhātu. The body or the ‘real flesh and skin’ of the thought is
spherical, clean, clear and pure. It is located at the centre of the thought dhātu. The body or the ‘real flesh and skin’ of the cognition is spherical, clean, clear and pure. It is located at the centre of the cognition dhātu. Separate the base of seeing, memory, thought and cognition to be one part of the six dhātus and one part of the six dhammas. Separate-

- dhātus of seeing, memory, thought and cognition to be one part of the six dhātus and one part of the six dhammas. Separate the spheres or the ‘flesh and skin’ of seeing, memory, thought and cognition to be one part of the six dhātus and one part of the six dhammas. This [explanation] is mentioned in one body only. Other bodies also need to be separated into three bases as well. Perform this inside all bodies from the crudest to the most refined status. The seeing, memory, thought and cognition exist in one another as the eye socket covers the eye. The eye covers the pupil of the eye. The pupil of the eye covers the light spot on itself. Alternatively, the egg shell covers the white of the egg. The white of the egg covers the egg’s yolk. The egg’s yolk covers the reflected light on itself. The centres of these four layers are coincidental.

In which way, the bodies exist in one another as layers from the crudest body to the most refined body, the realms of all bodies exist in one another in that way from the crudest to the most refined realm. Each body has its own realm. Separate each realm to be one part of the six dhātus and one part of the six dhammas. Perform this in each realm from the crudest to the most refined status as performed in the bodies from the crudest to the most refined body. Where would the crudest and the most refined realms be overlapped? They are overlapped in the original birth of the dhātudhamma of the mnk. The realms exist in one another in layers from the crudest to the most refined realm. This is similar to all bodies from the crudest to the most refined status being overlapped in the mnk. For the realms of the upapatika humans [the mnks], their original [forms] are bigger than the mnk. Their realms wrap the original birth of the dhātudhamma of the [current] human from the crudest realm. It is the same as when the crude huge mnk warps as the outer
layer of the body of the human [baby] in the womb. They cover [the mnk] as the outer layers from the crudest to the most refined status.

**Separating of dhātu and dhamma**

Both of the living dhātu⁷⁰⁰ and the non-living dhātu⁷⁰¹ of the human, the escort of the human, the white lineage, the grey lineage and the black lineage, [the meditator] firstly separates them to be the six dhātu's and the six dhammas. Thereafter, separate [them]-

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- by the multiplying [practice] of all six dhātu's and the six dhammas until the age of dhātu and its pāramī [perfection] is uncountable.

The method for counting the multiplication is to separate the six dhātu's and the six dhammas. Separate both of them more, six for each. So, there are 36 dhātu's and 36 dhammas. Thereafter, separate all of them again, six for each. Now, there are 216 dhātu's and 216 dhammas. Separate them again, six for each. Now, there are 1,296 dhātu's and 1,296 dhammas. Then, take them all to be separated more and more, six for each as mentioned until [the number of them] is infinite. This is called 'phitsadanthat phitsadantham⁷⁰²'.

The mnk contains one set of the dbk, rup, arup, dhammakāya and the bodies from crudest to the most refined status. It also contains the dibba realm, āyatananibbāna, the realms of the bodies from the crudest and the most refined status. The dbk contains one set of the inner bodies from the crudest to the most refined status and the heaven, āyatananibbāna and the realms of the bodies from the crudest to the most refined status. The rup, arup, dhamma bodies and all bodies from the crudest to the most refined status, each body has its inner bodies and the dibba realm, āyatananibbāna. [In other words, it contains its

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⁷⁰⁰ Living dhātu (ธาตุเป็น that pen).
⁷⁰¹ Non-living dhātu (ธาตุตาย that tai).
⁷⁰² Multiplication of dhātu and dhammas (พิสดารธาตุ พิสดารธรรม phitsadanthat phitsadantham).
own] the bodies and their realms from the crudest to the most refined status. [The meditator should] check inside each realm as to how many bodies it has? Check every realm. For example, the realm of the human, how many human [bodies] are there? How many the large and small realms there are? How wide or narrow it is? For other realms, check the same things [the bodies and realms] in order to calculate the number of the realms. Then, [the meditator should] separate the bodies and the realms as mentioned [above] to be the six dhātu and the six dhammas. Thereafter, [he has to] multiply them as mentioned [above] from the crudest to the most refined status.

It is called ‘the bodies of the crudest and most refined status of the mnk’ only. The original birth of the dhātudhamma is as small as the tip of a needle or-

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-Bodhi (Pipal) and Sai (Banyan) seed. It is the original seed. When it is the ‘kalarūpa’ (zygote), it is called ‘the crudest and most refined body’ because it already has the bases, dhātu; seeing, memory, thought and cognition, and the spheres; seeing, memory, thought and cognition. But, it is smallest and most refined as the Pipal seed. [This is similar to] the seed contains the trunk and branches within. They are very small and refined. The crudest body is the mnk completely expanding its crudest part from the refined part of the original birth of the dhātudhamma. It completely grows as an adult as one has seen it with the physical eyes. The dhātu and dhamma have the same size. The size of the dhātu is the same as the size of the dhamma. The original birth of the dhātudhamma is the same as the (original) birth of the human. But, their sizes are enlarged or reduced differently. If the crude mnk enlarges, the refined body reduces its size [automatically]. The bases, dhātu and the spheres of seeing, memory, thought and cognition will enlarge their crude and refined part according to the dhātu and dhamma. They could be crude or refined and small or large. [The meditator] then separates the base, dhātu; seeing, memory, thought and cognition, and the spheres of seeing, memory, thought and the cognition. Separate these bases to be the six dhātus and the six dhammas as the method [of separating dhātu
and dhamma] mentioned [above] from the crudest to the most refined status. This is the method performed inside the mnik only. When [the meditator] understands the [performing] method in the mnik, it can be applied to perform inside other bodies from the crudest to the most refined status. That is, from the dbk to [all bodies of the crudest and the most refined status]. The method can be performed the same as the performance inside the mnik.

**Six dhātu-s six dhammas**

The six dhātu are; earth, water, wind, fire, space and viññāṇa. The dhammas are similar. There are six dhammas. This is the truth of the dhātu and dhammas inside the mnik explained as an example. Other bodies-

-also have the same [dhātu and dhammas]. What is the characteristic of the earth dhātu? It has the same characteristics as the mnik, the same size, because the earth dhātu exists throughout the body. The top is hair and the bottom is the tip of the toes.

All other five groups of the dhātu have the same size as the mnik as mentioned in [the explanation of] the earth dhātu. The earth dhātu can be separated and counted. [There are] 21 earth dhātu, 12 water dhātu, 4 fire dhātu, 6 wind dhātu, viññāṇa dhātu and space dhātu. [For example,] a hair, a body’s hair, gall, sputum, the heat that warms the body, the upper wind and the below wind, viññāṇa and space, all of these, each contains six dhātu. They have the same characteristics and size. For example, the hair has the same size as the hair. The gall-bladder has the same size as the gall-bladder etc. [The explanation] already mentioned is [the part of] the dhātu. The dhammas are more refined than the dhātu. They have the same characteristics and size as the dhātu.

[The explanation] mentioned is the part of body only. The parts of mind, citta and viññāṇa which are the bases of seeing, memory, thought and cognition. The dhātu are
the seeing, memory, thought and cognition dhātus. The spheres are the seeing, memory, thought and cognition sphere. All together, there are twelve. Each [of mind, citta and viññāṇa] contains six dhātus and six dhammas as mentioned in the part of the body above. Each of twelve [dhātus and dhammas] contains six dhātus and six dhammas. Therefore, the number [of the dhātus and dhammas] becomes 72 dhātus and 72 dhammas. The total number of dhātus and dhammas in one mnk only is 144. This is just an example.

All other bodies from the dbk to all bodies in the crudest and the most refined status have the four [parts]; body, mind, citta and viññāṇa. They are the bases of the seeing, memory, thought and cognition. They have the four dhātus; seeing, memory, thought and cognition. They contain four spheres; seeing, memory, thought and cognition. Altogether are twelve [elements]. They exist inside each body similarly.

**That Pen-Tham Pen and That Tai-Tham Tai**

There are two kinds of dhātus; (1) living and (2) non-living. There also are two kinds of dhammas; (1) living and (2) non-living.

The living dhātu and the living dhamma refer to the creatures that possess the mind such as animals etc. This is called ‘sattavaloka’ (the world of beings).

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703 Living dhātu and dhamma and non-living dhātu and dhamma (ธาตุเป็น ธรรมเป็น ธาตุตาย ธรรมตาย thatpen thampen thattai thamta).
The non-living *dhātu* and the non-living *dhamma* refer to the creations that do not possess the mind such as tree, building, house, earth, water, fire, wind and wares etc. This is called ‘*saṃkhāraloka*’ (the world of formations).

The non-living *dhātu* and *dhamma* is the accommodator and the residential place for the living *dhātu-dhamma*. For instance, the house is the residential place of the human and animals. The earth, water, fire, wind and ware are the residential place of the living *dhātu-dhamma* because the living and non-living *dhātu-dhamma* always exist together. They cannot be separated. [The explanation] mentioned above is the part of living *dhātu-dhamma*. From now on, [the explanation of] non-living *dhātu-dhamma* which is the accommodation and the residential place of living *dhātudhamma* such as the realms etc. will be mentioned.

**The original birth of the *dhātudhamma***

The original birth of the *dhātudhamma* of the human is ‘*namrak* (love fluid)’ distilled from the sexual desire of the father and the mother. It is a single drop, clean and clear. It is as small as a drop of the sesame oil left at the tip of a yak hair thrown off by a powerful man seven times. It is also called ‘*phuet doem*’ or the original birth.

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The original birth of the *dhātudhamma* of the white lineage, grey lineage and black lineage are arranged [in line] [at the centre] at the level of the navel. The space between them is three times of the size of the original birth. The most refined [points] of all three lineages; white, grey and black are gathered at the centre of the original birth of the white lineage. As if the tips of three needles are connected at the centre of the body at the navel level. If [the meditator] performs the *vijjās* inside the original birth, he will connect *vijjās* of the three lineages.

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704 The sphere of original birth (*กําเนิดธาตุธรรมเดิม* kamnoet thattham doem).
705 Literally, the original seed (*พืชเดิม* phuet doem).
706 Literally, the original birth (*กําเนิดเดิม* the original birth).
The method for seeing the realms

Focus on the centre of the original birth of the dhātu-dhamma. The realms from the crudest to the most refined one exist at that point in layers. Contemplate on these realms until [the practitioner] sees them clearly until reaching the most refined realms. Thereafter, separate the seeing, memory, thought and cognition of the human’s realm. This is an example. That is, the seeing, memory, thought and cognition is not [able to] exist in the living dhātu-dhamma only; they are also [able] to exist in the non-living dhātu-dhamma. They have the bases of seeing, memory, thought and cognition, dhātus; seeing, memory, thought and cognition and the spheres; seeing, memory, thought and cognition. All together, there are twelve [elements] the same as [the elements] inside the mnk that is the living dhātu-dhamma. Thereafter, separate these twelve [elements] to be six dhātus and six dhammas as mentioned above. There are now 72 dhātus and 72 dhammas. All together are 144 dhātu-dhammas. This is the same number as the number of the living dhātu-dhamma. Take the method [for separating dhātu-dhammas of] the human realm as an example. The method for seeing other realms from the crudest to the most refined status is the same. That is, all realms contain four bases of seeing, memory, thought and cognition, four dhātus; the seeing, memory, thought and cognition and four spheres; seeing, memory, thought and cognition sphere. All together are 12 [elements] similarly.

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The method for seeing dhātu-dhamma

The method for seeing dhātu-dhammas of the white, the grey and the black lineage that are profoundly inserted [or profoundly enter] into the most refined sai of the ru and the enlightenment in nirodha in order to fight for obtaining the power and mightiness to govern each other. [The meditator must] be firmly and profoundly still. Perform the practices of son-ning707 and son-naen708 and son-la-aiat709. Perform the practices of

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707 Still inserting (ซ้อมนิ่ง son-ning).
708 Firmly inserting (ซ้อมแน่น son-naen).
709 Profoundly inserting (ซ้อมละเอียด son-la-aiat).
raboet\textsuperscript{710} in ning-naen\textsuperscript{711}. Perform the practices of lalai\textsuperscript{712} by using the [special] mnk to perform the practice of sonsapthapthaw\textsuperscript{713} in forward and reverse order repeatedly. Doen khrueang\textsuperscript{714} in the top [status] of the ru\textsuperscript{715} in the nirodha. Send the [special] mnk to perform the lalai and khwang\textsuperscript{716} inside the sai (centre) of khrueang inside the controller\textsuperscript{717} of the khrueang in order to be enlightened in the nirodha. Doen khrueang inside the heart of the controller of the khrueang. The controller is in the heart of khrueang and the khrueang is the heart of the controller. Doen khrueang in the right circulation\textsuperscript{718} and melt\textsuperscript{719} the [special] mnk in order to pitch\textsuperscript{720} into the sai of the ru of the nirodha. Doen khrueang fully in all of the sut-ton\textsuperscript{721}, sut-plai\textsuperscript{722}, sut-nok\textsuperscript{723}, sut-nai\textsuperscript{724}, sut-klang\textsuperscript{725}, sut-rawang-huato\textsuperscript{726}, sut-to\textsuperscript{727}, sut-lek\textsuperscript{728}, sut-aon\textsuperscript{729}, sut-kae\textsuperscript{730}, sut-hyap\textsuperscript{731}, sut-laaiat\textsuperscript{732}, sut-sai\textsuperscript{733}, sut-khwa\textsuperscript{734}, sut-na\textsuperscript{735} and sut-lang\textsuperscript{736}. Perform the practice of

\textsuperscript{710} Bombing (ระเบิด raboet).
\textsuperscript{711} Firm stillness (นิ่งแน่น ning-naen).
\textsuperscript{712} Melting (ละลาย lalai).
\textsuperscript{713} Inserting, shuffling and multiplying (ซ้อนสับทับทวี sonsapthapthaw).
\textsuperscript{714} Perform by using the machine (เดินเครื่อง doen khrueang).
\textsuperscript{715} The top status of cognition (สุดรู้ sut-ru).
\textsuperscript{716} Blocking (ขวาง khwang).
\textsuperscript{717} Controller (ผู้บังคับเครื่อง phu bang-khap khrueang).
\textsuperscript{718} Right circulation (เวียนขวา wian khwa).
\textsuperscript{719} Melt (ละลาย lalai).
\textsuperscript{720} To pitch (สลัก salak).
\textsuperscript{721} The bottom one (สุดต้น sut-ton).
\textsuperscript{722} The top one (สุดปลาย sut-plai).
\textsuperscript{723} The outermost one (สุดนอก sut-nok).
\textsuperscript{724} The innermost one (สุดใน sut-nai).
\textsuperscript{725} The middle one (สุดกลาง sut-klang).
\textsuperscript{726} The middle one between the connected points (สุดระหว่างหัวต่อ sut-rawang-huato).
\textsuperscript{727} The biggest one (สุดโต sut-to).
\textsuperscript{728} The smallest one (สุดเล็ก sut-lek).
\textsuperscript{729} The weakest one (สุดอ่อน sut-aon).
\textsuperscript{730} The oldest one (สุดแก่ sut-kae).
\textsuperscript{731} The crudest one (สุดหยาบ sut-hyap).
\textsuperscript{732} The most refined one (สุดละเอียด sut-laaiat).
\textsuperscript{733} The left one (สุดซ้าย sut-sai).
\textsuperscript{734} The right one (สุดขวา sut-khwa).
\textsuperscript{735} The frontal most one (สุดหน้า sut-na).
\textsuperscript{736} The back one (สุดหลัง sut-lang).
multiplying from the crudest to the most refined status. Send the [special] mnk to be in the most refined status. Use the eyes of the [special] human in the most refined status to investigate around. [The meditator then is able to] see the dhātu-dhammas. Look at the centre of the sai of the most refined status. [The meditator is able to] see the dhātu-dhammas of the white, the grey and the black lineage. They insert their profound dhātu-dhammas into [the sai] in order to govern each other and to battle for the power and mightiness. This has been like this since the ancient time or the arising of dhātu and dhamma. So, they are battling. Which side is able to profoundly insert into [the sai], it will govern the dhātu-dhammas under its power and mightiness. Therefore, sometimes, humans perform meritorious deeds, evil deeds and neither meritorious deed nor evil deeds. This depends on which side takes a control of the dhātu-dhammas. The dhātu-dhammas will belong to such side. The utmost refinement of the ru in the nirodha is extremely important. In order to perform the illness treatment or perform the vijjās and see anything, [the meditator] must secure the dhātu-dhammas and saves it in the side of the white dhātu-dhamma always. When [the meditator] sees and performs anything, he will see and obtain the real things [or the true knowledge] always.

If the black dhātu-dhamma is able to insert [its black dhātu-dhamma in the most refined status of the ru in the nirodha], it will deceive you [the meditator] to see the unreal as the real. Therefore, there is a need to use the [special] mnk to perform the practices of lalai, raboet, salak, laep of 12 [elements] including; four bases; body, mind, consciousness and viññāna, four dhātu; seeing, memory, thought and cognition, and four spheres; seeing, memory, thought and cognition. This includes sut-ton, sut-plai, sut-nok, sut-nai, sut-klang, sut-rawang-huato, sut-to, sut-lek, sut-aon, sut-kae, sut-hyap, sut-laaiat, sut-sai, sut-khwa, sut-na and sut-lang. [The meditator] must prevent the insertion of the black

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737 Mightiness (อํานาจสิทธิ amnat-sitthi).
738 The arising of dhātu and dhamma (ตั้งธาตุตั้งธรรม tang-that-tang-tham).
739 The utmost refinement of the ru in the nirodha (ที่สุดละเอียดในรู้ของนิโรธ thi-sut-laaiat-nai-ru-nai-nirot).
740 The real things (ของจริง khong-ching).
Perform the vijjā at the centre of the ru, it will pass] through the dhātudhammas of all lineages because the centre of the ru is the gathering point of all three lineages. [The meditator should] always be aware that the dhātudhamma of which lineage comes to be a controller of the sai of the ru of the enlightenment in the nirodha. The dhātudhammas of the white, the grey and the black lineage possess their own different colours and also countless lineages. This could be counted in the asamkhaya system. If any colour or any lineage comes to be the president; it will take its colour and its lineage in front. For example, the white dhātudhamma of the white lineage, it is called ‘sai khao’. If it is black colour, the black lineage, it is called ‘sai dam’. If it is the middle [grey] colour, the grey lineage, it is called ‘sai klang’ which is ‘neither white nor black’. It is the mixing of them. The white dhātudhamma of the sai khao or the black dhātudhamma of the sai dam are mixed with the middle colour of sai klang. The three dhātudhammas are arranged according to the structure of the nipphan, phopsam and lokin. The white dhātudhamma of the white lineage is located at the top as the location of the nipphan. The middle [grey] colour of the middle lineage is located at the middle as the position of the phopsam. The black dhātudhamma of the black lineage is located at the bottommost as the position of the lokin hell. [The meditator should] take the lokin hell to be the base of the kasiṇa practice [or to be the bottom of the measurement] and he then measures from the lokin three times of its size upwards. [At the end of the top imaginary lokin] is the phopsam. Take the phopsam to be the base of the kasiṇa and then measure from that phopsam three times of its size upwards, [at the end of the top imaginary phopsam] is the āyatananibbāna. When they are reduced as the smallest size, it is the original birth of the dhātudhammas. They wrap each other in three layers.

741 President (ประธาน pra-than).
742 The white lineage (สายขาว sai khao).
743 The black lineage (สายดำ sai dam).
744 The middle line (สายกลาง sai klang).
Each of these three lineages has the spherical form. It is spherical as a lime. All together, they look like the limes are arranged in line. The space between them is three times of their size. All of the small and big realms, the living dhātu and the non-living dhātu, the human and the escorts, [all elements] from the crudest to the most refined status of the human realm and the escort of each lineage abide in this sphere of its lineage. The current fighting place is in the centre of the centre but it has not reached the place of the black lineage yet. This means it (the black lineage) comes to attack our house (the white lineage), but we have not attacked them.

[The meditator] then takes the part of dhātu as the object of kasiṇa. Take the part of dhamma as the object of samāpatti. Perform samāpatti inside kasiṇa in order to see inside the sphere of dhātu (ton that), dhamma and the realms of the white lineage until seeing dhātudhammas appeared in asamkhaya colours. Take the whole piece [sphere] of the grey dhātudhamma to perform samāpatti. Dhātubhāga is the object of kasiṇa. Dhammabhāga (part of the dhamma) is the object of samāpatti. Perform samāpatti inside kasiṇa in order to see inside the sphere of dhātu, dhamma and the realm of the grey lineage in the forward and reverse order repeatedly. Clearly investigate and see all colours and lines. Count them into the asamkhaya numerical system.

[The meditator] then takes dhātudhammas of both spheres of the white and the grey lineage which include the small and big realms, and the living and non-living dhātu existing inside [these spheres], to separate as living dhātu and living dhamma. The part of dhātu is the object of kasiṇa. The part of dhamma is the object of samāpatti. Perform samāpatti inside kasiṇa for entering the centre of the sphere of dhātudhamma of the black lineage. Melt the [special] mnk and fully perform raboet, salak, son, sap, thapthawi inside all 12 suts; sut-ton, sut-plai, sut-nok, sut-nai, sut-klang, sut-rawang-huato, sut-to, sut-lek, sut-aon, sut-kae, sut-hyap, sut-laaiat. Turn all dhātus and dhammas of the black

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745 Fighting place (สถานที่ sathan-thi-rop).
746 The primordial dhātu (หัวแก้ว ton that).
lineage to be ours [the white dhātu dhamma]. That is the white lineage turns the black lineage to be under its governing.

Be firmly and profoundly still in the original birth of dhātu dhamma. Perform overlapping firmly and profoundly until it becomes ai, kaet, krot, sut, mot, mai-mi, wang, plao-

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-, dap, lap, hai, sin-chuea, lo-liang, penyu, prasat, pen-rot, pen-chat, ai, kaet, kaet-krot, pen-thao, pen-chut, pen-chan, pen-ton, pen-phak, pen-phuet, chongthanon, phitsadan, patihan, thapthawi in reverse and forward order repeatedly. Perform son, sap, thapthawi from the crudest to the most refined status until the age and the pāramī (perfection) of dhātu dhamma are uncountable. Perform this in all colours, all lines, all bodies, all members and all lineages.

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747 Vapour (ไอน้ำ aï).
748 Gas (แก๊ส kaet).
749 Acid (กรด krot).
750 The edge (สุด sut).
751 Runing out (หมด mot).
752 Nothingness (ไม่มี maimi).
753 Free (ว่าง wang).
754 Empty (เป่า plao).
755 Extinguished (ดับ dap).
756 Hidden (ซ่อน son).
757 Vanished (หาย hai).
758 Disappeared (สูญ sun).
759 Completely extinguished without any remainder (สิ้นเชื้อ sin-chuea).
760 Feeding (หล่อเลี้ยง lo-liang).
761 Living (เป็นอยู่ penyu).
762 Abode (ปราสาท prasat).
763 Being flavoursome (เป็นรส penrot).
764 Being born (เป็นชาติ penchat).
765 Colors (สี si).
766 Lines (สาย sai).
767 Bodies (กาย kai).
768 Members (องค์ ong).
769 Lineages (วงศ์ wong).
Dhātudhamma of the white, the grey and the black lineage are arranged as similar as the structure of nipphan, phopsam, and lukan. That is, dhātudhamma of the white lineage is located at the top. Dhātudhamma of the grey lineage is located at the middle. The distance between these two dhātudhammas is three times of the size of dhātudhamma. The black lineage is located at the bottom. It is far away from the middle lineage three times of the size of dhātudhamma. The size of these dhātudhammas is spherical and immense equally. This is an explanation of their crude part. In the refined part, the original size of all dhātudhammas is the same as the size of the pipal or the banyan seed. Each seed is able to be one [huge] tree. Each tree is able to have a countless seeds similarly. In which way, it is grown from the one original seed. In that way, the expanded dhātudhamma which is immense comes from its single original birth of dhātudhamma. There is one original birth of dhātudhamma of the white lineage, one of the grey lineage and similarly one of the black lineage. Each side is able to expand its family [or size]. When dhātudhamma expand the size, there is the connection and the mixing [of dhātudhammas]. The primordial phranipphan, that is the governor of dhātudhamma, consequently becomes busier in its governing. This is the cause of the fighting for the power and the might of each other.

The method for counting asaṃkhaya

1) Zero, ten, a hundred, a thousand, ten thousand, a hundred thousand, a million, koṭi [ten million], ten thousand koṭi and a hundred thousand koṭi.

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2) Ten million koṭi is pakoṭi
3) Ten million pakoṭi is koṭipakoṭi
4) Ten million koṭipakoṭi is nahut
5) Ten million nahut is ninnahut
6) Ten million ninnahut is akkhobhini
7) Ten million akkhobhini is bindu
8) Ten million bindu is abbhuda
9) Ten million abbhuda is nirabuda
10) Ten million nirabuda is ahaha
11) Ten million ahaha is abba
12) Ten million abba is atata
13) Ten million atata is sogandhika
14) Ten million sogandhika is upala
15) Ten million upala is kamula
16) Ten million kamula is pamuda
17) Ten million pamuda is pundika
18) Ten million pundika is akathana
19) Ten million akathana is mahakathana
20) Ten million mahakathana is one asamkhaya.

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THE SECTION OF PHULIANG

Phuliangs of the human are kaiyasits [the miracle bodies]. Their duty is to take care of and to escort the human bodies. There are three levels of kaiyasits; culacakka, mahacakka and paramacakka. Each of these three kaiyasits has their own following kaiyasits or retinues. The number of them could be many a hundred thousand kotis. Kaiyasit [in each level] has the different duty.

The duty of culacakka and its retinues is to take care of the human who has the low paramis [perfection].

The duty of mahacakka and its retinues is to take care of the human who has paramis in the middle level.
The duty of *paramacakka* and its retinues is to take care of the human who has *pāramīs* in the highest level.

Each human has all kinds of *kaiyasit* including their retinues as the escorts. *Kaiyasits* will work according to the suitable situations. For example, if *culacakka* and its retinues escort the human, such human would possess a small level of wealth and happiness. If *mahācakka* and its retinues escort the human; such person would possess the wealth and happiness in the *majjhima* [middle] level. If *paramacakka* and its retinues escort the human; such person will completely possess a wealth and happiness in the highest level. *Kaiyasits* do not take care of the human only but they also take care of the things that do not possess *viññāṇa* [such as natural resources etc.] to be abundant. [In other words], they take care of the world according to each era. They will escort [the world] as the public wealth too.

The era, when *culacakka* and its retinues take care of the world; happiness, wealth and works will be incomplete or difficult.

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The era, when *mahācakka* and its retinues take care of the world; happiness will be in the middle level, the wealth and accessories will be available in the middle levels. They will neither be luxurious nor too difficult.

The era, when *paramacakka* and its retinues take care of the world, the happiness, wealth and works will be complete and abundant. The wealth that possesses *viññāṇa* and the wealth that does not possess *viññāṇa* will be easily found. All will be abundant. People will not harm each other. The three *cakkas* mentioned belong to the *mnk* only. The other bodies from the crudest to the most refined status also possess the three *cakkas* and their retinues. The escorts [*cakka* or *kaiyasit*] have the same characteristics as the body that
they escort. For example, cakkas that take care of the mnk, the dbk, the rup, the arup or the dhammakāya, they have the same characteristic as the body that they taking care of. However, [the higher body] is better, clearer, purer and more refined than that of [lower] body. All characteristics are the same as the bodies that they escort from the crudest to the most refined status.

Why do these three cakkas have the name ‘cakka’? [Because of] these kaiyasits have the bodies in the crystal sphere. That is, the crystal sphere is their residential house. This is similar to the house of a human. Within the crystal sphere, there are the seven crystals;

- Crystal wheel
- Crystal elephant
- Crystal horse
- Crystal ball
- Crystal lady

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- Crystal wealth protector
- Crystal warlord

The crystal wheel is the president of the seven crystals. It is the body of the power and the mightiness to ordain and complement of the large or small business. It is similar to the powerful minister gives the order to the government departments. Due to this, the three [kaiyasits] are called ‘cakka’.

The differences of three cakkas

Culacakka is the crystal sphere. It is pure, clean and clear and profound. Yet, its power and mightiness are less powerful than those of mahācakka. The number of its retinues is also smaller than the mahācakka retinues.
Mahācakka is the crystal sphere. It is purer and clearer and more profound than culacakka. Also, it has more power, mightiness and retinues.

Paramacakka is the crystal sphere. It is purer and clearer and more profound than mahācakka. It has more power, mightiness and retinues than culacakka and mahācakka.

Each body has culacakka, mahācakka, paramacakka and their retinues as its escorts. They abide inside all bodies, one set for each body, from the crudest to the most refined status. The escorts also have their own escorts from their crudest to the refined status as well.

The sizes of the crystal [spheres] of the three cakkas and its parivāra [retinues]:

The sizes of culacakka and its retinues could be from the size of the light on the pupil to the size of the Bel tree’s fruit or the elephant apple.

The sizes of mahācakka and its retinues could be from the size of the borassus flabellifera tree’s fruit to the size of a dried coconut.

The sizes of paramacakka and its retinues could be from the size of a monk’s alms bowl to the size of a sieve or a winnowing basket.

Kaiyasits also contain the non-living dhātudhammas such as the realms for residing similarly to those of a mnk.

They also possess the living dhātudhammas as same as in a mnk. They are body, mind, citta and viññāṇa. These four [elements] are the bases of seeing, memory, thought and cognition. They contain the four dhātus; seeing, memory, thought and cognition. They
have the four spheres; seeing, memory, thought and cognition. All together are twelve dhātus and twelve dhammas.

**The original dhātudhamma of the escorts of humans**

The original [birth of] dhātudhamma of the escorts of the humans wraps as the outer layer of the original [birth of] dhātudhamma of the mnk. This is similar to [the structure of] other bodies. The original birth of their escort wraps their original [birth of] dhātudhamma as the outer layer from the crudest to the most refined status. The realm (Pali: bhava) which is the residential place of the escort covers the realm of the mnk as the outer layer. That is, the escort’s realm of each body covers the realm [of such body] as the outer layer similarly from the crudest to the most refined status. The realm which is the non-living dhātu of the escort contains [the elements of] seeing, memory, thought and cognition. It contains body, mind, citta and, viññāṇa. These four are the bases of seeing, memory, thought and cognition. They contain the four dhātus; seeing, memory, thought and cognition. They have the four spheres; seeing, memory, thought and cognition. All together are twelve dhātus and twelve dhammas.

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The bodies and the realms of the escort mentioned can be separated as six dhātus and six dhammas the same as [the separation of dhātudhammas] in the bodies and the realms of the human. Each of these twelve dhātu-dhammas [in the escort’s body] can be separated more, six per each. Therefore, its [number] becomes 72 dhātus and 72 dhammas of dhātudhammas of the escort of the mnk. All together, there are 144 dhātudhammas. Each of these twelve dhātudhammas of the realms of the escort can be separated more, six per each. Therefore, it becomes 72 dhātus and 72 dhammas of dhātudhammas of [the realm of] the escort of the mnk. All together, there are 144 dhātudhammas. [The explanation] mentioned above is the system inside the body and the realm of the escort of the human only. The bodies and the realms of other escorts of other bodies from the crudest to the most refined status have the same system.
The explanation mentioned above is the system inside the human and its escort of the white lineage only. The human and its escort of the grey and the black lineage have the same system. They have the bodies and the realms from the crudest to the most refined status, living and non-living *dhātudhammas*, one part of human, one part of the human’s escort as same as [all elements] inside the white lineage. [*Dhātudhammas* of] the grey and black lineages can also be separated as six *dhātus* and six *dhammas* from the crudest to the most refined status.

CHARACTERISTICS OF THREE *DHĀTU-DHAMMAS*

The differences of the characteristics of the three *dhātu-dhammas* are:

*Dhātudhamma* of the white lineage will be the more refined when it is in the deeper status. Its outer part [or the outer status] will be enlarged accordingly. This means, *dhātudhamma* of the white lineage will be more refined in the deeper status. Its refined part [outer part] will be enlarged accordingly.

*Dhātudhamma* of the black lineage is opposite. If it is cruder, its outer part will be enlarged accordingly. This means, *dhātudhamma* of the black lineage has the opposite characteristic of [the characteristic of] the white lineage. That is, [the status] inside centre of the centre will be cruder and enlarged accordingly.

*Dhātudhamma* of the grey lineage in the deeper centre of the centre of the refined status. [The number of] the centre of the centre will be more and more infinite.
Names of the primordial dhātu of the black lineage

The primordial dhātu of the black lineage is referred to by three different names as follows:

1) The Lord of the world
2) The Lord of the primordial dhātudhamma
3) The Lord of Kamma

Vijjā of the black lineage which is performed in the white lineage

Vijjā of the black lineage that is performed in the white lineage in order to take [control or] the power and the mightiness. It is performed in [four] steps:

Firstly, it [the black side] will send ‘the sound’. Thereafter, laep, lan, raboet and pha will be sent in order to control [the mind] and to cause us to be ‘[mentally] shocked’, ‘weaken’ and ‘alarmed’. It will then take this chance to confiscate our most refined status to be under its control [or governing]. When it is able to take a control of [our most refined status], we [the white] are under its power.

Afterwards, it will send the living vijjās: soem, toem, to, ro, pat, pit, dueng, dut, yoi, yaek, patha, khwangdan to cause our most refined status to be windier or float up. When we perform vijjā for solving its vijjā or cause it to be cruder (See: the next topic is vijjā for solving vijjā of the black lineage], it will work ineffectively. [However], it will then send vijjās of the third step. They are:

hum, khueap, aopep, aap, suem, sap, pon, pen, suam, son, roi sai, dap, lap, khat, ton, son, hai, sut, mot, maimi, wang, plao, dap, lap, hai, sun, sinchuea, mai-luea-set and rong that
rong tham. That is, it pretends to withdraw its dhātuddhammas in order to cause us to be mistaken that we have solved its vijjā until the black centre is completely cleaned or cleaned without any seed or remnant. Consequently, we will see that our dhātuddhamma is well clean. We will misunderstand that we have no more impurities. However, actually, it [the black] still sends-

P.S. After the most venerable Luangpho Sot had discovered this knowledge, he spent 8 years considering if he would perform vijjās for solving vijjās of the black lineage or not. It was not until 2475 B.E. [1932], that he decided to teach the monks and nuns to perform vijjā as mentioned. Then, in 2491 B.E. [1948], he taught this knowledge to the masters who were the heads of Vd performing groups. Particularly, upāsikā (nuns) and gharāvāsa (lay people), there were three persons; Upāsikā Yani Sirisohs, Khunkru (teacher) Thitha Niamkham and Khun Chaloi Sukombat. Now, Upāsikā Somchit Chinthanom also received this knowledge in order to work as the head of the leader for performing vijjā.

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- its black dhātuddhammas. Yet, it makes them to be invisible. So, we do not keep performing vijjā for solving [the black dhātuddhamma] due to such misunderstanding and unawareness.

In the fourth step, it will send its vijjās again; yuet, yai yon and witthayu (N/D) and āyatana.

The method for solving vijjās of the black lineage:

When you [the meditator] want to see its vijjās, you have to perform [these vijjās]; to⁷⁷⁰ of waen⁷⁷¹, klong⁷⁷², ūṇa⁷⁷³ and also the connections of all colours, all lines, all bodies, all members and all lineages. Then, [you have to] perform the multiplying [of the bodies from the crudest to the most refined status] to be many classes⁷⁷⁴. Count the age of the human, dibba, brahma, arūpabrahma, dhammakāya, kappa (aeon), mahākappa (great aeon), asaṃkhaya, dhātu and pāramī. Enter into the enlightenment of the Buddha in the

⁷⁷⁰ Connections (ต่อ to).
⁷⁷¹ Lens (แว่น wean).
⁷⁷² Scope (กล้อง klong).
⁷⁷³ Cognition (ญาณ yan).
⁷⁷⁴ Classes (ชนชั้น chonchan).
past, the present and in the future. After this you will see its original vijjā (black lineage) that it has performed in the past, the present and [for] the future in the uncountable life times, in sattaloka, khandhaloka, ākāsaloka, sep\textsuperscript{775}, phopsam, loken, prasat\textsuperscript{776}, khrueang of dhātudhamma, khet-that\textsuperscript{777} and ket-tham\textsuperscript{778}.

No matter, how many [of them] you have seen. Calculate\textsuperscript{779} or take them all into the centre of the special mnk. Thereafter perform the multiplying of the bodies, dhātudhamma. Eliminate the body which is the cause of these nineteen vijjās; sut, mot, maimi, wang, plao, dap, lap, hai, sun, sinchuea, mailueaset, loliang, penyu, prasat, hetrot, hetchat, hetai, hetkaet, het-kaet-got (N/D). [Perform this as the classes of] thao, chut, chan, ton, phak, phuet, chongthanon, phitsadan, patihan and thapthawi. Perform these in the forward and reverse order repeatedly. [Perform] son, sap, thapthawi from the crudest to the most refined status until the ages and pāramī [of dhātudhamma] are uncountable. Perform these in all colours, all lines, all bodies, all members and all lineages in order to distill [our] dhātudhammas to be pure and clear. Turn its dhātudhammas to be under our governance.

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EXTRAORDINARY CLEANING OF DHĀTU-DHAMMA

[Continue part]

\textsuperscript{775} Safe. (เซฟ sep).
\textsuperscript{776} Abode (ปราสาท prasat).
\textsuperscript{777} The dhātu area (เขตธาตุ khetthat).
\textsuperscript{778} The dhamma area (เขตธรรม khettham).
\textsuperscript{779} Calculate (คํานวณ khamnuan).
The performance of vijñās by using the khrueang samret

Original birth of dhamma

The phopsam

Mechanisms

Tipiṭaka

The world in the body

Bodies of the sets of thao and chut

The performance of witcha pen (living vijñā) without discontinuance

Original dhātu of the human

Right and Mightiness

Safe and Path

Extraordinary dhamma

The realms

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**The performance of vijñās by using the khrueang samret**

Establish pmg which has the same size as the sun or the moon inside mnk. Keep [the spheres of] seeing, memory, thought and cognition to stand still at the birth centre of the sphere, it will then be as clear as a mirror. [The meditator should] see the mechanism spinning in order to make the pmg possible.

That is, pmg is arisen because the compounding of a type of dhamma. It is the spinning machine which raises the [pmg] sphere at the centre of its original birth. The number of khrueang chaks which are called ‘huachai khrueang’ is uncountable. Each one has its own controllers or conductors in an uncountable number. Take the mnk

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780 The performance of witcha pen (living vijñā) without discontinuance (ท้วงทั้งหมดไม่มีขาดสาย tham witcha pen mai khat sai).

781 Heart mechanisms (หัวใจเครื่อง huachai khrueang).

782 Controller (ผู้บังคับเครื่อง phu-bang-khap-khrueang).
to take khrueangchak deep within the most refined sai [centre] of controllers of khrueang. Then, operate khrueang by yourself. Control it to spin as fast as you wish. Establish the clearer pmg. When you want it to be clearer; increase the speed of the khrueang spinning it to a thousand or ten thousand revolutions per second. The clearness of the sphere will increase consequently.

The method for solving the unclear pmg is to use the [special] mnk to control khrueang [inside the sphere] itself. Cause khrueang to increase its speed until it spins in the countless revolutions per second. Consequently, the sphere will be clearer and brighter due to the speed of khrueang spinning.

1) While you investigate inside khrueangs, you see dhātudhamma which controls khrueang in the body is black. It is khrueang and the sphere of the black lineage. Use [the special] mnk to perform [vijjās]: lalai, salak, lap, reboet to eliminate dhātudhamma of the black lineage completely. If it is the real dhātudhamma of the white lineage, [the meditator should then] keep it. So the khrueang and sphere will become the real khrueang and the sphere of the white lineage.

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2) After operating khrueang for raising the sphere, [the meditator] then operates khrueang chak compounded by dhātudhamma to be the dbk. That is, the dbk is arisen due to the compounding of a type of dhātudhamma. It is khrueang chak raising the dbk. When [the meditator] wants the dbk to be clearer, take the special mnk to get inside and control khrueang chak to spin faster as mentioned in the first topic above. The hearts of khrueang chaks and its controllers overlap inside [khrueang chak] similarly in the countless number from the crudest to the most refined status as mentioned previously. [Also khrueangs] that will be mentioned ahead have [the same system].

783 Conductors (ผู้เดินเครื่อง phu-doen-khrueang).
3) Operate *khrueang chak* to raise *pmg* inside the *dbk*. Send *khrueang* inside in order to cause the sphere to be clearer as mentioned above. Operate *khrueang chak* inside the *rup*. Take the *mnk* to operate *khrueang chak* in order to cause the body clearer. Operate *khrueang chak* to raise *pmg* inside the *rup*. Operate *khrueang* to cause the sphere to be clearer. Control *khrueang* to increase its spinning speed endlessly until *dhammakāya* arises. Send the *mnk* inside *khrueang chak* and control it to spin faster endlessly until *dhammakāya* is purer and clearer than a diamond or the mirror. Perform this further by following the topic 1-2 above inside all bodies from the crudest to the most refined status.

The performance of this *vijjā* is called ‘performing of *vijjā* with *khrueang samret*’. This is the same as the mechanism used in the world to do any kind of work. That is, *dhātudhammas* are compounded as the machine [*khrueang chak*]. This is why sometimes the body is called ‘*sarīrayanta* (bodily machine)’. As the Pali text says that ‘*saīrayantam catucakkam navadavāram khamanīyam te bhikkhu*’ as example. The *sun* [centre] of the heart of *khrueang* and the centre of the controller of *khrueang chak*, are all overlapped and multiplied-

[in centre of centre deeper and deeper without withdrawal, the age of their *dhātu* and *pāramī* is uncountable. They can be counted from the crude to the refined status endlessly. [Their overlapping can be counted as the layers of] *thao, chut, chan, ton, phak, phuet* more and more. It is *pen rop, pen-tham-ngan, pen-truat-ngan, pen-adit, anakhot, putchuban* (N/D) to all become one body. [The meditator should then] multiply the body inside all colours, all lines, all bodies, all members, all lineages of the white, the grey and the black lineages and the small, big, hidden and revealed realms.

………………………………………………
The Original Birth of Dhātudhamma

The original birth of [dhātudhamma of] the arup is the little clean and clear spherical spot.

Inside this original birth is dhātudhamma of maggapaññā. Avijjānusaya warps it as the outer layer.

Its second layer, which is dhātudhamma of maggacitta, spherically wraps [the previous layer]. Kāmarāgānusaya warps it as the outer layer.

Its third layer, which is dhātudhamma of pathamamagga, spherically wraps [the previous layer]. Paṭighānusaya wraps it as the outer layer.

[The meditator] uses the [special] mnk to fully perform vijjās of son, sap and thapthawi. Then, enter inside for controlling khrueang, which produces avijjānusaya, to work oppositely. This will cause it [avijjānusaya sphere] to release the wrapping of maggapaññā. Thereafter, maggapaññā will be clear and pure. It will enlarge its size as the full moon. In this day, the black cloud does not block its radiance. Thereafter, [the meditator] makes maggapaññā to be clear and bigger and takes the [special] mnk to operate khrueang of kāmarāgānusaya to work oppositely. Due to this, it will be released from maggacitta similarly. So, maggacitta will be clear and pure. Its size will then be able to enlarge as big as [the meditator] wishes. Then operate khrueang to cause maggacitta to be clear and bigger. Take the [special] mnk to fully perform [vijjā] of thapthawi, enter inside to control khrueang of paṭighānusaya and cause it to work oppositely. Then it will release the wrapping of pathamamagga. Pathamamagga will be clear and enlarge consequently.
Dhammakāya, pathamamagga, maggacittā, maggapaññā released from [the wrapping of] the three anusayas; kāmarāgānusaya, paṭighānusaya and avijjānusaya as mentioned are the body of dhamma. It is the gathering of the dhammas. That is:

Pathamamagga is the real flesh and skin fully distilled from vinayapiṭaka.
Maggacittā is the real flesh and skin fully distilled from suttantapiṭaka.
Maggapaññā is the flesh meat and skin fully distilled from abhidhammapiṭaka.

This is called ‘dhammakāya’ because the flesh and the heart are pathamamagga. The citta sphere is maggacittā. The viññāṇa sphere is maggapaññā. [The meditator] then operates khrueang to cause dhammakāya to be clear and bigger. All khrueangs are overlapped, shuffled and multiplied inside the heart of khrueang. Inside the hearts of deeper khrueangs, each has its own the controller or the operator of the khrueang. [They] exist inside the hearts of all khrueangs. In deeper status, they will be more refined. They abide within each other in the infinite layers. When [the meditator] understands [the structure] in the arup; [the structure] inside other bodies are the same. That is:

The original births of [dhātudhamma] of the rūpabrahma bodies of the sixteen [rūpabrahma] levels are:

In the inner layer of the original birth is adhipaññā which is spherically wrapped by moha [delusion] as the outer layer.

The second layer is adhicittā spherically wrapping [the previous layer]. It is wrapped by rāga [lust] as the outer layer.
The third layer is *adhisīla* spherically wrapping [the previous layer]. It is wrapped by *dosa* [anger] as its outer layer.

Then, [the meditator] uses the [special] *mnk* to fully perform [vijjās of] *son, sap* and *thapthawi*. Enter inside [the original birth] for controlling *khrueangs* of *dosa, rāga* and *moha* to work oppositely. Due to this, they will be released from *adhisīla, adhicitta* and *adhipaññā*. Make *adhisīla, adhicitta* and *adhipaññā* to be clear and bigger. Operate *khrueangs* for making *adhisīla, adhicitta* and *adhipaññā* to be clear and bigger as mentioned above.

[Inside] the original birth of [*dhātudhamma* of] the *dbk*, [the meditator must] operate *khrueangs* in the same way.

In the inner layer of the original birth is *paññā* which is spherically wrapped by *moha* as its outer layer.

The second layer is *samādhi* spherically wrapping [the previous layer]. It is wrapped by *lobha* as its outer layer.

Its third layer is *sīla* spherically wrapping [the previous layer]. It is wrapped by *dosa* as its outer layer.

[The meditator then] uses the [special] *mnk* to fully perform [vijjās of] *son, sap* and *thapthawi*. Enter inside [the original birth] for controlling *khrueangs* of *dosa, lobha* and *moha* to work oppositely. Due to this, they will be released from *sīla, samādhi* and *paññā*. Make *sīla, samādhi* and *paññā* to be clear and bigger. Operate *khrueangs* for making *sīla, samādhi* and *paññā* to be clear and bigger as mentioned above.

The original birth of the *mnk*, [the meditator must] operate *khrueangs* in the same way.
In the inner layer of the original birth is \textit{bhāvanā} which is spherically wrapped by \textit{miccādiṭṭhi} as its outer layer.

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The second layer is \textit{sīla} spherically wrapping [the previous layer]. It is wrapped by \textit{byāpāda} as its outer layer.

Its third layer is \textit{dāna} spherically wrapping [the previous layer]. It is wrapped by \textit{abhijjhā} as its outer layer.

[The meditator then] uses the [special] \textit{mnk} to fully perform [\textit{vijjās} of] \textit{son}, \textit{sap} and \textit{thapthawi}. Enter inside the heart of \textit{khrueang} and control \textit{khrueangs} of \textit{abhijjhā}, \textit{byāpāda} and \textit{miccādiṭṭhi} to work oppositely. Due to this, they will be released from \textit{dāna}, \textit{sīla} and \textit{bhāvanā}. Make \textit{dāna}, \textit{sīla} and \textit{bhāvanā} to be clear and bigger. Operate \textit{khrueangs} of \textit{sīla}, \textit{samādhi} and \textit{paññā} to work faster and more powerfully. They will then be clear and bigger as mentioned above.

The practice mentioned is called ‘the operating of \textit{khrueangs} from the refined to the crude status.’ That is, operate \textit{khrueangs} of \textit{pathamamagga}, \textit{maggacitta}, \textit{maggapaññā} of \textit{dhammakāya} down to \textit{khrueangs} of \textit{dāna}, \textit{sīla} and \textit{bhāvanā} of the \textit{mnk}.

After this, the method for operating \textit{khrueangs} from the crude to the refined status will be mentioned. This method is not too different from the previous method. The method is to operate \textit{khrueangs} of the \textit{mnk}, the \textit{dbk}, the \textit{rup}, the \textit{arup} and \textit{dhammakāya}. Operate one [body] at a time from the crude to the most refined body. Operate \textit{khrueangs} from the crude body to the most refined body as mentioned. That is:

\textbf{Operating of khrueangs from the bad part-the good part}

The bad part refers to [the spheres of] \textit{abhijjhā}, \textit{byāpāda}, \textit{miccādiṭṭhi}, \textit{lobha}, \textit{dosa}-
-moha, rāga, dosa, moha, kāmarāgānusaya, paṭighānusaya and avijjānusaya. Release them all from the good part.

The good part refers to [the spheres of] dāna, sīla, bhāvanā, sīla, samādhi, paññā, adhisīla, adhicitta, adhipaññā, pathamamagga, maggacitta and maggapaññā. Operate khrueangs in the good part to cause all [kinds of spheres] of the good part to be clear and bigger as the flowers escape from wrapping and to be blossomed.

…………………………………………..

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**Phopsam**

The phopsam are; kāmabhava, rūpabhava and arūpabhava.

*Kāmabhava* is the realm for the beings that are still involved with the sensual pleasure (Pali: kāma). [It contains many sub-realms] such as the dibba realm, human realm and apāyabhūmi (unhappy existence); peta (hungry ghost), asurakāya (demon), hell and animal.

*Rūpabhava* is the realm for the rūpabrahma beings living in the sixteen levels [of the rūpabrahma realm].

*Arūpabhava* is the realm for the arūpabrahma beings living in four levels [of the arūpabrahma realm].

[The meditator] investigates the human realm. Start by seeing Mount Sumeru and four major continents. See the way of life of the people in these continents. See then the edge
of the universe and see the water in the four great oceans. After seeing all conditions [or the nature] of the human realm, [the meditator should] see the six levels of the heavens. See the dibba wealth of the heavenly beings, ask them that what kind of merit or good deed that cause them to obtain such and such dibba wealth? Then, investigate the sixteen levels of rūpa brahma by taking [your] seeing, memory, thought and cognition to overlap with the seeing, memory, thought and cognition of the rūpa brahma being. Ask the good deeds of the beings in the phopsam which type of merit or good deed did they perform and then investigate their nature. Investigate the small khrueang chaks operating throughout the mnk. Investigate khrueang chak in the centre of the original birth of dhātudhamma of the mnk and then investigate the bigger khrueang chaks inside. [The deeper one will be] older and more refined. The principle of vijjā for cleaning dhātudhamma, the bigger things [dhātudhammas] always abide in the smaller things [dhātudhammas]. This is similar to the space which is the refined matter [and large] is able to exist inside very small matters such as a chapel, building or houses etc. Yet the worldly matters are opposite. That is, the smaller matters always abide in the bigger matters always. Each khrueang chak has its own heart. In the heart of khrueang chak-

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-, there is the controller of khrueang chak. Within the heart of the controller of khrueang chak is khrueang chak again. Within the heart of such khrueang chak is the controller of the heart of khrueang chak again and again. The inner one is more refined. There are the inner khrueang chaks and the controllers of the heart of khrueang chak] from the crudest to the most refined status. See khrueang chak which it [black lineage] operates and controls high-profoundly at the centre of the original birth. Then, see the smaller [or sub-] khrueangs inside the bigger khrueang chak which spread throughout the body. All have their own controllers of khrueang abiding inside the heart of khrueang. If the controller is black, it will operate khrueang for inserting badness and illness into khrueang in order to force the human to receive the sufferings. If the controller is white, it will operate khrueang for inserting goodness and happiness into khrueang in order to give happiness
for the human. Khrueangs inside each human are the small [or sub-] khrueang of the major khrueang of the human realm. That is, at the centre of the human realm is the major khrueang. This major khrueang controls the small [or its sub-] khrueangs inside each human being. If the human performs bad deeds, this is due to the black lineage controlling his khrueangs. If the human performs the good deeds, this is due to the white lineage controlling his khrueangs. If the human performs the neither good nor bad deed, this is due to the grey lineage controlling his khrueangs. [The human action] depends on these lineages. The one which one is more refined; it will control khrueangs first.

Each god (deva) of the six heavens has its own operating khrueangs and the controllers as same as inside the human. There is the major khrueang of the six levels of kāmabhava (or six heavens). It abides in sai [centre] of the original birth of the kāmabhava realm. It controls all smaller khrueangs. Both of the major and sub-khrueang in the bodies of humans and gods of all six heavens, if the controllers of all khrueangs in the most refined sai [centre] belong to the black lineage; the black will force [the human] to perform the bad deeds in order to obtain the impurities (kilesas). If they belong to the white lineage, the white will force to [the human] to perform the good deeds such as sīla, samādhi, paññā and all good deeds of the white.

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In the sixteen realms of rūpabrahma and the four realms of arūpabrahma, each has the major and the sub-khrueangs similarly. There are the controllers of the major and the sub-khrueangs as in the realms of the human. The difference is that in the five suddhāvāsas (the five pure abodes in the form sphere where the Non-returners are reborn), khrueang is supra mundane. Khrueangs and the controllers are in the levels of the non-returner [skds], the noble one who has eradicated the low levels of samyojanas (the fetters that bind man to the round of rebirth). They are sakkāyadiṭhi (false view of individuality), vicikicchā (doubt), sīlabataprāmāsa (adherence to rules), paṭigha (repulsion) and kāmarāga (sensual lust). Their khrueangs are not similar to khrueangs of the ordinary or worldly man (puthujjana).
Inside the *phopsam*, there is the great [or largest] *khrueang* existing in *sai* of the centre of the *phopsam*. It is the president of all *khrueangs* inside the *phopsam*. This *khrueang* operates to control all other smaller *khrueang* [or sub-*khrueangs*] throughout the *phopsam*. It is similar to the radio wave [controllers]. When the major radio transmitter is turned on, [it will] send the radio wave to the other radio receivers.

*Apāyabhūmi* *(unhappy realms)*

[The meditator should] go to *apāyabhūmi* to see the characteristics of *asurakāya* (demon) and *peta* (hungry ghost) as well as their abodes (particularly) located in the human realm. Yet, they are hidden. So, the human eye cannot see them. Take the [special] *mnk* to deeply investigate inside *sai* of the original birth of their bodies. Enter inside to see their *khrueang chak* controlled by the black side. They cause the beings to be *asurakāya* (demon) and *peta* (hungry ghost). It [the black] inserts *pāpa* (evil element) into *khrueang chak* and cause it runs inside *khrueang chak*. This is the same as when the electricity runs through the wiring. It runs [inside *khrueang*] to be *sapsan, aoep, aap, suem, sap, pon, pen, suam, son* and *roisai* throughout the body of *asurakāya* and *peta*. This causes them to completely receive the suffering and to be incinerated by the [hell] fire because of *pāpa* (demerit element) that the black sends into such *khrueang chaks*. The hell beings-
P.S. There are *khrueang chaks* and the controllers of *khrueang chaks* of the noble ones from the levels of *stds* to *arahant* [for each human]. It depends on the levels that each individual has attained.

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-and animals, the black also operate their *khrueangs* of controlling and sends *pāpa* to run according to such *khrueang chaks*. This is similarly *khrueang chak* of *asurakāya* [demon] and the *peta* [hungry ghost]. However, the strength of *pāpa* [of *asurakāya* and *peta*] is lighter than [*pāpa* of hell beings]. For the human, if they are suffering, this means the black is controlling *khrueangs*. It operates *khrueang* to send *pāpa* to run as the wave
within khrueangs. If they are happy, this means the white is controlling khrueangs. It operates khrueangs to send the merit to run within khrueangs. This is similar to the electricity that runs inside the electric wiring. When the human is neither happy nor suffering, the middle [grey] is controlling khrueangs. It operates khrueangs to send neither the happiness nor suffering [element] to run within khrueangs. So, humans feel neither happy nor suffering.

Eight major hells are:

- **Sañjīvaniraya** (Hell of constant repetition)
- **Kālasūtaniraya** (Hell of black wire)
- **Saṃgātaniraya** (Hell of stone slabs)
- **Roruvaniraya** (Hell of lamentation)
- **Mahāroruwaniraya** (Hell of great lamentation)
- **Tāpaniraya** (Hell of scorching heat)
- **Mahātāpaniraya** (Hell of fiercely scorching heat)
- **Avecīmahāniraya** (Hell without interruption)

Each of these eight major hells has **ussada** [sub-hells] or satellite hells surrounding them, four at each position of the four compass point directions, sixteen per hell level, being one hundred and twenty eight in total. Each of these (sub-hells) or satellite hells in the four directions are surrounded by ten yamaloka hells or (pergatory hells) at each compass point direction, forty per hell level, being three hundred and twenty in total. So including the eight major hells and sub-hells, there are a total of four hundred and fifty six hells. The black controls khrueangs of the hell beings. It operates khrueang to be the hell beings and inserts pāpa inside. It then operates khrueangs for sending the pāpa wave-
-, sometimes, [it is sent] heavily and sometimes, [it is sent] lightly. This depends on the levels of dukkhaveṇā (suffering feeling). Yet it circulates continuously. When [the meditator] uses the mnk to deeply investigate and control the khrueang to stop; the hell beings will be released from all the sufferings. Then, operate khrueang of the white for fully inserting the merit into the original merit centre. Operate khrueang of seeing, memory, thought and cognition for sending the hell beings to be reborn in anywhere. [Yet], [the merit] must be inserted into sun of our dhammakāya first. It is then inserted into sun of the nibbāna, the small realms and large realms. Operate khrueangs of thapthawi, chongthanon, phitsadan, patihan and multiply [these practices] without withdrawing from the crudest to the most refined status. Turn [the black] dhātu and dhamma [of the hell being] to be [the dhātudhamma of] the white. Distill dhātudhamma to be clean and clear. Perform vijjās of chueam, soem and klan on such dhātudhamma to be well pure. Send it [the hell being] to be reborn anywhere as the [meditator] wishes. Take the spheres of seeing, memory, thought and cognition to overlap inside [the spheres of] seeing, memory, thought and cognition of the hell being. Ask such being that how does it feel? What they did in their past? [The meditator can ask] any kind of questions regarding their past incidents. If [the meditator] wants to see khrueang chak that the black operates; [he has to] take the mnk to enter into the heart of khrueang chak located at the centre of the original birth of such each being. Then, investigate deeper without withdrawing.

Administration of Dhātudhamma inside the Phopsam:

The method for seeing khrueang penyū of the human beings, the dibba being (or devatā), the rup being, the arup being and dhammakāya is to enter the centre of such body [first]. Then, [the meditator] will see khrueangs from the major khrueang of the small realm to the smaller (or sub-khrueang). They work connectedly as the links of the chain. Khrueangs are operating to maintain all organs throughout the body. All bodies

784 The machine of existence (เครื่องเป็นอยู่ khrueang penyū).
have their own particular khrueang, one for each. The beginning major khrueang\textsuperscript{785} is in the centre of the small realm. The ended-khrueangs exit in all organs throughout the body. This [system] is the same inside all bodies from-

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-the mnk to dharmakāya. Ordinarily the black is the operator of the machines of existence. When the white is more refined [than the black], it turns khrueang pen yu to work positively. It then demolishes and destroys khrueangs of the black. [The white] then perform vijjā to reassemble and compound the new khrueang of the white. [The meditator should] always perform vijjā for solving, demolishing and destroying khrueang of the black. He should continuously keep assembling [or establishing] the new khrueangs of the white from the major khrueang in the centre of the small realm to khrueang of the lukan hell. The white always restores khrueangs of existence. The black inserts its wealth into khrueang and operates khrueang to force [its wealth] into the original birth of such body. [This causes the original birth of the body] to be aoep, aap, suem, sap, pon, pen, suam, son, roisai with its [impermanent] wealth and good qualifications such as luck, position, admirableness, happiness, wealth, being the wise, intelligence, knowledgeable and academic and other positive qualities. These are called ‘the wealth’ [sampatti]. Guṇasampattis (the benefits of the wealth or qualifications) are the body and mental happiness. They are the results of such wealth. [The black] operates khrueang for making the possibility of such wealth. It is under the administration of the black. The black is able to turn its wealth and qualifications as mentioned to produce the negative results anytime. It is dissimilar to the wealth [and qualifications] of the white. They have no harms. It produces the positive and prosperous results only. It cannot be changed into the negative ways. The white controls and operates khrueangs [of the black] to work oppositely. It will release [the original birth] from the controlling khrueang of the black. It will demolish and completely destroy the black’s khrueang without any remainder. It will then reassemble khrueang of the white again. It will control and operate

\textsuperscript{785} The beginning major khrueang (ต้นเครื่องใหญ่ ton khrueang yai).
khrueng itself. It will take the good side only. It will operate khrueng for inserting the wealth, guṇasampatti and the holy merits-

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-, [and perform this by using vijjās of] thapthawi, chongthanon, phitsadan and patihan. Multiply [this performance] without withdrawing until the age of dhātu and pāramī is uncountable. Perform this repeatedly. Perform this in all levels of thao, chut, chan, ton, phak, phuet, chongthanon, phitsadan, patihan and thapthawi without withdrawing. Perform this repeatedly inside all bodies from bodies of the human to [the bodies of] dhammakāya. Consequently, all bodies will be full of wealth (sampatti), qualifications (guṇasampatti) and holy merits. Khrueangs of the black which are kilesas [and] its [impermanent] wealth will be immediately destroyed. These kilesas are; abhijjhā, byāpāda, miccādiṭṭhi , Lobha, dosa, moha, rāga, dosa, moha, kāmarāgānusaya, paṭīghānusaya and avijjānusaya.

The wealth of the white lineage refer to dāna, sīla, bhāvanā, sīla, samādhi, paññā, adhisīla, adhicitta, adhipaññā, pathamamagga, maggacitta, maggapaññā, gtds, stds, skds, angds, ahtds, the enlightened [body] of the Buddha, the entering to nirodha and the enlightenment in nirodha. These are the wealth (sampatti), qualification (guṇasampatti) and holy merits of the white. The white will make them to be more and more until the age of dhātu and the pāramī is uncountable for each type of body from the mnk to dhammakāya. This includes the all the crudest to the most refined status of all bodies.

In all four levels of apāyabhūmi (unhappy realms); peta, asurakāya, animal and hells including the major hells, the sub-hells and the lukan hell; all have their own khrueangs. That is, the black controls their khrueang to work according its badness or its [black] tipiṭakas; abhijjhā, byāpāda, miccādiṭṭhi , lobha, dosa, moha, rāga, dosa, moha, kāmarāgānusaya, paṭīghānusaya and avijjānusaya. It operates khrueangs to insert these
pāpas. At the appropriate time, sun [centre] of pāpa will pull the beings to take birth in the hells or in the unhappy realms. Thereafter, it will insert pāpa into-

- khrueang [of the beings] and operate it to put the suffering, which is the result of pāpas, into the original birth of beings in the unhappy realms. This causes them to receive their suffering. [This causes their mind to be] aoep, aap, suem, sap, pon, pen, suam, son and roisai [See their definitions above]. The sufferings will run throughout the body of such beings. They consequently receive their sufferings until [the results of pāpas] are inactive. If the degree of pāpa is high; it will cause the spinning speed of khrueang to be very fast and heavy. If the degree of pāpa is low; the spinning speed is slow. When the sufferings of the being is about to be finished; the white will enter inside khrueangs and control it to spin in the right circulation. Then, the beings are freed from the suffering [in the hells].

The Method for Helping the Hell Beings:
The method for helping the hell beings to be released their sufferings is for [the meditator] to take the [refined] mnk of [such hell being] to multiply with the mnk and the body of the Buddha of all small and big realms. Distill it to be clear. Insert it into the primordial dhātu of the human and the primordial dhātu of nibbāna. Operate all khrueangs to control khrueangs of the black from the beginning to the final khrueang. Force them to work oppositely and stop all khrueangs. Execute and destroy all khrueangs of the black. Perform vijjās for assembling the new khrueangs of the white. Enter inside to operate khrueangs. Control khrueangs to spin in circulation to the right. This is the spinning direction of the white. Insert the wealth (sampatti), qualification (guṇasampatti) and holy merits. Perform vijjās of thapthawi, chongthanon, phitsadan, patihan and multiply [these vijjās] without withdrawing. Count [the multiplication as the classes of] thao, chut, chan, ton, phak, phuet until the age of dhātu and pāramī is uncountable, until [this performance] becomes multi classes. Count it as one chongthanon, phitsadan,
\textit{patihan} and multiply these \textit{vijās} without withdrawing. Perform this from the crudest to the most refined status. The being in the hells or in the \textit{apāya} realms will-

\begin{center}[Page: 71]\end{center}

-be released from suffering because its bodies are full of the holy merits. Afterwards, operate \textit{khrueangs} for setting up the spheres of \textit{pathamamagga}, \textit{maggacitta}, \textit{maggapāñña}, \textit{gtds}, \textit{stds}, \textit{skds}, \textit{angds}, \textit{ahtds}, the enlightened \textit{body} to be the Buddha by entering \textit{nirodha} and the enlightenment in \textit{nirodha} inside all being’s bodies released from the hell or the \textit{apāya} realms. This causes the hell being body to be the refined \textit{mnk}. Send it to listen to the sermon of Gotama Buddha who is the owner of the religion. When it has listened to the sermon of the Buddha; the being will achieve the paths and the fruitions of \textit{nibbāna} and obtain the wealth of human, heaven and \textit{nibbāna} etc.

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\textbf{Mechanism (Khrueang)}

\textit{Khrueangs} of the human:

\textit{Khrueangs} of the human existing inside the original birth are:

The outer layer is \textit{khrueangs} of seeing, memory, thought and cognition.

The second layer inside [the previous layer] is \textit{khrueangs} controlling the body, speech and mind. They exist in the heart of the first layer.

The third layer deeper is \textit{khrueangs} controlling \textit{ākāsaloka}, \textit{khandhaloka} and \textit{sattaloka}. They exist in the heart of the previous layer.

The fourth layer is \textit{khrueang} controlling of the \textit{kāma} realm. The black inserts \textit{kāma} into the \textit{khrueang} and operate it to insert \textit{kāma} into the original birth of the beings. This
causes kāma to be aoep, aap, suem, sap, pon, pen, suam, son and roisai throughout the body of the being in the kāma realm. The being will be aoep and aoep, aap, suem, sap, pon, pen, suam, son and roisai with the flavour of kāma. This khrueang exists in the heart of the third layer.

The fifth layer is khrueang controlling the sixteen levels of rūpabrahma. The black inserts the five conditions of jhāna into khrueang and operate it to insert jhāna into the original birth of rūpabrahma. Then it operates khrueang to cause the conditions of jhāna to be aoep, aap, suem, sap, pon, pen, suam, son and roisai. This causes rūpabrahma beings to be happy with such conditions of jhāna. This khrueang exists in the heart of the previous layer.

*Khrueang* controlling arūpabrahma and phranipphan also abide in the same way as mentioned. If it is arūpabrahma-

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..., arūpajhāna is inserted into the controlling khrueang. If it is the Buddha in nibbāna, the nirodha is inserted into the controlling khrueang. Khrueang then is operated as mentioned.

This is the short explanation of khrueangs as an example. It can be much more interpreted according to the wisdom [of practitioners]. Yet in the deeper layers, there are both khrueang and the controller of khrueang.

*Khrueang of animals*

Each khrueang of animals has its own different khrueangs. For example, inside the mnk are:

*Khrueang* in the original birth of human.
Khrueang of ākāsaloka, khandhaloka, sattaloka and the human world overlap inside the heart of khrueang of the human that is mentioned in the first topic.

Khrueang abides at the centre of the realm of human. It overlaps in the heart of khrueang in the second topic.

All worlds have three khrueangs similarly in all levels or realms; hells, heavens and āyatana nibbāna. Yet they connectedly work as the links of the chain. There is the main khrueang which is the gathering point of all khrueangs. If it is located in the centre of the small realm, it is the president of all khrueangs inside the small realm etc. All controllers of the khrueang ordinarily are the black. Yet, when the white has performed vijjās to be more refined [than vijjās of the black], it is able to enter sai [centre] [of khrueangs]. It then controls all khrueangs to be in the white side. If any side; [white, grey or black] is able to control sai, it will use its tipiṭakas to control the spheres of seeing, memory, thought and cognition, body, speech and mind of the world beings to work according to their mightiness (amnat) and right (sitthi). The holy merit or holy sin could be used depending on the side that takes control.

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Controller of khrueang:
[The concept of] the controller of khrueang [is that] if the black is more refined than [the white]; it will enter inside the most refined status of sai of khrueang. It will then control khrueang to work according to the black projects. If the white is more refined; it will enter inside the most refined status of sai of khrueang. It will then control khrueang to work according to the white projects. This occurs similarly in all khrueangs. No matter, if it is a major or the sub-khrueang. The six levels of the heaven have nearly the same height, 42,000 yojana for each level. The twenty levels of Brahmans have nearly the same height also. Each level is 5, 550, 000 yojana high. The vertical distance from the
edge of the **avecī** hell to the bottom edge of the *nevasaṅgāṇāsaṅgāyatanā arūpabrahma* realm is slightly 111 million *yojana* or a bit less than 111 million *yojana*. This is measured by the reduced scale of the black. If it is measured by referring to its full size, it is larger than this 100 times. There are three classes; low (Pali: *hiṇa*), middle (Pali: *majjhima*) and high (Pali: *pañīta*) of *āyatana nibbāna*, the *phopsam* and the *lokan* hell. Phranipphans in the same *āyatana* are categorized into three classes according to their levels of *pāramī* of *dhātu*; high, medium and low. The Brahman beings of the twenty levels, in each level, are categorized according to the types of *jhāna*; low, middle and profound. The humans are categorized by living standards; low, middle and high. The hell beings are categorized by the types of suffering (Pali: *dukkhavedanā*) that they receive; low, middle and high.

*Āyatana nibbāna* is located higher than the *phopsam* three times [of the size of the *phopsam*]. *Lokan* is located lower than the *phopsam* three times [of the size of the *phopsam*]. The *dhammas* causing to be reborn as a human are *kāyakamma* (bodily action), *vacīkamma* (speech) and *manokamma* (mental action). Phranipphan inserts the ten *kammapathas* (ten kinds of good deeds) into *khrueang* and operates *khrueang* to send it for taking birth. After [the meditator] has investigated *khrueangs* of the *phopsam*, he then should investigate *khrueangs* being operated in *āyatana nibbāna* which is located at the top [of the sub-realm] as well as *khrueangs* of the *lokan* hell which is located at the bottom [of the sub-realm.]

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**Governor of khrueang:**

The governor of *khrueang* is the president in the centre of the realm as mentioned above. That is, the first *phranippah* of this realm is the first governor. Later on, when the latter Buddhas; the second, third, fourth and fifth one etc. arise inside *āyatana nibbāna*, the first Buddha will teach them *vijjās* in order to help him governing his realm. They are in the middle *dhātudhamma* because they are very powerful. All of the whites who are the
governors of all khrueangs are the Buddhas. Yet if the black is able to profoundly enter into sai, it will operate khrueang to be akusalā-dhamma [evil dhamma]. Therefore, the human will act, speak and think in the bad ways. All of their actions are bad, sinful and cause sufferings. If the white is more refined, it is able to profoundly enter into sai. It will operate khrueang to be kusalā-dhamma [good dhamma]. Consequently, the human will act, speak and think in the good ways. All of their actions are good. This gives the result of happiness. Khrueang of the middle is abyākatā-dhamma [the neither good nor bad dhamma]. [If it controls khrueang], the human will act, speak and think with equanimity ways, neither good nor bad. It is neither good nor bad such as showing, eating, standing, sitting, lying down or going to the toilet etc. These activities are neither good nor bad. They are equanimity. It does not belong to either the good or the bad side.

The Method for Seeing and Operating khrueang:

This method is the same as the method for seeing and operating khrueang of human as mentioned above. The difference is to operate khrueang in āyatana-nibbāna, [the white] takes nirodha, which is blissful, and operates [or inserts] the happiness into sai of khrueang. [It will then] operate khrueang. In the loka hell, [the black] puts the serious demerit (pāpa) which is miccādiṭṭhi (wrong view) causing the suffering into [khrueang], and operates [or inserts]-

- the suffering into sai of khrueang. [It will then] operate khrueang repeatedly. There are the major and the sub-khrueang in āyatana-nibbāna and the loka hell. There are the white, grey and black lineages as the khrueang controller, as mentioned in khrueangs of the human. The major khrueangs which are the president of all khrueangs in āyatana-nibbāna, the phopsam and in the loka hell, they are the sub-khrueangs of the biggest khrueang. [This khrueang] is the supreme president khrueang. [If the meditator wants to] see khrueang, he must see at the centre of this [sub] realm. Khrueang and its controller will then be seen. Operate this [supreme president] khrueang for controlling all
the other major or sub-krueangs in this small realm to work accordingly. [The structure of krueangs] is:

The supreme president krueang is located at the centre of the phopsam. It exists inside the heart of krueang in the second topic below.

The president krueangs which are located at the centre of the realm such as āyatana nibbāna, the phopsam and the loka hell, are the sub-krueangs of the supreme president krueang mentioned in the first topic above. They exist inside the hearts of krueangs in the third topic below.

The major krueangs in the centre of the original birth of the world beings and the loka beings are the sub-krueangs of the president krueangs mentioned in the second topic. They exist inside the hearts of krueangs mentioned in the fourth topic below.

The [smallest] sub-krueangs which exist throughout the body of the world beings are the sub- krueangs of the major krueangs in the centre of the original birth. They are:

Krueang of memory exists in the heart of the seeing krueang.
Krueang of thought exists in the heart of the memory krueang.
Krueang of cognition exists in the heart of the thought krueang.

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Krueang of the five khandhas exists in the heart of the cognition krueang.
Krueang of the twelve āyatanas exists in the heart of krueang of the five khandhas.
Krueang of the eighteen dhātus exists in the heart of krueang of the twelve āyatanas.
Krueang of the twenty-two indriyas exists in the heart of krueang of the eighteen dhātus.
Khrueang of the four ariyasaccas exists in the heart of khrueang of the twenty-two indriyas.
Khrueang of paṭiccasamuppāda exists in the heart of khrueang of the four ariyasaccas.
Khrueang of sīla exists in the heart of khrueang of paṭiccasamuppāda.
Khrueang of samādhi exists in the heart of khrueang of sīla.
Khrueang of paññā exists in the heart of khrueang of samādhi.

The method for causing an individual person to perform the good deeds

To change ourselves or the others to perform the good deeds which are; by avoiding bad actions in body, speech and mind, [the meditator] distills the [special] mnk to be clear and pure and sends it into the most refined sai. Enter inside and control khrueang chak. Operate it to work accordingly to his/her wish. That is, operate khrueang of the black which is in the bad or evil side to work slowly and oppositely. It is the same as the engine of the boat is forced to work slow or works in the opposite way. Consequently, it is delayed from reaching its destination. Then, operate khrueang of the white to work speedily and profoundly without withdrawing.

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Then, insert dhammas of the white; dāna, sīla and bhāvanā into the operating khrueang. They are the good dhammas for the mnk. Operate khrueang oppositely to knock dhammas of akusalā [the black] existing inside the mnk out of the spheres of seeing, memory, thought and cognition. Operate khrueang of the white repeatedly without withdrawing from the crudest to most refined status. Perform vijjās of chongthanon, phitsadan, patihan and thaphawti. [Multiply them] as the sets of thao, chut, chan, ton, phak and phuet. Then, it will becomes the sets of thao, chut, chan, ton, phak and phuet again. [Perform this] as the second, third and fourth class continuously and endlessly. It then becomes ‘living vijjā’. Perform this endlessly.

The method for checking the human
When [the meditator] wants to check others as to what kind of person they are? [What are their habits?] Good or bad? Good mind or bad mind? Whether they be able to obtain the *pmg* or not? Use the [special] *mnk* to fully perform *vijjà of thapthawi*. Distill it to be clear and clean. Send it into the most refined *sai* inside the heart of *khrueang* of seeing, memory, thought and cognition of such person. Investigate inside *khrueang* of seeing, memory, thought and cognition as to ‘which side exactly this person is now, good or bad?’ If [the meditator] finds that the controller of his *khrueang* is the white, he is in the good side. If [the meditator] finds that the controller of his *khrueang* is the black, he is in the bad side. If [the meditator] finds that the controller of his *khrueang* is the neither good nor bad or the middle side, he is in the middle. Perform *vijjà* to change [the controller of *khrueang* of] that person to be in the white side. Force his *khrueang* causing him to perform good deeds afterwards. The body of the human is like a robot which can be controlled or led to any direction. This depends on which side; white, black or grey that operates *khrueang* and leads it.

**The method for knowing anything**

Take the sphere of cognition to be in *sai* of the original birth of such matter [or such being]. Investigate deeply inside *sai* at the centre of that original birth in layers without withdrawing. The degree of the stillness [of the mind] must be very high.

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The highest *khrueangs* of administration:

The highest *khrueangs* which administrate all other *khrueangs* and are more distinctive than others are:

- Right *khrueang* (เครื่องยึดสิทธิ์)
- Might *khrueang* (เครื่องยึดอํานาจ)
- Meritorious controlling *khrueang* (เครื่องบังคับให้เป็นบุญ)
Demerit controlling \( khrueang \) (เครื่องบังคับให้เป็นบาป)

Perfection \( [pāramī] \) controlling \( khrueang \) (เครื่องบังคับให้เป็นบารมี)

Radiance controlling \( khrueang \) (เครื่องบังคับให้เป็นรัศมี)

Power \( [bala] \) controlling \( khrueang \) (เครื่องบังคับให้เป็นกําลัง)

Mightiness controlling \( khrueang \) (เครื่องบังคับให้เป็นฤทธิ์)

These \( khrueangs \) exist in all realms [including] the big or sub-\( khrueangs \) that operate to be the \( pathamamagga, \) \( maggacitta, \) \( maggapanñā, \) \( gt ds, \) \( stds, \) \( skds, \) \( angd, \) \( ahtd, \) the enlightened [body] to be the Buddha, the entering of \( nirodha \) and the enlightenment in \( nirodha, \) the calculation in \( sai \) of the enlightenment and \( ñāṇa \) in the enlightenment. Also [they include] the big and sub-\( khrueangs \) controlling the existences of \( tipiṭakas \) of the white, the black and the grey, [\( khrueangs \) controlling to be free from the bad \( tipiṭakas \) which are \( akusalādhamma, \) \( khandhaloka-khrueang, \) \( ākāsaloka, \) \( sattaloka \) and other conditions. It is similar to this realm, there are \( khrueangs \) in all realms operating connectedly to each other as the links of a chain. In a higher degree of the refinement, \( khrueangs \) will be large and old, according to the status of the realm. The Buddhas in \( āyatananibbāna \) of the refined realms will be bigger and have a high degree of \( pārami\)s accordingly. No matter how many [realms] whether they are, their centres are coincident. No matter they are a big or a sub-\( khrueang \). Other conditions are the same. The same types of matters,-

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-no matter how many there are, their centres are coincident. All gather in the original birth of human. Each realm has the bodies of many colours, all colours, all lines, all bodies, all members, all lineages, human, the escorts of the human and there are the realms of the white, the grey and the black lineages, the realms of the escorts of the white, the grey and the black lineages. [They exist as the sets of] \( thao, \) \( chut, \) \( chan, \) \( ton, \) \( phak, \) \( phuet \) of the realms, \( phuet \) in \( phuet \) without withdrawing.
The method for operating khrueangs

First of all, [the meditator] enters the heart of sitthi khrueang before entering other khrueangs because it is khrueang that governs all other khrueangs. Then, operate yuet amnat khrueang, the meritorious controlling khrueang, the evil controlling khrueang, the perfections (pārami) controlling khrueang, the radiance controlling khrueang, the power (bala) controlling khrueang and the mightiness controlling khrueang. [Perform this] this order first every time before operating all of other khrueangs. [Then] operate all of khrueangs besides these [khrueangs] first and then operate other khrueangs afterwards. Perform this very time.

The refinement of khrueang

Khrueang sitthi is more refined than khrueang amnat, the khrueang amnat is more refined than the holy meritorious khrueang, and the holy demerit khrueang. The refinement of the holy merit khrueang and the holy demerit khrueang are almost same; but, the holy merit khrueang gives the better result than the holy demerit khrueang. The merit is infinite because after attaining āyatana nibbāna, it is not the end. There are other āyatana nibbānas endlessly. There is no limitation to the results of the merit. The more merit gives forth fruition. The merit is infinite. The holy demerit gives the lighter result than the merit does. It is not infinite. It ends at the loka hell only. It only has the power to manage the highest bad deeds which is anantaryakamma (immediacy deeds). This is the top of the holy demerit.

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Khrueang sitthi, khrueang amnat, the holy merit khrueang, the holy demerit khrueang, the perfection controlling khrueang, the radiance controlling khrueang, the power controlling khrueang, the mightiness controlling khrueang and other conditions, [the amount of] each [can be counted as] thao, chut, chan, ton, phak, phuet endlessly. [So,] They can be multiplied more and more.
Khrueang sitthi is khrueang of success in everything. So, this is called ‘khrueang sitthi’.

The enlightenment khrueang of being the Buddha: when it is being operated; the enlightened knowledge (ñāṇas) of being the Buddha will arise.

The khrueang nirot: when it is operated, it causes the firm stillness without withdrawing.

The enlightenment in the khrueang nirot: when it is operated, it causes the rising of āṇā of the realisation in incidents that have arisen within the firm stillness.

The calculated khrueang: when it is operated, it causes the rise of āṇā [knowledge] to know the amount of the enlightenments arisen in nirodha from the first time through to the second, third, fourth, fifth, sixth, seventh, eighth and hundredth, ten thousandth, hundred thousandth, millionth, koṭi, asamkhaya time and more than the asamkhaya time. In the calculation process, it is important to calculate by āṇā of the Buddha. That is, firmly still and be single pointed and then such and such amount of āṇā will arise. If [the mind of the meditator] is not completely still, the calculation would be mistaken.

The holy merit khrueang and the holy demerit khrueang: The holy merit khrueang and the holy demerit khrueang belong to the white and the black sides accordingly. The holy merit khrueang of the white can be seen [in the cases of]-

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-the millionaire named ‘Pūṇna’ plowed the field and the earth becomes the goal. The man named ‘Mālā’ who plucked the flowers for King Bimbisāra. The man named ‘Cūḷekasāṭaka’ performed the meritorious deeds and he has seen the result immediately. The demerit can be seen in the cases of the monk Devadata, King Suppabhuddha and Lady Ciṇcamāvikā. These persons attacked the Buddha, the primordial dhātu [of the black] inserts the holy demerit [into their khrueangs], this caused the earth (ground) to
open up and condemn them [to death] and be reborn in the *avecī* hell immediately. This [holy demerit] similarly gives the immediate result.

…………………………………………

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*Tipiṭaka*

*Tipiṭaka* inside the body

The *mnk* is the gathering place of 84,000 *dhamma-khandhas*; 21,000 *dhamma-khandhas* of *vinayapiṭaka*, 21,000 *dhamma-khandhas* of *suttantapiṭaka* and 42,000 *dhamma-khandhas* of *paramatthapiṭaka* [abhidhamma]. Each [dhamma] *khandha* can be multiplied as many as 84,000 *dhamma-khandhas*. Each one of the multiplied *dhamma-khandhas* can be multiplied more as 84,000 *dhamma-khandhas*. Each one of the already multiplied *dhamma-khandhas* can be multiplied more and more again as 84,000 *dhamma-khandhas*. All of them can be multiplied in this way until their age of *dhātu* and *pāramī* is uncountable. No matter how many of the multiplied *dhamma-khandhas* there are, the *mnk* will be multiplied in the same number because the bodies and the *dhamma-khandhas* are the same matter. The 84,000 *dhamma-khandhas* are summarized as:

1) *Tipiṭaka* of the white lineage (*kusalā dhamma*): *dhammas* that are wholesome.

\[
\begin{align*}
Dāna, \ sīla, \ bhāvanā & \quad \text{in the } mnk \\
Sīla, \ samādhi, \ paññā & \quad \text{in the } dbk \\
Adhisīla, \ adhicitta, \ adhipaññā & \quad \text{in the } rup \\
Pathamamagga, \ maggacitta, \ maggapaññā & \quad \text{in the } arup
\end{align*}
\]

These are *tipiṭakas* of the white lineage. The *dhammakāya* which is the body of the supra mundane (*lokutara*) is the body, the real flesh and skin of *vinayapiṭaka*, *suttantapiṭaka* and-
- paramattha piṭaka. It is truly pure void of any impurities (kilesas). They are abhijjhā, byāpāda, miccādiṭṭhi, lobha, dosa, moha, kāmarāgānusaya, paṭighānusaya and avijjānusaya. When tipiṭaka in any refined level is profoundly multiplied, the impurity which is the wrapper [of the mind] will loosen its binding in the same level. The spheres of dāna, sīla, bhāvanā, sīla, samādhi, paññā, adhisīla, adhicitta, adhipaññā, pathamamaggag, maggacitta, maggapaññā, gtlds, stds, skds, angds, ahtds, the enlightened [body] to be the Buddha, the entering of nirodha and the enlightenment in nirodha, each sphere will expand and enlarge its size accordingly. This is similar to the outer petals of the flower bloom and the inner petals bloom accordingly.

2) Tipiṭaka of the black lineage (akusalā dhamma): dhammas that are unwholesome.

\[
\begin{align*}
\text{Abhijjhā, byāpāda, miccādiṭṭhi} & \quad \text{in the mnk} \\
\text{Lobha, dosa, moha} & \quad \text{in the dbk} \\
\text{Rāga, dosa, moha} & \quad \text{in the rup} \\
\text{Kāmarāgānusaya, paṭighānusaya, avijjānusaya} & \quad \text{in the arup}
\end{align*}
\]

All of abhijjhā, byāpāda, miccādiṭṭhi, lobha, dosa, moha, rāga, dosa, moha, kāmarāgānusaya, paṭighānusaya and avijjānusaya, the black inserts them into the controlling khrueang located at the centre of the original birth of the mnk. The sub-khrueangs which are the cruder khrueangs exist as the outer layers. Yet the bigger khrueangs which are more refined exist inside. They are the controllers of the sub-khrueangs outside.

They are hidden in the hearts of the inner khrueangs. The controllers of khrueangs abide inside the hearts of the inner khrueangs in layers.
[All sides of] the meritorious dhamma or the dhamma of the wholesome side (kusalā dhamma), the unwholesome dhamma or the dhamma of the bad side (akusalā dhamma) and the middle side or the neither good nor bad dhamma (abyākatā dhamma), each contains 84,000 dhamma-khandhas. They are categorized into three parts similarly.

- **Suttantapiṭaka** [contains] 21,000 dhamma-khandhas
- **Vinayapiṭaka** [contains] 21,000 dhamma-khandhas
- **Abhidhamma** [contains] 42,000 dhamma-khandhas

All bodies of the mnk, dbk, rup, arup, dhammakāya, the refined bodies from the crudest to the most refined status, the bodies in the set of thao, chut, chan, ton, phak, phuet, phuets in phuets from the crudest to the most refined status, all colours, all lines, all bodies, all members, all lineages, human, the escorts of the human and the realms of the white and grey and black lineages, each body has the three sides of tipiṭakas; good, bad, middle abiding inside the seeing, memory, thought and cognition. If the body is crude, tipiṭakas of the three sides are crude accordingly. If the body is refined, tipiṭakas of the three sides are refined accordingly because they are the wrapper of the seeing, memory, thought and cognition of each body. The centres (ศูนย์ sun) of these three kinds of tipiṭaka; the good side has 84,000 centres. This is similar to the number of dhamma-khandhas. The bad and middle side, each also has 84,000 centres. This is similar to the number of dhamma-khandhas too. All centres mentioned abide in the centre of the original birth of each body:

The mnk contains tipiṭakas of the wholesome side.

*Dāna, suttantapiṭaka, 21, 000 centres*

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*Sīla, vinayapiṭaka, 21, 000 centres*
Bhāvanā, abhidhammapiṭaka, 42,000 centres

The human body contains tipiṭakas of the unwholesome side.

Abhijjhā, suttantapiṭaka, 21,000 centres
Byāpāda, vinayapiṭaka, 21,000 centres
Miccādiṭṭhi, abhidhammapiṭaka, 42,000 centres

The human body also contains tipiṭakas of the neither wholesome nor unwholesome side.

It is neither dāna nor abhijjhā; it abides in between suttantapiṭaka, 21,000 centres.

It is neither sīla nor byāpāda; it abides in between the vinayapiṭaka, 21,000 centres.

It is neither bhāvanā nor miccādiṭṭhi; it abides in between abhidhammapiṭaka, 42,000 centres

The spheres of seeing, memory, thought and cognition of each body wrap one another as the structure of an egg. That is, the eggshell wraps the white of the egg, the egg’s yolk and the centre of the yolk.

Dāna wraps the seeing and memory spheres. Abhijjhā wraps the dāna sphere. The middle between dāna and abhijjhā is abyākatā-dhamma.

Sīla wraps the thought sphere. Byāpāda wraps the sīla sphere. The middle between sīla and byāpāda is abyākatā-dhamma.

Bhāvanā wraps the cognition sphere. Miccādiṭṭhi wraps the bhāvanā sphere. The middle between bhāvanā and miccādiṭṭhi is abyākatā-dhamma.
[The meditator should] investigate and see all 84,000 centres. They are:

- **Dāna**, 21,000 centres
- **Sīla**, 21,000 centres
- **Bhāvanā**, 42,000 centres

Each centre has the beginning, the middle and the end. They are the dāna sphere, sīla sphere and bhāvanā sphere. They exist connectedly in all centres. Also at the centre of each sphere, there are the beginning, the middle and the end. They are the seeing sphere, the memory sphere, the thought sphere and the cognition sphere. They are refined inside in layers. So, it is said that there is the beginning, the middle and the end. Inside all centres are tipiṭakas of akusalā-dhamma; abhijjhā, byāpāda and miccādiṭṭhi, and tipiṭakas of abyākatā-dhamma, which is equanimous or neither good nor bad. They exist in the beginning, the middle and the end of all centres without disconnection.

When [the meditator] investigates deeper and deeper, khandhaloka, sattaloka and ākāsaloka exist simultaneously. There are also tipiṭakas of the wholesome, the unwholesome and the middle side of khandhaloka, sattaloka and ākāsaloka. Simultaneously, there are the centres of tipiṭakas at the beginning, the middle and the end as mentioned.

When [the meditator] invests deeper and deeper, the outside [realms]; āyatanaṇibbāna, phopsam, lokan hell, khandhaloka, sattaloka and ākāsaloka exist as the pair of each body from the body of the crudest to the body of the most refined status. [The meditator] then multiply tipiṭakas of the wholesome, the unwholesome and the middle side, 84,000 for each centre. That is, each centre of tipiṭakas can be multiplied as 84,000 centres. Multiply in this method three times for each centre. Then, multiply all of centres of all three sides again and again endlessly. Each centre -
-of the wholesome, the unwholesome and the middle sides connects to each other. All centres mentioned are the centres of the mnk only. Other bodies from the dbk [upwards] also have the same system as the mnk in all aspects. However, the types of tipiṭakas wrapping the seeing, memory, thought and cognition of such body are different. They are:

Tipiṭakas of the dbk in the wholesome side are sīla, samādhi and paññā. Tipiṭakas of the dbk of the unwholesome side are lobha, dosa and moha. Tipiṭakas of the dbk of the middle side are neither sīla, samādhi, paññā nor lobha, dosa and moha.

Tipiṭakas of the rup of the wholesome side are adhisīla, adhicitta and adhipaññā. Tipiṭakas of the rup of the unwholesome side are rāga, dosa and moha. Tipiṭakas of the rup of the middle side are neither adhisīla, adhicitta, adhipaññā nor rāga, dosa and moha.

Tipiṭakas of the arup of the wholesome side are the pathamamagga, maggacitta and maggapaññā.

Tipiṭakas of the arup of the unwholesome side has the kāmarāgānusaya, paṭighānusaya and avijjānusaya.

Tipiṭakas of the arup of the middle side are neither pathamamagga, maggacitta, maggapaññā nor kāmarāgānusaya, paṭighānusaya and avijjānusaya.

Tipiṭakas of dhammakāya of the wholesome side are pathamamagga, maggacitta, maggapaññā, gtds, stds, skds, angd, ahtd, the enlightened [body] to be the Buddha, the entering of nirodha and the enlightenment in nirodha.
Tipiṭakas of the wholesome side, the unwholesome side and the middle side; each can be multiplied as 84,000 centres endlessly. The more refined bodies from the crudest to the most refined status, they all contain tipiṭakas of the wholesome side, the unwholesome side and the middle side inside similarly. The bodies of the white lineage, the black lineage, the grey lineage, the escorts of the human, all colours, all lines, all bodies, all lineages, all members, the small and big realms or all bodies of the lineages of the white, the middle and the black have the same system as mentioned in the mnk.

The worlds in the body

There are three worlds in the mundane body;

**Khandhaloka** is the five khandhas. It is the non-living dhātu accommodating the living dhātus; seeing, memory, thought and cognition.

**Sattaloka** is the living dhātus; seeing, memory, thought and cognition. They exist inside the five khandhas which is their accommodation.

**Ākāsaloka** is the space existing in the empty places inside the body such as the holes of the ears or the holes of the nose etc. It is the non-living dhātu.

There are also [the spheres of] āyatana nibbāna, the phopsam and the lokan hell inside the mnk. The bodies of all realms have the five khandhas similarly. Even in the arūpabrahma realms, there are the five khandhas too. The difference is that the body of this level is very refined. In the hells and the lokan hell, there are also the five khandhas. Even in nibbāna, there are the five khandhas; however, the five khandhas inside phranippahan is referred to differently as follow:
The worlds in the body of phranipphan

*Khandhaloka* in the body of phranipphan is called ‘*dhamma-khandha*’ instead of the five *khandhas*.

*Sattaloka* in the body of phranipphan is called ‘*ariyasacca-dhamma*’ instead of *sattaloka*.

*Ākāsaloka* in the body of phranipphan is called ‘*dhamma-dhātu*’ instead of *ākāsaloka*. That is, the six *dhātus* are *ākāsadhātu* [space element]. Yet, they are very refined, profound and calm.

*Nibbāna* inside the centre of the original birth of the *mnk* is called ‘the living *nibbāna* inside the body of the human’. Yet, *nibbāna*, which is located above the *phopsam* three times [of the size of the *phopsam*], which is the residential place for the Buddhas, the paccekabuddha and the *arahant* disciples who have already extinguished the [mundane] *khandhas*, is called ‘*āyatananibbāna*’. Its centre coincides with the centre of the living *nibbāna* inside the *mnk*.

When *dhātudhamma* performs *jhānasamāpatti* and sinks into *sun* of the living *nibbāna*, this is the entering of the centre of *āyatananibbāna*. *Āyatananibbāna* above [the *phopsam*] will pull *dhātudhamma* up to the upper level. This is similar to the *dbk*.

After the fertilisation and rapidly sinking into *sun*, the centre of the original birth which is located at the middle of the uterus will pull [it] to be at the centre of the original birth. Therefore, the *mnk* which is mentioned above it contains *khandhaloka*, *sattaloka* and *ākāsaloka* [internally]. It is the same as the external worlds because the *mnk* is the world too. It contains *nibbāna*, the *phopsam* and the *lokan* hell inside.

*Ākāsaloka*, *khandhaloka* and *sattaloka* outside and inside the body of the realms are;
Ākāsaloka is the place for accommodating khandhaloka.

Khandhaloka is the place for accommodating the existence of the world beings.

Sattaloka is able to exist because of the accommodation of khandhaloka and ākāsaloka.

The world inside the body, which is the five khandhas or the base accommodating seeing, memory, thought and cognition is khandhaloka. The spheres of seeing, memory, thought and cognition are the flesh and skin of seeing, memory, thought and cognition. This is sattaloka. It has ākāsaloka and khandhaloka to accommodate and maintain it.

The external body and the internal body accommodate khandhaloka and the sattaloka. All of nipphan, phopsam, lokan, mnk, dbk, rup and arup, dhammakāya from the crudest to the most refined status, tipiṭakas of the wholesome, the unwholesome and the middle, pathamamagga, maggacitta, maggapaññā, gtd, std, skd, angd, ahtd, the enlightened [body] to be the Buddha for entering nirodha, the enlightenment in nirodha, the calculation in the enlightenment, dhammadhātu, dhamma-khandha, ariyasacca-dhamma, the major and sub-khrueang and other conditions exist in this realm. Other realms also have the same [system]. Even inside 100 pakoṭiasamkhaya realms, they [also] have the same system. There are the crudest to the most refined status of the 100 pakoṭiasamkhaya realms as mentioned above. If the realm is old and very refined, the conditions will be old and refined accordingly. If the realm is big or small, the condition will be big or small accordingly. All conditions exist in our realm; other realms have all conditions similarly. They are different in the terms of the levels of the refinement and the size of the realms only. All have the same [conditions]; the realms of the white, the middle and the black lineages, the escorts of the white, the middle and the black, the hidden and the revealed realms, the realm outside and inside the body, the living and non-living realms, [the conditions] from the crudest to the most refined status [can be counted as the sets of] thao, chut, chan, ton, phak, phuet, phuet in phuet and phuet in phuet repeatedly in
infinity. [They also can used to perform vijjas of] chongthanon, phitsadan, patihan and thapthawi. They can be refined more and more without withdrawing.

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The method for seeing the sphere inside the centre of the original birth

The method for seeing the sphere in the centre of the original birth, [the meditator] will see the sight of the centre of nipphan, the centre of the phopsam and the centre of the lukan hell. They are plenty of sattalokas residing inside.

Nipphan, phopsam and lukan hell inside the mnk are called ‘nipphan, phopsam and lukan within the body’ or ‘phak-pen (living part)’.

Nibbana, the phopsam and the lukan hell outside the mnk are called ‘nipphan, phopsam and lukan outside the body’ or ‘phak-tai (non-living part)’.

There are nibbana, the phopsam and the lukan hell inside and outside or the living and non-living parts existing in a pair of all bodies from the crudest to the most refined status. They exist in the same number as the number of the bodies. All centres of nibbana, the phopsam, the lukan hells, the operating khrueangs of nipphan, phopsam and lukan hells are coincident.

Other bodies; the dbk, the crude and arup bodies, dhamma body and the more refined bodies from the crudest to the most refined status, all have nipphan, phopsam and lukan inside and outside or the living and non-living parts. They also have the major and sub-khrueangs working connectedly as the links of the chain inside all bodies from the crudest to the most refined status. This is the same [system] as in the mnk which is their base.

………………………………………………..
**KAI-THAO KAI-CHUT**

**Kai-Thao Kai-Chut**

The set of the \( mnk, dbk, rup, arup, dhamma \) body and the more refined bodies from the crudest to the most refined status constitutes ‘one thao’. [These bodies] are same as the bowls that are overlapped and called [in Thai] as thao’.

The set of the bodies of one thao that overlap in a forward order from the crudest to the most refined status constitutes one ‘chut’.

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

The set of the bodies of one chan are multiplied and overlapped in a forward order from the crudest to the most refined status constitutes one ‘ton’.

The set of the bodies of one ton are multiplied and overlapped in a forward order from the crudest to the most refined status constitutes one ‘phak’.

The set of the bodies of one phak are multiplied and overlapped in a forward order from the crudest to the most refined status constitutes one ‘phuet’.

The set of the bodies of one phuet are multiplied and overlapped in a forward order from the crudest to the most refined status constitutes one ‘second thao’.

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

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

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

The set of the bodies of one *phak* are multiplied and overlapped in a forward order from the crudest to the most refined status constitutes one ‘*phuet*’.

The set of the bodies of one *phuet* are multiplied and overlapped in a forward order from the crudest to the most refined status constitutes one ‘third *thao*’.

The set of the bodies of one ‘third *thao*’ are multiplied and overlapped in a forward order from the crudest to the most refined status constitutes one ‘*chut*’.

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

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

The set of the bodies of one *ton* are multiplied and overlapped in a forward order from the crudest to the most refined status constitutes one ‘*phak*’.
The set of the bodies of one *phak* are multiplied and overlapped in a forward order from the crudest to the most refined status constitutes one ‘*phuet*’.

The set of the bodies of one *phuet* are multiplied and overlapped in a forward order from the crudest to the most refined status constitutes one ‘fourth *thao*’.

[The meditator should keep] multiplying [the bodies of] *thao, chut, chan, ton, phak* and *phuet* which is ‘*witcha pen*’ until the age of *dhātu* and *pāramī* is uncountable. [Perform this as *vijjās* of] *chongthanon, phitsadan, patihan* and *thapthawi* without withdrawing.

**Meaning of ‘*chongthanon*’**

[All of] the lineages of the white, the middle and the black, all colours, all lines, all bodies, all lineages, all members and the small or big realms [work] identically. For example, when 84,000 *tipiṭaka*ś are multiplied, all bodies in the lineages of the white, the middle and the black will multiply simultaneously. This is called ‘*chongthanon*’ because *vijjās* are connected in the entire lineage. When the *vijjā* is being performed, all bodies of the lineages of the white, the middle and the black will accordingly perform the same *vijjā*. This is called ‘*chongthanon*’.

The performance of one *vijjā* only from the crudest to the most refined status constitutes ‘one *chongthanon*’.

The first class of *chongthanon* is multiplied from the crudest to the most refined status constitutes ‘one *phitsadan*’.

The first *chongthanon* and one *phitsadan* are multiplied from the crudest to the most refined status constitutes ‘one *patihan*’.
The first *chongthanon* and one *patihan*’ are multiplied from the crudest to the most refined status constitutes ‘*thapthawi*’.

The first *chongthanon* and one *thapthawi*’ are multiplied from the crudest to the most refined status constitutes ‘one *chongthanon*, second class’.

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The second class of *chongthanon* is multiplied from the crudest to the most refined status constitutes ‘one *phitsadan*, second class’.

The second *chongthanon* and one *phitsadan* are multiplied from the crudest to the most refined status constitutes ‘one *patihan*, second class’.

The second *chongthanon* and one *patihan* are multiplied from the crudest to the most refined status constitutes ‘one *thapthawi*, second class’.

The second *chongthanon* and one *thapthawi* are multiplied from the crudest to the most refined status constitutes ‘one *chongthanon*, third class’.

[The meditator should] perform [vījās of] the 3rd, 4th, 5th and 6th class of *chongthanon*, *phitsadan*, *patihan*, *thapthawi* until reaching the million koṭiasamkhaya or infinity. This is called ‘witcha pen’ because it is immortal and the continuation step by step without disconnection.

*Tipiṭakas* of the wholesome, the unwholesome and the middle side can be multiplied from 84,000 centres to be *chongthanon*, *phitsadan*, *patihan*, *thapthawi* or *thao*, *chut*, *chan*, *ton*, *phak*, *phuet* and *phuet in phuet* endlessly until their age of *dhātu* and *pāramī* is uncountable. This can be done by using *khrueang*. 
Chongthanon, phitsadan, patihan and thapthawi are witcha pen, the age of their dhātu and pāramī is uncountable. All bodies in thao, chut, chan, ton, phak and phuet, each of them contains nipphan, phopsam and lokan inside and outside. They have the centres in the same point from the crudest to the most refined status including the bodies of thao, chut, chan, ton, phak and phuet. They have the big and sub-khrueangs that connectedly operate as the links of a chain without disconnection. As mentioned above is the system in the mnk only.

The other bodies; the dbk, the rup, the arup, the dhamma body and the more refined bodies, all have the same system as-

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-the mnk. That is, they have āyatana nibbāna, the phopsam and lokan inside and the outside (living and non-living part), the big and small khrueangs which connectedly operate without disconnection. All bodies have [the sets of the bodies of] thao, chut, chan, ton, phak, phuet, phuet in phuet repeatedly, chongthanon, phitsadan, patihan and thapthawi. In the deeper refined status, [the bodies] are bigger and older as mentioned above.

The centres of all [bodies or realms] are coincident. The centres of their āyatana nibbānas are coincident. The centres of khrueang chaks are coincident from the crudest to the most refines status.

It is referred to as ‘the crudest and the most refined status’ because the innermost point that [the meditator] is able to attain is called ‘the most refined status’. The beginning point that [the meditator] begins to meditate or the beginning point from the first time that he/she actually began to meditate [in the past], no matter how long or how much they have done, it is called ‘the crudest status’. That is, when [the meditator] attains the refined inner bodies more and more, the outer bodies will be cruder and cruder accordingly. For example, the refined mnk attains the inner bodies and it stops at [the
final] body [that it is able to attain at that time], this body that he standstills is called ‘the most refined body’. In the outer status, when this present mnk, which is the beginning point, attains the cruder and bigger human bodies in reverse order until reaching the biggest mnk that has a single hair as big as this world; [this is also called ‘the crudest mnk’]

The materials are compounded in the world. Normally the small one exists inside the big one. Yet, for the materials created by dһātudhamma are opposite with the world materials; the bigger one normally exists inside the smaller one. The more refined one exists in the cruder one as same as the overlapping of the bodies in the sets of thao, chut and the uncountable sets. The bodies in the deeper status of thao will be more and more refined and bigger and bigger. This system is similar among the creatures of dһātudhamma.

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The method for performing the living vijjā without disconnection

The performance of the living vijjā without disconnection is [to establish] the first class of [the bodies of] thao, chut, chan, ton, phak, phuet and phuet in phuet. Then, combine [all bodies etc. in] the first class as thao, chut, chan, ton, phak, phuet and phuet in phuet. [This constitutes] the second class. Combine all [of the bodies of] the second class as thao, chut, chan, ton, phak, phuet and phuet in phuet [again]. This constitutes the third class. Combine the third class [again and again] to constitute the classes of the fourth-fifth-sixth…the hundredth, ten thousandth, a hundred thousandth, millionth, koṭi and endlessly. This is called ‘living vijjā’. It is immortal and cannot be eradicated.

Chongthanon, phitsadan, patihan and thapthawi are also ‘living vijjā’. They are multiplied in layers as mentioned above. That is, [all of] chongthanon, phitsadan, patihan
and thapthawi of the first class [is combined] as the second class of chongthanon, phitsadan, patihan and thapthawi. The second class is combined as the third class of chongthanon, phitsadan, patihan and thapthawi. [The meditator should combine all kinds of chongthanon, phitsadan, patihan and thapthawi in] the third class [again and again] to constitute the classes of the fourth, fifth, sixth, seventh, eighth, ninth, tenth... the hundredth, ten thousandth... koṭi and endlessly. This is called ‘living vijjā’. It is the continuation of one and another without disconnection.

The performances of all vijjās, [the meditator] must enter sai at the centre of the centre. This causes [him/her] to connect with the true vijjā. If not, the vijjā will be completely mistaken. Do not enter the right, the left, the front, the back, the inside or the outside. It needs to be the centre in the centre only or sai in sai without withdrawing. This will cause [him] to connect with the real vijjās of the Buddha and the arahant disciples because in their vijjās, there is a need to perform [vijjā of] nirodha in the centre of the centre repeatedly and endlessly. If [the meditator] performs this outside [of the centre], it is the vijjā of the black side.

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The method for performing vijjā [is explained that] the performance of vijjā always needs to use the connection of all bodies from the crudest to the most refined status as such to connect the seeing, memory, thought and cognition, to connect ſānas, puññas, pāramīs, ratsamis, kamlangs, rits, to connect the lines of dhātu, the lines of dhamma, the lines of the wealth, the lines of the age of the white lineage, all colours, all lines, all bodies, all lineages, all members, the mnk, the escorts of the human, the living and non-living parts, and the small and sub-realms. After connecting them all to be one, [the meditator] then performs [vijjās of] phitsadan to constitute [the sets of] chut, chan, ton, the small phak, the middle phak and the large phak. Additionally, distill and send them into the empty sai of the firm stillness at the centre of the original birth of the white. Perform [vijjās of] thapthawi, chongthanon, phitsadan, patihan and multiply them from the crudest to the
most refined status until the age of dhātu and pāramī is uncountable. [The meditator should keep performing this to constitute the sets of] thao, chut, chan, ton, phak and phuet.

The method to constitute [the spheres of] waen and klong is vijjā for improving the clarification of the insight. They can be compounded by these dhātudhammas:

- Dhātudhammas of seeing, memory, thought and cognition
- Dhātudhammas of the enlightenment to be the Buddha, dhātudhammas of nirodha, dhātudhammas of the enlightenment in nirodha and dhātudhammas of the calculation in the enlightenment in nirodha.

These two kinds of dhātudhammas can be taken to establish waen and klong. These two tools are similar to the lens and the scope in the world which are made of the crystal. If these two kinds of dhātudhammas in the body are refined, waen and klong of the body will be refined accordingly. Waen has a clear and pure characteristic. It is spherical as the mirror [as the full moon] or the sun. It is used to look through [something]. Klong is more refined [than waen]. It abides at the centre of waen. It is used for clarification of the insight. This is similar to-a microscope that is used to see the microscopic or minute items to be clearer. If insight is not clear, [the meditator] then uses the connection of waen and klong.

The method for connecting waen, klong, ūṇa, nirodha, the enlightenment in nirodha, the calculation in nirodha, for connecting seeing, memory, thought and cognition of all bodies of the white, the middle and the black lineage [is that] all bodies have the seeing, memory, thought and cognition, waen, klong, ūṇa, nirodha, the enlightenment in nirodha, the calculation in nirodha, connect all of them in all bodies of all colours, all
lines, all bodies, all lineages, all members, mnk, the escorts of the human, and the small and sub-realms. Then distill them to be clear.

The method to connect waen and klong must be performed in the centre of the centre repeatedly. This connection is different from the way a long piece of rope may be used to connect one object to another. It is the connection into the centre of the centre repeatedly, deeper and deeper without withdrawing from the crudest to the most refined status. The method to look through waen and klong is not the same as looking from a long distance. It is the looking through the centre of the centre repeatedly and it will be more and more refined without withdrawing from the crudest to the most refined status. When [dharmadātu] is more refined, waen and klong will be clearer accordingly. This causes the sight of vijjās to be clearer.

The method for listening to the situation; to listen to the situation [of the black], [the meditator] takes the cognition to perform [vijjās of] laep and get into sai [of the black], then listen to the situation.

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The primordial dhātu of human

The primordial dhātu in the human possesses the spherical radiance, 20 wah in diameter. Its parameter is 3 wah. It possesses six colours.

The colour of the innermost layer is the yellow-white. It is the same as the colour of a star.
The second layer is yellow-red.
The third layer is the soft white.
The fourth layer is the red-yellow.
The fifth layer is the pink-yellow.
The sixth layer is the dark green [or green-black]. It is the same as the colour of beetle’s wings.
The black blocks these six radiances of the primordial dhātu of the human. So, the human is unable to see them. [However], they can be seen and realised by the eyes of dhammakāya.

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THE RIGHT AND POWER

Sitthi and amnat are different. Sitthi refers to the absolute right in something such as the right as the king, as the emperor, as father or housewife, the right in the land and the right in the farm etc. Amnat comes from sitthi. For example, the king has the right in the land; his power covers possession of land or the man and his wife have the right in their farm, their power and authority cover their land.

People use many methods to find the right in the world. This includes homicide or using the weapons to kill people in order to obtain the right. If any side obtains the right in a large area, its power of the government is expanded accordingly.

Yet, [the method] to obtain the right in the monastic way it is unnecessary to kill people by the weapons. It uses the meditation or the power of the mind which is still and refined endlessly. This is called ‘anattañāṇo (the infinite knowledge)’. It is the tool for finding sitthi. That is, [the meditator] takes all bodies in the white, the grey and the black lineages, all bodies [of the Buddha], all of thao, chut, chan, ton, phak and phuet to overlap, shuffle and multiply inside the mnk. Then, distill [the mnk] to be clear and clean. Take culacakka [small wheel] and its retinues including the seven crystals, and mahācakka [large wheel] and its retinues including its the seven crystals of all bodies in the white and the middle lineages, including the bodies of thao, chut, chan, ton, phak and phuet to overlap, shuffle and multiply-
inside the seven crystals or in one of them. For example, combine the other six crystals into the *cakka* crystal or do not combine them, keep them all as the seven crystals. It depends on your wish. Then, distill them all to be clear. Use the right hand of the *mnk* to hold *cakka* and the left hand holds the crystal ball. Take the other five crystals inside the *mnk*. Distill them to be clear as the crystal. This is the basic. Then, *phitsadan* the seven crystals when there is a need to use them.

**The method to use the seven crystals**

If [the meditator] wants [them] to be bright, [he should] take the seven crystals into the crystal ball and then distill them in *waen* and *klong*. This is for the clear sight.

If [the meditator] wants them to be the vehicle, [he should] take the seven crystals into the crystal elephant or the crystal horse for riding.

If [the meditator] wants them to be the wealth, [he should] take the seven crystals into the crystal wealth protector to raise the wealth.

If [the meditator] wants to be powerful, [he should] take the seven crystals into the crystal warlord to raise the power to do any kind of businesses.

If [the meditator] wants to be comfortable or the beloved of the others, [he should] take the seven crystals into the crystal lady. This causes him to be comfortable and beloved of the others.

If [the meditator] wants to raise the power and mightiness in order to obtain the respect, [he should] take the seven crystals into the crystal *cakka*. Then, use it as he wishes.
After the right hand of the mnk is holding the crystal wheel, the left hand is holding the crystal ball and the other five crystals are distilled in the body until they are clear and pure, the meditator then operates khrueang to enter the heart of khrueang sitthi. Abide in the centre of nirodha in the heart of khrueang sitthi step by step without withdrawing. [Also enter the heart] of het (space cavity) of tale in the het tale sitthi. The inner status will be more refined and older. Enter the heart of khrueang of tale sitthi. It will be more refined without withdrawing. The more refined status that [the meditator attains], the deeper centre of khrueang sitthi that [the meditator] abides, [the meditator] is named as [the one] who obtains dhātudhamma as the right (sitthi) in the same level. Also [he] possesses the power, governance and control of such dhātudhamma. This is similar to the great King that wins the war and obtains the possession of the [new] land. He consequently has the power to govern such land. Perform this step by step until [the meditator] is able to take control the entire right of dhātudhamma. When [the meditator] have obtained all of them, he is able to take and use the highest paramacakka. When [the meditator] is able to use this cakka, he possesses the power to control the holy merit and the holy evil as he wishes. There is not any obstacle at all. For example, [the meditator] is able to destine someone to be a king or a millionaire as he wishes. [The meditator] can also destine any person and any realm to be anything positively and negatively as he wishes. There is no obstacle.

Therefore, this the vijjā (vijjā for cleaning dhātu-dhamma), the master [Phra Mongkhonthepmuni] of the author has tried diligently and tirelessly every day and night for almost 11 years in order to obtain the power to create the peace throughout the world beings living in all a hundred thousand koṭi and countless universes without withdrawing.

The Buddhas, paccekabuddhas and the arahant disciples have accumulated for asaṃkhaya in order to obtain this sitthi [power] too-
-because *sitthi* is the body of the success. The worldly *sitthi* is obtained by the use of the weapons but for *sitthi* in dhamma is obtained by *pāramīs* only.

There are 30 *pāramīs*. dānapāramī, sīlapāramī, nekkhammapāramī, paññāpāramī, viriyapāramī, khantipāramī, saccapāramī, adhiṭṭhānapāramī, mettāpāramī and upekkhāpāramī are the ten ordinary *pāramīs*. When they are more intense and they expand to reach their full size, they will distill themselves to be upapāramī and paramatthapāramī. [Therefore] all together are 30 *pāramīs*.

‘*Ratsami*’ comes from the 30 *pāramīs* but they are distilled as the bright light. It becomes the bright radiance.

*Kamlang* is the force and strength of the 30 *pāramīs*. [In other words], it is the more powerful of the 30 *pāramī*.

*Rit* is the successful result of 30 *pāramīs*. It is the controller of *sitthi*.

All of *pāramī*, *ratsami*, *kamlang* and *rit*, the Buddha, paccekabuddha and the arahant disciples, including the *ariyasāvaka* (the noble disciples) and *puthujana* (the non-noble disciples) have accumulated [the perfection in order to obtain them] for countless lives. The true ultimate goal is to form the power in the adequate level to successfully possess *sitthi*. It is similar to the people in the world that prepare the force, soldiers, food and weapons to fight for the success of possession of the land.

*Khrueang Sitthi*

*Khrueang sitthi* is the major *khrueang*. It is the gathering place and governs all beings of each realm. It abides in the heart of *khrueang* of the primordial *khrueang*. 
Therefore, *khrueang sitthi* is the foundation and the origin of the realm (*bhava*). Yet, it exists in the original birth of all realms as same as *kalarūpa* (embryo) is in the original birth of the human. It is also similar to the root, the trunk and branches that abide inside the seed of the tree.

**Khrueang amnat**

Inside *khrueang sitthi* is *khrueang amnat, khrueang bun, khrueang barami, khrueang kamlang, khrueang rit, khrueang bun saksit, khrueang bap saksit, khrueang* of the enlightenment to be the Buddha, *khrueang* of entering *nirodha, khrueang* of the enlightenment in *nirodha, khrueang* of calculator. This system is similar in all realms. They are bigger and more refined according to the levels of each realm. [They exist] as the sets of *thao, chut, chan, ton, phak* and *phuet*. They become *thao, chut, chan, ton, phak* and *phuet* of 1<sup>st</sup>- 2<sup>nd</sup>- 3<sup>rd</sup>- 4<sup>th</sup>-5<sup>th</sup>-100<sup>th</sup>-10,000<sup>th</sup>-100,000<sup>th</sup>-1,000,000<sup>th</sup> *koṭi-asamkhaya* and the more than *asamkhaya* set. Their number is also countless. There are the governing *khrueangs* of the *phopsam, lokin, ākāsaloka, khandhaloka, sattaloka*, the original birth, seeing, memory, thought and cognition and the small and large organs throughout the body as mentioned above.

These *khrueangs*, the bodies of *phranipphans, phopsam, lokin*, each of them can be multiplied as the sets of *thao, chut, chan, ton, phak* and *phuet* until their classes are uncountable. In four directions, the realms are located far from each other in the same distance of *nāṇa* of the first Buddha who is the governor of each realm. The realm that we are staying, if [the meditator] counts [the number of the realms] from the outer realm to the realm that we are staying, one *asamkhaya* per one time, the number can be counted as many classes-
- until the number becomes the uncountable asamkhaya time. The number of the inner realms existing inner than our realms is also uncountable. The age of dhātu and pāramī is countless too. At the end of each realm is the wire of the realm as the connecting pole connecting [the realm in the outer level] to [the realm in] the inner level in het akats (the space cavity) repeatedly until it connects to the connecting pole of the innermost layer which is the end of the inner realm. Then, there is the wire connecting het akat, bright and empty again. They are connected as the links of the chain without disconnection. In the connect wires, each has khrueang sitthi, khrueang amnat, khrueang bun, khrueang barami, khrueang kamlang, khrueang rīt, khrueang bun saksit, khrueang bap saksit, khrueang of the enlightenment to be the Buddha, khrueang of entering nirodha, khrueang of the enlightenment in nirodha and khrueang of the calculator. Each khrueang has the sets of thao, chut, chan, ton, phak, phuet in the uncountable number. This system exists in all realms. They are connected as one or as the links of the chain. The inner khrueangs are more refined, more ancient and bigger [according to the nature of each realm] without withdrawing.

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SAFE-PATH

The method for seeing the safe
‘Safe’ is the prison, which is the restricted place for the prisoners who have committed the offences. That is, dhātudhammas in each realm have the meeting [in the topic] that if someone is treacherous, a spy or the betrayer to the white lineage. This is called ‘khabot (rebellion)’. Then, the safe will be the puller of dhātudhamma of such [treacherous] person to destroy. As the law keeper or the court gives the death penalty. After dhātudhammas in that realm finished meeting, they take some of their dhātudhammas of their bodies in the sets of thao, chut, chan, ton, phak and phuet to form the safe. This safe
has the sets of thao, chut, chan, ton, phak and phuet endlessly. It is refined according to the level of each body. [In other words] the safes are refined according to the refinement of each body in each realm. Each realm has its own safe. It is refined according to the level of that realm. The safes abide in the hearts of khrueang sitthi. They are refined in infinite layers according to the bodies and realms. The safe is spherical and the same size as the phopsam. The safe always has the same size of its own realm. The duty of the safe is to pull dhātudhammas from the refined to the crude status of the betrayer into itself. It can be done according to the seriousness of the offences. [Also, it can be done according to] the order of the primordial dhātudhamma in āyatana nibbāna and in the mnk which is to take someone into the safe. [In other words] the safe will pull such person according to the order of the primordial dhātudhamma who is the commander. It possesses the absolute power. When it orders someone to be released from the safe, such person will be released accordingly. It is similar to the king who has the authority to place someone into the prison or to release someone from the prison.

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Within the safe is the space but it is kaet, grot, aikrot, sut, mot, maini, wang, plao, dap, lap, hai, sun, mailueaset, lorliang, penyu, prasat, hetrot, hetchat, hetai, hetkaet and hetkaetkrot (N/D). The space is refined in layers from the crudest to the most refined status.

The method to see the pulling of the safe is that there is khrueang of the safe. When [the meditator] operates khrueang of the safe, the safe will pull such dhātudhamma [of the betrayer] into the safe. The kaetkrot (N/D) in the safe will destroy such dhātudhamma layer by layer from the crudest to the most refined status.

**The method for seeing magga**

‘Magga’ is the refined dhātudhamma. It abides in the heart of khrueang of the safe. Its duty is to eat the seed of dhātudhamma to be completely extinguished. It is similar to the
fire that burns the fuel or the acid completely dissolves the seed of blemish. [It is also similar to] maggas of pathamamagga, maggacitta and maggapaññā. When they arise, the seeds of kilesas [impurities]; kāmarāgānusaya, paṭīghānusaya and avījjānusaya will be completely eaten [or burnt]. That is:

1) Kāya and the flesh of the heart are sīla and pathamamagga. When magga arises, magga is the acid which will completely eat [burn and dissolve] the seed of kilesa; paṭīghānusaya. It is similar to the fire that burns the fuel.

2) The citta sphere is samādhi and maggacitta. When magga arises, magga is the acid which will completely eat [or burn] the seed of kilesa; kāmarāgānusaya. It is similar to the acid that burns and erodes the rust from metal.

3) The viññāṇa sphere is paññā and maggapaññā. When magga arises, magga is the acid which will completely eat [burn and dissolve] the seed of kilesa; avījjānusaya.

It is similar to the acid gas that immediately destroys the blemishes. The blemishes are then extinguished immediately.

Magga is spherical and it has the same size as the safe. The safe has the same size of its phopsam. Magga has the same size as the safe of that realm but it exists within the safe. It is more refined than the safe. It eats the seed of dhātudhamma layer by layer from the crudest to the most refined status as the same as the safe.

The safe and magga of each realm also have the sets of thao, chut, chan, ton, phak and phuet similarly.
**Ratsami** (radiance): the matters that possess the radiance such as the sun, the moon, the star and the persons etc. have the controllers of *khrueang* in the heart of *sitthi khrueang*. They send the radiance continuously and connectedly in layers without disconnection.

There are the controllers of *khrueangs* of the white and the black. The side which is more refined, it will take control of *sitthi* [the right] and the power to operate *khrueang*. It will then send its *ratsami* (or radiance). The radiance of the white is bright, clear and soft yellow. The radiance of the black is unclear, sharp and uncomfortable for the sight. [The meditator] must be firmly still and operate *khrueang* of the enlightenment to be the Buddha, *khrueang* of entering *nirodha*, *khrueang* of the enlightenment in *nirodha* and *khrueang* of calculation without withdrawing. Then, [the meditator must] enter the heart of *khrueang sitthi* to take the right and the power to operate *khrueang*.

**EXTRAORDINARY DHĀTU DHAMMA**

*Dhātu* is depended upon *dhamma* which is its accommodator. So, it is able to exist. Otherwise, it is unable to be *dhātu*. The six *dhātus* are spherical similarly. They exist in layers. Their size is large in order. That is, the diameters of each *dhātus* are:

- The diameter of the earth *dhātu* is 240,000 *yojana*.
- The diameter of the water *dhātu* is 480,000 *yojana*.
- The diameter of the fire *dhātu* is 960,000 *yojana*.
- The diameter of the wind *dhātu* is 1,920,000 *yojana*.
- The diameter of the *viññāṇa dhātu* is 3,840,000 *yojana*.

For the diameter of the space *dhātu* is infinite, it is called ‘ananto ākāso’.
The six dhātu in the crude part can be seen with the eyes; while, its refined part cannot be seen with the eyes of the human. They must be seen by the eyes of dhammakāya only and the use of waen and klong, [the practices of] the connection (to) of waen and klong because [some of them] are as small as a spider web that is broken into the asamkhaya pieces. [The meditator] then separates the six dhātus, one dhātu at a time. That is, separate the earth dhātu first.

Separate the earth dhātu to be six dhātus as the first time.
Then, separate the earth dhātu of the first time to be six dhātus again.
Then, separate the earth dhātu of the second time to be six dhātus again.
Then, separate the earth dhātu of the third time to be six dhātus again.
Then, separate the earth dhātu of the fourth time to be six dhātus again.

Take the earth dhātu of the 5th, 6th, 7th …100,000th …1,000,000…koṭi…asamkhaya time to be separated as the six dhātus more and more. Perform this only in the earth dhātu-

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-from the crudest to the most refined status. Perform this until it becomes the pure earth which is pen wang, pen plao, penkhongwang and khong plao maimi thi sinsut (N/D).
When the connection of waen and klong is performed to see deeper in het (cause) of the emptiness and the nothingness, the earth dhātu will be seen more and more. [The meditator] then should separate it more and more endlessly.

Separate all dhātus; water, wind, fire, viññāna and ākāsa. Separate each dhātu the same as the separation of the earth dhātu.

Dhamma is the controller and the accommodator of the six dhātus to be exit and to be unbroken. This dhamma refers to kusalā-dhamma, akusalā-dhamma and the abyākatā-dhamma.
Dhātu of the hell beings, akusalā-dhamma accommodates them to be bearable to the fire and the tools of torture in the hells. It is similar to when the ducks eat the stone; its fire dhātu is able to burn or to melt it. Yet, its egg is able to exist and be unable to be melted because dhamma maintains it. Dhammas maintain dhātu which possess viññāṇa or does not possess viññāṇa. If it is in the good side, kusalā-dhamma maintains it. If it is in the bad side, akusalā-dhamma maintains it. If it is neither in the good nor the bad side, abyākatā-dhamma maintains it. As in the commentary says that ‘yasmiṃ samaye khandhā tasmiṃ samaye dhammā honti’ translated that ‘In which time, khandha dhātu exists, dhamma exists at that time’. Dhamma is the good dhamma, the bad dhamma and the neither good nor bad dhamma. There are both of the crude and the refined status of dhamma according to the status of dhātu. The status of dhātu could be refined and old; dhamma will be refined and old accordingly. [The meditator] should separate each of the six dhamma dhātu by starting from the earth dhātu. Thereafter, separate the other five dhātu. The method for separating is the same as the separation of the six dhātu as mentioned. Separate one at a time.

The original dhātu and dhamma
The original dhātu and dhamma comes from the nothingness. [In other words] the nothingness becomes the original dhātu and the original dhamma.

The original dhātu is spherical, pure and clear without the additional. The original dhamma is purer and clearer than dhātu. It is [pure] without the additional. It is spherical as dhātu but it is better, purer and more refined than dhātu. Dhātu that has the additional colour is the mixed dhātu. Similarly dhamma [which has the additional colour] is the mixed dhamma. The earth, the water, the wind, the fire and the space are
ākāsaloka in the refined part, which simultaneously exists and they are kept in khandhaloka.

The world which is the realm and the world which is the mnk are located at the middle. It is accommodated by the crude ākāsaloka outside of ākāsaloka. The refined ākāsaloka abides within. Sattaloka exists depending on the accommodation of the inner refined [ākāsaloka].

Everything is summarily called ‘dhātudhamma’ such as the sour dhātu, the salt dhātu, the spicy dhātu, the heat dhātu, the cold dhātu, the bitten dhātu, the sweet dhātu etc. They are ‘dhātu anekananta’. They are uncountable. The colours are also dhātudhamma such as the dhātus of green, red, yellow, white and black etc. They all are the countless dhātus. They are uncountable. Whatever is dhātu, it is the dhamma too.

The crude dhātus; earth, water, wind, fire and space are able to be destroyed. For example, when the world is destroyed or when one burns something. The fire, or acid earth, acid liquid, acid fire, acid wind and acid space etc. are able to destroy the cruder dhātus. The refined dhātu is unable to be seen with the human eyes such as the overlapping dhātu, the end dhātu-

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-the finished dhātu, the nothingness dhātu, the free dhātu, the empty dhātu, the extinguished dhātu, the hidden dhātu, the loosing dhātu, the disappeared dhātu, the seedless dhātu, the without any remainder dhātu, the refined dhātus of earth, water, wind and fire. They are unable to be destroyed. The number of the refined dhātus is uncountable.

Separation of dhātus of the radiance
The six radiances are; yellow-white, yellow-red, soft-white, red-yellow, pink-yellow, dark green. Each can be separated as dhātu and afterwards it can be separated as dhamma from the crudest to the most refined status.

**Separation of dhātu and dhamma**

Firstly [the meditator] separates dhātu and dhamma of the base of seeing, memory, thought and cognition, of the seeing dhātu, the memory dhātu, the thought dhātu and the cognition dhātu from the crudest to the most refined status. [Separate them] to be the pure dhātu and the pure dhamma of all bodies in the sets of thao, chut, chan, ton, phak and phuet until reaching the crudest and the most refined bodies.

Thereafter, separate dhamma of the base of barami, ratsami, kamlang, rit, sitthi, amnat, bun saksit and bap saksit.

Separate dhātudhamma of dhātus of barami, ratsami, kamlang, rit, sitthi, amnat, bun saksit and bap saksit from the crudest to the most refined status to be the pure dhātu and the pure dhamma of all bodies in the sets of thao, chut, chan, ton, phak and phuet.

The bases of the eight conditions which are barami, ratsami, kamlang, rit, sitthi, amnat, bun saksit and bap saksit are located at the heart of sitthi khrueang in the most refined sai.

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They exist in layers. Pārami is in the outermost layer and bap saksit is in the innermost layer.

**Separating of dhātu and dhamma of the 84,000 dhamma-khandhas**

The 84,000 centres of kusala-tipiṭaka, the 84,000 centres of akusalā-tipiṭaka and the 84,000 centres of abyākatā [tipiṭaka] which is the middle [dhātudhamma] or neither
meritorious nor sinful, each *dhamma-khandha* is called ‘a centre’. One centre can be multiplied to be 84,000 centres. It is counted as the first 84,000 centres. Multiply [these centres as the] 2nd, 3rd, 4th, 5th, 6th, 7th time…100th…1000th…10,000…100,000th…1,000,000…koṭi…countless time from the crudest to the refined status. Then, categorise them into the past, the present and the future. [This includes] ākāsa-loka, khandhaloka and sattaloka. Afterwards, separate these three parts as the one part of *dhātu* and one part of *dhamma* throughout the entire *dhātu* and *dhamma* until they become the pure *dhātu* and the pure *dhamma*.

The method for multiplying is to multiply one part at a time. That is, the *kusalā* part, *akusalā* part and *abyākatā* part, separate *dhātu* and *dhamma* along side with the multiplication of each part.

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**EXTRAORDINARY REALMS**

There are three kinds of the realms;

The small and large realms
The realms of the colours and the lines
The hidden realms, the revealed realms and the movable realms

1) **The small and large realms**

The foundation of the realm [is explained that] the foundation of the small realm, the large realm, the large *khrueang*, the small *khrueang* is the governor of the realm and the complex *khrueangs* which have been overlapped each other for *asamkhaya* and countless
layers of all colours, all lines, all bodies, all lineages and all members. Their age of dhātu and pāramī is uncountable. This will be explained that:

The bases of all realms originally have the same size as a Pipal seed or a banyan seed. It is similar to the original phuet [seed] of the mnk. That is, the original phuet of the mnk has the same size with a drop of the clear sesame oil, which is thrown off [by the man] seven times. It is called ‘kalarūpa’. It is located at the mouth of the menses cavity. Within kalarūpa is ākāsaloka which is its accommodator and also khandhaloka which is rūpakhandha located inside ākāsaloka. Moreover, there is sattaloka which is nāma-khandha or seeing, memory, thought and cognition existing inside khandhaloka. The original birth that has the same size as a pipal seed or a banyan seed will keep its original size. Yet, kalarūpa located in the original phuet will be depended on the wetting, bathing, absorption and the imbued of the blood of the menses at that mouth of the cavity. These will absorb and feed it to grow progressively the same as the seed of the tree which already contains the roots, trunk and branches within-

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-, depends on the earth dhātu and the water dhātu which absorb into the seed and cause it to grow or extend its root and branches. This way is similar to the base and the original birth of the small and the large realms; even if there are a lot of them, the original birth is small as a Pipal seed or a Banyan seed only. They are the original births which are born, overlapped and multiplied continuously in the asamkhaya or uncountable layers. The age of dhātu and pāramī are uncountable. They have countless classes. This is uncountable. [However], all of these come from one original birth only.

[The concept of] the realm already has been mentioned above. Here, it will be mentioned shortly. The realms; small or large, are arranged in circle lines which form the spherical shape. It is the same as the shape of the flower of the Kadam tree. Metaphorically, each realm is a capsule surrounding the centre of the flower. They are the spheres [of the
realms] arranged in the *asaṃkhaya* or countless layers. The age of *dhātu* and *pāramī* of the realms is uncountable. The realm has the centre of the centre and the original birth in the original birth endlessly. The inner realms accommodate the outer realms endlessly. The inner realms are older, bigger and more refined. The Buddhas and his bodies in the inner realms are more ancient, bigger and more refined according to [the position of] each realm.

The nature in this world is different from the nature of *dhamma*. That is, the nature of the world, the small matter exists inside the bigger matter. The deeper matter will be smaller and smaller. Yet, in regards to the nature of *dhamma*, the bigger matter exists in the smaller matter. The inner matters will be bigger, more refined and more ancient. The original births abide inside the centre of the centre the same as the original birth of the human. The original births of-

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-the other bodies, no matter how many there are, all exist in the centre of the centre of the original birth of the human. The original birth of each realm exists in the heart [of the realm too].

The form of the realms [can be explained that] the location of the small or large is that the large realm is located at the centre; while, the small realms are located as its outer layers. The shape of the gathering realms looks like the flower of the Kadam tree. That is, the large realm is the main centre of the Kadam flower. The small realms surrounding the main centre exist in the countless layers as the pack of the fleshy capsules surrounding the main centre of the flower of the Kadam tree. Each small realm is similar to a surrounding capsule. The realm that we are living in now is the small realm. It is located in the outer round. The small realms are arranged in circle lines; 1\textsuperscript{st}, 2\textsuperscript{nd}, 3\textsuperscript{rd}, 4\textsuperscript{th} and-5\textsuperscript{th} etc. [When they are packed together, it creates] the numerous circle lines and the multi-layers. [The realms] in the deeper layer are bigger and more refined. The size of each
realm is the same size of नाणा of the first Buddha of that realm. He only governs the area which has the same size as his नाणा. In the later time, when the second, the third and the fourth Buddha arise, the first Buddha will teach them vijjās [knowledge] in order to help him governing his realm. The realms located in the outer layers from our realm, [their number] is the same as [the number of] the inner realms. That is, take our realm as the centre, there are 100 pakōṭiasamkhaya rounds of the inner realms [before our realm]. There are more 100 pakōṭiasamkhaya inner rounds of the inner realms. Again, there are more 100 pakōṭiasamkhaya inner rounds of the inner realms. [The meditator should] calculate the amount of the realms, 100 pakōṭiasamkhaya at a time, repeatedly from the crudest to the most refined realm.

The distance between the realms is equal to नाणा of the first Buddha of each realm. The gap between the realms that is equal to the नाणा of the first Buddha of such realm in four directions-

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-similarly. The method for counting the inner rounds [of the inner realms] is to count from the realm that we are living to the inner rounds respectively. Each time, [the meditator should] count 100 pakōṭiasamkhaya rounds. The outer rounds behind our realm, [the meditator should] count from our realm to the outermost realm, 100 pakōṭiasamkhaya rounds at a time similarly.

The method for counting the amount of the [crude and refined] realms is to take our realm as the centre. Then, count the refined realms within. The numbers of the refined and the crude realms of our realm are similar. Metaphorically, the chapel is the realm that we are staying. Count [the imaginary inner chapels] inside the current chapel. There are countless [imaginary] chapels existing inside this chapel. This is the same as the air that exists inside the chapel. Outside of the current chapel, there are the crude realms covering the chapel. They are the crude part. The refined realms and the crude realms exist in the same number. The refined realms in the deeper layer will be bigger, more refined and
more ancient. They exist in layers from the crudest and the most refined realms. However, there are some disconnections of the lines of the realms because the black side makes those realms to be the extinguished realm, the hidden realm, the cut realms, the castrated realm, the hiding realm, the disappeared realm, the ended realm, the being no more realm, the none existed realm, the empty realm and the nothingness realm. [After the disconnection of the realms], there are the beginning point of the line of the realms again. However, the disconnections of the lines are often found.

Actually, there is no disconnection of the realms. Yet, the black side puts the extinguished dhātu, the hidden dhātu, the cut dhātu, the castrated dhātu and the disappeared dhātu into the realms. So, in the refined status, [the lines of] the realms often are disconnected. At which point that the extinguished dhātu, the hidden dhātu, the cut dhātu, the castrated dhātu and the disappeared dhātu are able to reach, at that point is our crudest point. That is, we have moved our living vijjā [there]. The primordial of vijjā will send it [living vijjā] profoundly through sai of the black to be more refined than [vijjās of the black]. The amount of the inner realms can be counted as the inner layers, one asamkhaya at a time. Count one asamkhaya as one. Begin the counting again-

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- until reaching the number of asamkhaya. Then, count the 1st, 2nd, 3rd, 4th, 5th, 6th, and 7th, asamkhaya until reaching the final asamkhaya which is the same number as the number of the age of dhātu and pāramī. Count the age of dhātu and pāramī from the 1st, 2nd, 3rd, 4th, 5th, 6th, and 7th to one asamkhaya. Thereafter, count asamkhaya of the age of dhātu and pāramī more as the 1st, 2nd, 3rd, 4th, 5th, 6th, and 7th asamkhaya. [Even when one has finished counting] the age of dhātu and pāramī, he still cannot find the final realm. In conclusion, the realms are endless and uncountable. The method to count the age is that [the meditator] can take mahākappa, the duration between the rising of the Buddhas or asamkhaya to count as one. They all can be the beginning. These three durations of the
times can be counted within less than second, 1 second, 60 seconds, 1 minute, 60 minutes or 1 hour. Each of these uncountable realms has the uncountable number of the large and sub-

**Khruangs of each realm**

[Each realm in] each round contains:

- *Khruang sitthi*
- *Khruang amnat*
- *Khruang bun saksit*
- *Khruang bap saksit*
- *Khruang barami*
- *Khruang ratsami*
- *Khruang kamlang*
- *Khruang rit*

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All *khruangs* have the heart of *khruang* and the controller of *khruang*. Each *khruang* has the large and sub- *khruangs* which overlap and multiply each other as the sets of *thao, chut, chan, ton, phak, phuet, phuet* in *phuet* repeatedly. The age of their *dhātu* and *pāramī* is uncountable. All *khruangs*, all realms; large, small, hidden, revealed of the bodies and of the bodies of the escort of each body of all colours, all lines, all bodies and all lineages of the white, the middle and the black have a similar system. All of the large and sub-*khruangs* and all realms, all colours, all lines, all bodies, all lineages and all members of the bodies and the bodies of the escort of each body of all realms; large, small, hidden and revealed of the white, the middle and the black lineage connectedly operate their *khruangs* as the links of the chain without disconnection. All *khruangs* are connected as one from *khruang* in the crudest status to [*khruang* of] the most refined status. [However], it depends on which side comes to take control of *khruangs*. *Khruangs* will follow the command of that side. That side will have the right and the
power to control them as it wants. There are 100 pakoṭiasaṃkhaya layers of the outer realms from our realm. They are all the small realms. The Buddhas in these realms are the Buddhas who attained nibbāna by removing the impure bodies. There is the countless number of the inner realms before our realm. Count 100 pakoṭiasaṃkhaya realms at a time for each layer from the crudest to the most refined status. Each round, there is the circle arrangement of the realms. There are 100 pakoṭiasaṃkhaya realms in each round of each layer similarly in both outer and inner realms. In the inner realms which are more refined, their phranipphans such as the Buddhas will be more ancient, more refined and greater. They are the Buddhas who attained the nibbāna without the removing the bodies. [They are the best in] the nibbāna, the phopsam and the lukan.

The method for seeing the realms is to be still at the centre of the centre of the original birth of such realm which located in the original birth of dhātudhamma of the human. Be still-

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-at the centre of the original birth of the realm. The realms, the major and sub-khrueangs will be profoundly seen in deeper and deeper layer. If the sight is not clear, [the meditator should] operate [vijjās of] chueam, soem and klan to send the mnk and bodies of the white lineage to perform vijjās of thapthawi, chongthanon, phitsadan, patihan, thapthawi without withdrawing. [He then], performs the overlapping of nirodha, the enlightenment in nirodha, the calculator. [Then, perform vijjās of] thapthawi, the firm stillness and distilling of waen and klong repeatedly. This will cause the sight to be clearer asaṃkhaya times. The realms, khrueangs and other conditions mentioned [above] are in the part of the white lineage only. All colours, all lines, all bodies and all lineages and all members, the human, the escorts of the human, the small realms and the large realms of the middle and the black lineage are similar to the white lineage as mentioned above. In regards to the governors of the realm, the Buddha who arises as the first Buddha in each realm is the controller of khrueangs. He will teach the later Buddhas who arise in the same realms to
help him govern the realm. Each Buddha also has an *asaṃkhaya* or countless number of bodies in the sets of *thao*, *chut*, *chan*, *ton*, *phak* and *phuet*.

2) The realms of the colours and lines

As mentioned above it is the description of the white lineage only. The black and the middle also have the same system as the white. Each lineage has one *asaṃkhaya* of colours of *dhātudhamma*. [However], there are eight main colours in eight directions. Each main colour has one *asaṃkhaya* of colours as its retinues. The black-

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-is the defeated colour. The other seven colours belong to the white which are the conqueror. Each colour has the countless number of the small and large realms, *nibbāna*, the *phopsam*, *lokan*, *khandhaloka*, *sattaloka* and *ākāsaloka*, the main and sub-*khrueangs*, *khrueang* *sitthi*, *khrueang* *amnat*, the holy meritorious *khrueang*, *khrueang* *barami*, *khrueang* *ratsami*, *khrueang* *kamlang*, *khrueang* *rit* and other conditions. Their age of *dhātu* and *pāramī* is uncountable. This is similar to the small, large realms and other conditions of the *mnk* of the white as mentioned in all aspects. Inside the body, the number of the bodies, the sizes of the bodies, the refinement of condition; *nippha*, *phopsam*, *lokan*, *khandhaloka*, *sattaloka* and *ākāsaloka*, the large and sub-*khrueangs* is similar to the conditions outside of the body which are the non-living *dhātudhammas* accommodating the living *dhātudhamma*. They also have the similar crude and refined conditions. In conclusion, the conditions inside and outside exist in pair in all aspects.

The distance between the colours of the main eight colours in eight directions is equal to *nāṇa* of the Buddha who is the first *phranipphan*.

Each colour has its own direction;

The east is [the location of] the white.
The southeast is [the location of] the yellow.
The south is [the location of] the red.
The southwest [the location of] is the green.

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The west is [the location of] the black.
The northwest is [the location of] the light purple.
The north is [the location of] the middle [grey].
The northeast is [the location of] the dark red.

The middle colour is the neither white nor black. It is the colour of the lead or mercury or the ashes [grey]. Each of the eight main colours can be multiplied to be six colours, which is called ‘chapphannarangsi; white, yellow, red, green, light yellow-
-, the colour is called ‘hongsabat’ or ‘lueam-pa-phat-son’ which contains the green, the red, the white and the yellow. They are mixed as the sunlight in the early morning. Each of these six colours can be multiplied to be 6 colours. Then, there are 36 colours. Each of these 36 colours can be multiplied to be 6 colours more. Then, there are 216 colours. Each of these 216 colours can be multiplied to be six colours again and again. [The meditator should] perform this multiplication of the colours until the number of the colours becomes one asamkhaya. It is similar to the multiplication of the six dhātu dharmas. So, the six colours become six asamkhaya. The above mentioned is the low level of the multiplication. [The meditator then should perform] the middle level. That is:

Multiply each of the six colours (chapphannarangsi) to be 12 colours. Then, there are 72 colours. Multiply each of these 72 colours to be 12 colours. Then, there are 864 colours. Multiply each of these 864 colours to be 12 colours again and again until the number of each colour of 12 colours becomes one asamkhaya. So, there are 12 asamkhaya. This is the middle level of the multiplication. [The meditator then should perform] the high level. That is:

Multiply each of the six colours to be 108 colours. Then, there are 648 colours. Multiply each of these 648 colours to be 108 colours again and again until the number of each colours becomes one asamkhaya. So, there are 108 asamkhaya.

3) The hidden realms, the revealed realms and the movable realms

‘The hidden realms’ are the realms that are hidden in sai [centre] of ākāsaloka, khandhaloka and sattaloka. They exist in multi-layers from the crudest to the most refined status. The number of them can be counted as the sets of thao, chut, chan, ton, phak and phuet. [In other words,] the number of this kind of the realms is uncountable.
‘The revealed realms’ are the realms that can be seen clearly as mentioned at the beginning.

‘The movable realms’ are the realms that do not have a certain location. They are able to move to the space and located in sai of ākāsaloka, khandhaloka and sattaloka. The number of this kind of realm can be counted into the sets of thao, chut, chan, ton, phak and phuet. [In other words,] their number is uncountable.

Each of these three kinds of the realms containsnipphan, the phopsam, the lokan hell, sattaloka, khandhaloka, ākāsaloka and the residential beings. The number of the residential beings in each realm is uncountable. The age of their dhātu and the pāramī is uncountable too. The number of the sets of thao, chut, chan, ton, phak and phuet of the beings is uncountable. Each being has the great multiplication of [the realms and the bodies] in the body which can be counted in the numerous asamkhaya system and in the sets of thao, chut, chan, ton, phak and phuet. The age of their dhātu and the pāramī is also uncountable. This is mentioned only inside one being of one realm only. The explanation of [the systems of] all beings [in the realms] is endless. Each of the beings has three kinds of tipiṭakas; meritorious, evil and equanimous, in the short term, 84,000 centres for each. In the extraordinary way, the age of dhātu and pāramī of the centres or dhamma-khandhas is also uncountable. All beings of all realms have the same system. It is unavoidable. [The meditator then should] separate dhātu and dhamma of these bodies and realms from the crudest to the most refined status. [This includes the sets of] thao, chut, chan, ton, phak and phuet of the bodies and realms without withdrawing until the age of their dhātu and the pāramī is uncountable. He then separates dhātudhamma of ākāsaloka, khandhaloka and sattaloka of all bodies and realms. Set up the three tipiṭakas of the three side; white, black and middle in the short and extraordinary way. Then, multiply them all as dhātu and dhamma from the crudest to the most refined status, which have the uncountable age of dhātu and pāramī.
The hidden realms, the revealed realms and the movable realms and the movable space are in the place which is small as the tip of the needle only. These three kinds of realms are able to overlap each other in 10,000 or 100,000 or million koṭiasamkhaya layers as [the system in] the original births of dhātudhamma. It is small as a seed of the Pipal tree or the Banyan tree. The realms in the countless asamkhaya number exist within. Each of these phopsam; hidden, revealed and movable has the nipphan, phopsam and lokan, ākāsaloka, khandhaloka and sattaloka as in the realm of the human.

The governor of the realm
This realm is called ‘small realm’ which contains nipphan, phopsam and lokan. Who is the governor of this small realm? Originally, the governor is the Buddha who attained nibbāna without the removing of his mnk. He is the first primordial dhātu of the white lineage. He is the only governor of the small and the large realms. In the later time, when the first Buddha of any [sub] realm arises, the primordial Buddha of the white lineage will give them the right and the power to govern such realm instead of him. Such Buddha of such realm after receiving the right and the power from the primordial Buddha, if the second Buddha arises in his realm; he will teach them vijjās to help him governing the realm. When the third Buddha arises, they will teach him vijjās again. When the later Buddhas arise, they will teach them all vijjās to govern the realm in this way. No matter how many the Buddhas in nibbāna, all of them are the governors of this small realm. This system is similar inside all small and large realms. It is the same as the emperor gives the power to the governors for governing his colonial countries.

In regards to the Buddhas who govern the realms; in which ever realm he the stays, he will govern that realm only. The Buddha in [the realms of] the inner rounds will govern the Buddhas in [the realms of] the outer rounds.
[Count from the latest Buddhas in the realms of the outer most round]
The Buddhas in the second round govern the Buddhas in the first round.
The Buddhas in the third round govern the Buddhas in the second round.
The Buddhas in the fourth round govern the Buddhas in the third round.
The Buddhas in the fifth round governs the Buddhas in the fourth round.
The Buddhas in the sixth round governs the Buddhas in the fifth round.

There are 100, 1000, 10,000, 100,000, 1,000,000, *koṭi* and *asaṃkhaya* [rounds of the realms of the Buddhas] their age of *dhātu* and *pārami* is uncountable. They govern each other in the ranking order [from the first realm to] the original realm or until there is no more realm. [In other words,] there is no realm that is more ancient and more refined than this original realm.[From the Buddhas in the first round] to the original Buddha, there is no Buddha that is more original, more ancient and refined than this Buddha. This Buddha is called ‘the primordial *dhātudhamma* Buddha (ต้นธาตุต้นธรรม *ton-that-ton-tham*).’ He governs the entire lineages of the white; all colours, all lines, all bodies, all lineages, all members, human, the escorts of the human, all realms; large, small, hidden, revealed and movable.

‘sabba dānam dhammadānam jināti’

‘nibbāna paccayo hotu’
INTRODUCTION

This is the battling vijjā [or witcha rop] (tactics and strategies) of purification of dhātudhammas in the very profound level. ‘Witcha rops’ are the tactics and strategies of the purification of dhātudhammas found in all three sides; kusalā-dhamma, abyākatā-dhamma and akusalā-dhamma. They all are performed inside the dhātudhammas in the very profound level and the most refined dhātudhamma in order to possess ‘the right’ and ‘the power’ to govern the dhātudhammas of beings.

The vijjā of the black which is being performed inside the white step by step as follows:

Initially, it will send ‘sound, then, vijjās of laep, lan, raboet and pha will be sent in order to control the mind and cause us to be mentally shocked, weaken and alarmed. Thereafter, the black will take this chance to confiscate our most refined status and control it. When it is able to confiscate it, we are controlled by its power.

Then, it will send its living vijjās [such as] soem, toem, to, ro, pat, pit, dueng, dut, yoi, yaek, patha, khwangkan, causing our most refined status to be windier or float up. When we perform vijjās for solving its vijjās or cause them to be cruder (next topic is vijjās for solving vijjās of the black lineage]; its vijjās will work ineffectively. Then, the black will send vijjās of the third step. That is:
[vijjās in this step are] hum, khlueap, aoep, aap, suem, sap, pon, pen, suam, son, roisai, dap, lap, khat, ton, son, hai, sut, mot, maimi, wang, plao, dap, lap, hai, sun, sinchuea, mailueaset and rong that rong tham. That is, the black pretends-

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- to withdraw its dhātudhammas in order to cause us misunderstanding that we have solved its vijjās or the black centre is cleaned without the [remaining] seed and without any remnants. Therefore, we will see that our dhātudhamma is well clean and misunderstand that we have no more impurities. However, actually, the black still sends its vijjā of ‘rong that rong tham’. Yet, it is invisible for us. So, we do not keep performing vijjās for solving [black vijjās] due to this misunderstanding and unawareness.

In the fourth step, it will send its vijjās of yuet, yai, yon, withhayu and ayatana.

[The meditator] should keep in mind that the performing vijjās of the black in the profound level will be thicker or fasten. Particularly, vijjās in the third step, they cause the wrong view, the wrong cognition, the wrong sight, the wrong thought, the wrong action and the wrong speech. If [the meditator] is able to solve its vijjās in the third step; it will send vijjās of the fourth step in order to prevent our vijjās that we perform for solving its vijjās. Yet, this makes the black to know in advance; so, it performs vijjās in advance and then we are unable to solve its vijjās.

The method for solving vijjās of the black, [the meditator] should understand all principles of vijjās (See: the principles of vijjās in the topics: 5, 7, 12 and 13 in this text) and perform the solving vijjās as follow:

When [the meditator] wants to see its vijjās, he has to perform vijjās of the connections of waen, klong, ſāna and all colours, all lines, all bodies, all members and all lineages. He
then performs the multiplication of them to be many classes of *thao* until reaching the same number of age of the human, *dibba*, *brahma*, *arūpabrahma*, *dhammakāya*, *kappa* [aeon], *mahākappa* [the great aeon], *asamkhaya*, and *dhātu* and *pāramī*. Then, enter into the enlightenment of the Buddha in the past, the present and the future. After this [he will] see its original *vijjās* (black lineage) that has been done in-

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-the past, the present and the future, the countable lives, in *sattaloka*, *khandhaloka*, *ākāsaloka*, *sep*, the *phopsam*, the *lokan* hell, *prasat*, *khrueang* of *dhātudhamma*, *khet*-that and *khet-tham*.

[TACTICS:]

However many of them that the meditator has met; he then has to calculate them all into the centre of the special human body and multiply the bodies and *dhātudhammas* in order to bring down or fell the body [of the black] which is the cause of the nineteen *vijjās*; 1) *sut*, 2) *mot*, 3) *maimi*, 4) *wang*, 5) *plao*, 6) *dap*, 7) *lap*, 8) *hai*, 9) *sun*, 10) *sinhuea*, 11) *mailueaset*, 12) *loliang*, 13) *penyu*, 14) *prasat*, 15) *hetrot*, 16) *hetchat*, 17) *hetai*, 18) *hetkaet*, 19) *hetkaetkrot*. [Keep performing this] as the sets of *thao*, *chut*, *chan*, *ton*, *phak*, *phuet*, *chongthanon*, *phitsadan*, *patihan* and *thapthawi*. [The meditator] should perform this in the forward and reverse order repeatedly and perform the practices of inserting, shuffling and multiplying from the crudest body to the most refined body until the age and *pāramī* is uncountable. [He should keep performing this in] all colours, all lines, all bodies, all members and all lineages in order to distill *dhātudhamma* to be pure and clear, and turn all of the black *dhātudhammas* to be under our control [or the control of the white lineage].

Then, use the special human body to perform *vijjās* of 1) *lalai*, 2) *laep* and 3) *raboet* until [the meditator] is sure that *dhātudhammas* of the black are completely eradicated. There
are the pure *dhātudhammas* of the white only. This is the tactics of extraordinary purification of *dhātudhamma*.

**[STRATEGY:]**

Thereafter, [the meditator should] invite the Buddhas from the early periods and *cakkaphats* of the meritorious side which is the side of the absolute conqueror, both of the hidden and the revealed ones to come for establishing and protecting the living *dhātu* and *dhamma*, the living plan, the living bodies and the living *vijjā*. He must then invite them to perform *vijjās* of *rop*, *thamngan*, *truatngan* and perform *vijjās* of *sut*, *mot*, *maimi*, *wang*, *plao*, *dap*, *lap*, *hai*, *sun*, *sinchuea*, *mailueaset*, *lorliang*, *penyu* –

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-ronghat rong tham, prasat, rot, chat, ai, kaet, kaetkrot, yuet, yai, yon, witthayu, ayatana, lan, laep, raboet, 28) chonchans, thapthawi until their *asaṃkhaya* of age and *pāramī* is uncountable, until reaching the full size of *dhātudhammas* and all *dhātudhammas*, [all] *khrueangs* of *dhātudhammas*, *khet-that* and *khet-tham* etc. This is the strategy. Then, he performs ‘the multiplication of the path and fruitions’ in all bodies from the crudest to the most refined status and the bodies in the sets of *thao*, *chut*, *chan*, *ton*, *phak*, *phuet*, *chongthanon*, *phitsadan*, *patihan* and *thapthawi*. Calculate them all from the past, the present and the future to be many classes until *asaṃkhaya* and the age of *pāramī* is uncountable. (See. The principles of *vijjās* in the topics 9 and 14 in this text). This is the multiplication of the tactics and the strategy for the purification of *dhātudhammas* which is the body of *āsavakkhayāṇa*. It does not only give the results for the purification of *dhātudhamma* in one own body without *āsava*, *kilesa*, *tanhā* and *upādāna* which are the causes of suffering. In other words, it does not give the results to completely destroy these impurities for being an *arahant* only, it also gives the results for the purification of *dhātudhammas* to be clean and be apart from the middle and the black *dhamma* or *māras* [evils]; *kilesamāra*, *khandhamāra*, *maccumāra*, *devaputamāra* and
clinging which is the clinging in abhisāṅkhāramāra inside oneself and the others. This depends on the level of practice [that the meditator] has reached.

The principles of the fighting vijjās: ‘tactics and strategies for the purification of dhātudhammas in the profound level’ are created in the style of ‘question-answer’ for the understanding in all dimensions of vijjā of the meditator. [Therefore, he/she] is able to perform ‘witcha rop or fighting vijjās’ correctly and effectively or without errors.

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[This text] is printed in 500 copies. Its aim and purpose is for distribution to the meditative masters and the Vd practitioners who have reached to the level of ‘the extraordinary path and result’ for their study, researching of vijjās and performing of vijjās of ‘the extraordinary path and result in the refined level’.

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The process for performing of vijjās in the high level of Vd:

‘Chongthanon’ is the performance of vijjās such as the shuffling and the inserting of the bodies and so on inside the eighteen bodies.
‘Phitsadan’ is when the meditator has performed [vijjās] inside the eighteen bodies for long time. The bodies are multiplied as the sets of thao, chut, ton, phak and phuet in order to eliminate and clean the unclean bodies that [the black] inserts inside [the body.

‘Patihan’ is that sometimes the black will perform patihan [creating] of its bodies, the wish of the bodies, patihan of dhātudhammas and the wish of its dhātudhammas, [and send them inside our body] in order to obtain its real bodies and dhātudhammas. We have to eradicate its patihan and withdraw its wish to catch its real bodies and dhātudhammas etc.

‘Thapthawi’ is a calculation. When we perform the calculation faster or in advance, [we] must calculate the uncountable age of dhātu and pāramī. This is counted as one.

Count the uncountable age of dhātu and pāramī as the second time; this is counted as the one. (It is the multiplication [thapthawi])

Count the uncountable age of dhātu and pāramī as the third time; this is counted as one. We then are able to eliminate them all [its dhātudhammas or bodies]. If we wish to perform [vijjās] faster and more powerful, this will cause the black to be unable to eliminate our [vijjās]. Calculate [vijjās] in advance in order to eliminate them all.

When the cognition and īna are wrapped, [we] must perform vijjā of ‘phitsadan’ [multiplication] in all directions; left, right, front, back, outside, inside, edge, side and middle and in between the connection points. Thereafter, the cognition and īna will be wider.
QUESTION AND ANSWER

1: When the citta-sphere sinks into ‘bhavam’, where does the citta-sphere abide?

Answer: The mind sinks into ‘bhavam’ at the seventh base of the mind. Yet, naturally the citta-sphere abides in the resting water of the heart. It floats in the same level as the level of the resting water of the heart. Both of the citta-sphere and the water of the heart are completely clear similarly.

In order to understand this [question], the word ‘mind’ is needed to be understood first. The mind is composed of four spheres existing in layers. The first sphere has the same size as the socket of the eyes. It is called ‘the seeing sphere’ or [the sphere of] the body. The second sphere existing inside the first sphere has the same size as the white of the eye. It is called ‘the memory sphere’ or [the sphere of] heart. Inside this sphere is the refined water that maintains the heart [sphere] kept in the same amount of the water in the palm of a hand. (The master says this is the heritage from the ancestors). If the mind is well calm, the water is clear and pure accordingly. The person who has a lot of lust [rāga] in the mind, the water maintaining his heart sphere will be red. The person who has a lot of anger [dosa] in the mind, the water of the heart will be green. The person who has a lot of delusion [moha], the water will be unclear. We can read the mind of such person in this way. In the water maintaining the heart sphere is the floating sphere, the same size as the iris of the eye. It is called the sphere of thought or the citta-sphere. The person who always has the wandering mind or who is unable to sleep, this is due to the mind floating above the level of the [resting] water. If the mind floats high above the level constantly, that person will become a madcap. Generally, this person is called ‘khon cai loi’.
Usually, when people awake, the bottom half of the citta-sphere is in the water, the upper half will be above the level of the water. If the citta-sphere sinks in the water more than this level a bit, it is the citta-sphere of the person who is sleeping. If the citta-sphere sinks much in the water, the owner of the citta-sphere will lose the consciousness.

During the dream, the citta-sphere remains at its position; however, the water of the heart will be unclean. This causes the spheres of memory, thought and cognition impure accordingly. Therefore, the dream will be wandering according to the status of the citta-sphere combined with lust, anger and delusion. If the spheres of seeing, memory, thought and cognition are clear, the dream will involve with the good matters or even seeing the past and the future.

During the dream, the refined human body will travel to many places. Some people may wander, if this body goes out of the human body, is this removing of the body? Why the crude human body of the owner of such a refined human body does not die? In regards to this, it is because of the refined āyatanas [the connecting spheres] in between the crude and refined human bodies being still connected. They are not yet separated. Therefore, no matter where the refined human body goes, it will be able to come back to the crude human body immediately. It is similar to when we send our mind to many places, [it is able to come back to the body].

At the centre of the citta-sphere, there is the cognition sphere or the viññāṇa sphere, small, refined and the same size as the light on the pupil of the eye. When these four spheres are gathered, it is called ‘the mind’. It will change its colour according to the power of kilesa [impurity] that comes to control it.

2: What is the advantage of counting the age of dhātu and pārami? What is ‘chon thao’?
**Answer:** Counting of the age of dhātu and pārami importantly emphasizes on celerity (swiftness). The master rightly knows that the mind of the human is faster than anything. Therefore, he wants to use the mind as essential as possible. It is effectively used to perform ‘the fighting vijjā’ only. To perform the fighting vijjā, we have to reach the origin of the first one who thinks of [governing of dhātudhamma]. If we go in the normal way, it is too slow. The age of the human will expire. Metaphorically, the traveler goes by walking from Bangkok to Chiang Mai. During the journey, he/she always has to stop to rest and find accommodation. This takes months before reaching their destination. If we already have accommodation during the journey, when we would like to go, we can catch the train. If we think this is too slow, we even go by the aero-plane. In this way, the journey is metaphorical; the knowledge of the master is the same. The owner of dhātudhamma has composed and distilled dhātudhammas since the uncountable times in the past. If we would like to reach [such beginning] fast, we have to search for the fastest method and the fastest path. [We have to make sure that] with such speed, how far we are able to go; we have to multiply the velocity more and more.

Counting of the asamkhaya years per one second, it is because the mind of a human is successfully able to do anything. We can increase its speed as much as we want-

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-as an example is mentioned [above]. Because of the distance from Bangkok to Chiang Mai, one must travel for months. When we have reached Chiang Mai, we now know the distance between these two cities. We have travelled this path, we do not need it to be difficult or send the mind randomly, indirectly or incorrectly. When the mind wants to go, we send it to the destination immediately. It saves time and shortens the great distance in this way. Therefore, we have to think of the method for shortening the distance that they [māras] cause us to use one asamkhaya year to reach our [destination], to reach our goal within one second.
The word ‘chon thao’ refers to the distance or the duration of the time. It also means the one time multiplication [of the distance or duration]. For example, we walk ahead one footstep, we gain the one footage distance. The second step, we have to reach 1x1footage (144”). The distance in the third step is 144 x 144 inches that we have to reach etc. Sometimes, it is called ‘thapthawi’ [multiplication] which is the increasing of [the amount].

The word ‘chon thao’ does not refer to ‘parikamma’ [reciting] but it is the calculation. We have to increase the refinement constantly without stopping. The refinement, the speed and the quantity [are needed importantly to be multiplied].

3: What is ‘hadayavatthu’?
**Answer:** ‘Hadayavatthu’ is the flesh of the heart, which is located at the chest of the human. It is apart from the sphere of memory or the heart accommodation the citta-sphere mentioned in the first question.

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4: What are the differences of phopsam, nipphan and lokan of thatpen and thattai?
Having seen three realms, the top one is clear, the middle one is unclear and the bottom one is black; is this characteristic of nipphan, phopsam and lokan?

**Answer:** The phopsam, nipphan and lokan of thatpen and thattai are seen differently. That is, the part of thatpen [or mind attended dhātu] exists in the centre of the human body, the dibba body, the rūpabrahma body, the arūpabrahma body and the dhamma bodies. In other words, they are the hidden places inside the bodies only. When there is the burning caused by Kappa destruction, the body of the one who has successfully attained the arahant status will insert the bodies into the dhamma body and inserts the dhamma body into nibbāna existing in the centre of the dhamma body. It is then able to perform nirodha-samāpatti as usual and the outer crude body is not harmed. The body in
this nibbāna belongs to one owner only. There is no other body because each side has its own nibbāna.

The phopsam, nipphan and lukan of thattai [non-mind attended dhātu] are āyatanas or the giant realms as we have seen as usual. They are the gathering places of the lukan hell beings, the hell beings, animals, peta (hungry ghosts), asurakāya (demons), human, the dibba beings, the rūpabrahma beings, the arūpabrahma beings and the dhamma bodies. They live in these realms according to their merits (puñña) and demerit (pāpa).

In conclusion, the part of thatpen abides in the centre of the bodies and the part of thattai exists outside of the bodies.

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It is correct that having seen three realms that the top one is clear, the middle one is unclear and the bottom one is black, this is the characteristic of nibbāna, the phopsam and lukan.

5: What are the characteristics of yuet, yai, yon, withthayu, lan and laep?

Answer: The characteristics of yuet, yai, yon, withthayu, lan and laep are:

Dhātudhamma can be enlarged and reduced in its size in the same manner that rubber has elasticity as its characteristic. This is called ‘yuet’.

‘Yai’ has the characteristic of a spider’s web. No matter where we are, we always have to stay at the centre and are surrounded with cognition. Whoever comes to make a contact [with the web of the cognition], we are always able to know.
‘Yon’ is our dhātudhamma. Once we will perform vijjā [practice], no matter where it is, when we want to use it, dhātudhamma will be alive. [Therefore,] we are always able to use it beneficially.

‘Witthayu’ refers to the sending and receiving machine which comes from our dhātudhamma. No matter how far, [the information] is sent; it is always able to report to the human body always.

‘Ayatana’ refers to dhātudhamma when we make contact; then, the feeling will arise in us immediately. It is similar to when an image makes a contact with the eyes.

‘Lan’ refers to the sound of the thunder. No matter how far away the origin of the thunder is, we must be able to follow that sound in order to approach its owner.

6: What is the meaning of ‘ten thousand koṭi-universes’ and ‘ananta-universes’?

**Answer:** ‘Ten thousand koṭi-universes’ and ‘ananta-universes’ refers to the great number of the universes in this realm or other realms. The number of these universes is countless. So, the word ‘ananta [uncountable]-universes’ is used. Within the universe, there is Sumeru Mountain at the centre. In other words, it is called “the centre of the universe”. There is the great ocean surrounding Sumeru Mountain. It has the water, which is very refined. Even when the yak’s hair falls into this water, it is unable to float. It must sink. This ocean is called ‘Sithandon’. Next to this ocean, there is a high mountain surrounding the ocean. Next to the high mountain is the ocean again. There are the oceans and the
mountains surrounding in this way in seven times. All oceans are called ‘Sithandon’ similarly.

However, the other mountains are named differently. The closest one to Sumeru Mountain is called ‘Yukhonthon Mountain’. The second is ‘Isinthon Mountain’. The third is ‘Kalawik Mountain. The fourth is ‘Suthatsana Mountain’. The fifth is ‘Neminthon Mountain’. The sixth is ‘Wintaka Mountain’. The seventh is ‘Atsakantha Mountain’.

Next to the seventh mountain (may be called ‘phuet [seed] of the seventh mountain)-

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-are the four main continents. In the North, there is Utarakaro. Buraphawitheha is in the East. In the South is Amarakhoyan. Chomphu continent of us is in the West. Each main continent has 2,000 sub- surrounding continents. The end of these sub- continents is called the boundary of the universe. Then, there are the earth, water, fire, wind, space and cognition wrapping [the universe] in layers. These elements are much more refined than the cognition and seeing of the human as well as of the beings in this realm many times.

7: How to perform the fighting vijjā”?

Answer: The performance of ‘witcha rop’, the meditator has to understand the principles of all vijjās starting from the pathamamagga sphere to dhammakāya. He/she has to be able to attain ‘the highest path and fruitions’ (maggapala) and know the method for performing the practice of the four noble truths. He/she has to understand all 40 practices (vijjās) in samatha and all six groups of practices in vipassanā. The skillful performance in the nirodha practice is required because nirodha practice (to extinguish from the crude status to the most refined status) is the most important principle in ‘witcha rop’. The meditator requires the understanding of the principles of calculation, the concept of the universe, the realm, the small and large realms, barami, ratsami, kamlang, rit,
multiplication of the bodies, the multiplication of \textit{dhātudhamma}, composing of the body, the composing of \textit{dhātudhamma}, the real and the fake in \textit{dhātudhamma}, the method for causing the birth and extinguishing and the method to hide the body and \textit{dhātudhamma}. The other important practice is the skill of the sagacity. Otherwise, they will easily err.

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He/she cannot be absentminded and must always be conscious. If someone has these qualifications, they are able to practice ‘\textit{witcha rop}’ correctly. If they don’t know anything, it is called ‘to perform by merely following another; sometimes it is correct and incorrect’. This may not be very useful. For the other [\textit{vijjā} or principles], they always need to be discovered because \textit{vijjā}s do not stand still or remain the same. They change according to what we have discovered. We must always be able and ready to solve sudden incidents as they present themselves. (As mentioned, this is only a small amount [of the required qualifications of the person who is able to practice ‘\textit{witcha rop}’], it is really difficult to explain [all of them] in detail.).

8: What are the meanings of \textit{sep, prasat, khrueang} of \textit{dhātudhamma} and \textit{khet}?

\textbf{Answer:} The concepts of \textit{sep, prasat, khrueang} of \textit{dhātudhamma} and \textit{khet} here can be explained that:

‘\textit{Prasat}’ here refers to the receiver of the feelings that come to make a contact when something happens within the human body.

‘\textit{Khет}’ refers to the area of \textit{dhātudhamma} or the boundary. Having reached the edge of this area, we look for other areas. It is the same as the area of a territory. The difference is that it is the territory of \textit{dhātudhamma}.

9: How many levels of the practice were taught by the master?
Answer: I cannot answer how many levels of vijjā. However, in regards to vijjās of the path and fruitions which does not involve ‘witcha rop’. It can be summarised as follows:

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1. The mundane level is divided as a) pathamamagga b) maggacitta c) maggapaññā.
2. The supramundane level is divided as a) Gotrabhū b) Satāpanna c) sakidāgāmī d) Anāgāmī and e) Arahant.

In regards to the first of the mundane levels, it is divided as the levels of a, b, c of the human body, dibba body, rūpabrahma body, arūpabrahma body. When the performance reaches the dhamma bodies, it is in the supramundane level.

10: Which is more refined between the refined human body in the dream and the body [the special human body] used in the performance of vijjā?

Answer: The [special human] body used in the performance of vijjās is more refined because in the dream, we see only one layer which is the refined body of the dream [the refined human body] or better than that it is the crude or refined dibba body. In the performance of vijjās, dhammakāya is the one who sees and there is the extinguishing from the crude status to the refined status more and more. We do not see only one layer, but rather see many layers of the refinement. Therefore, this seeing is more refined than seeing in the dream. We are able to control the feeling when we are performing vijjās. However, in the dream, the seeing, the memory, the thought and the cognition often exists outside of the body. So, it is not as refined as when it is in the process of performing of vijjās.

11: What are the meanings of hum, khlueap, aoeap, aap, suem, sap, pon, pen, suam, son and roi sai?
Answer: ‘Hum’ is similar to something being wrapped by silver. ‘Khlueap’ is similar to a ceramic earth jar having its exterior sealed [by chemical liquid]. ‘Aoep’ is like the blood in the flesh. ‘aap’ is similar to pouring water on something. ‘Suem’ is similar to water that lays within the sands. ‘Sap’ is similar to the water in sesame oil (or sesame). ‘Pon’ is similar to silver being mixed with gold. ‘Pen’ is similar to lead that becomes gold. ‘Suam’ is similar to when we wear clothes. ‘Son’ is similar to the plates which are overlapped in layers. ‘Roisai’ is similar to threading cotton through the eye of a needle.

12: What is the meaning of the elevating of our vijjās to be higher and the oppressing of its vijjā to be lowered?

Answer: ‘The elevating of our vijjās to be higher and the oppressing of its vijjā to be lowered’ means the elevation of the level of dhātudhamma and the level of vijjās that we perform to be higher because when they are elevated to the higher level, their cleanliness, purity and refinement will be higher accordingly. Metaphorically, nibbāna is in higher status, its purity will be higher accordingly. If dhātudhamma is oppressed to be lowered, it is similar to (dhātudhamma) of loken. In the lower status, it will be darker accordingly. This causes the performance of vijjās [with this dhātudhamma] to be impossible. The elevation of the level of vijjās is importantly dependent on the mind. When we think of it to be higher, nothing is able to obstruct it. Its [status] will be higher according to our mind.

13: What is the benefit of the performance of het [cause] of vijjā?

Answer: In regards to het of vijjā, if we desire to increase its refinement, in fact, there are 19 [hets]; sut, mot, maimi, wang, plao, dap, lap, hai, sun, sinchuea, mailueaset, loliang, penyu, prasat, rot, chat, ai, kaet and kaetkrot, when reaching kaetkrot, we have to perform ‘sut of kaetkrot’ sut, mot, maimi, wang, plao etc. more and more in the more refined levels. These are supportive in the searching of vijjās and dhātudhamma. No
matter how small or refined the status, we have to perform inside sai [centre] of such refinement more and more, then we will meet and know all dhātudhammas of the māra. They cannot be hidden. This is the eliminating of its vijjās and for them to disappear from our dhātudhamma automatically. This is the fighting vijjā (witcha rop) directly.

14: How to practice vijjā of ‘phitsadan-makphon’?
Answer: The practice of ‘phitsadan-makphon’ [can be explained that] the word ‘the path and fruition (makphon)’ refers to the performances for rising pathamamagga, maggacitta, maggapaññā, gotrabhū, satāpanna, sakidāgāmī, anāgāmī and arahant, all bodies of the sets of thao, chut, chan, ton, phak and phuet. They are performed simultaneously. Each body has to perform vijjā of ‘the paths and fruitions’ more and more in order to gain more refinement. After having attained the arahant dhamma body, the perfect body performs [vijjā of the path and fruition again in order to gain more refinement] without stopping. All bodies are used to perform [this vijjā] at the same time from the crudest to the most-

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- refined body. [The meditator also should] count all bodies in the sets of thao, chut, chan, ton, phak, phuet, chongthanon, phitsadan, patihan and thapthawi of the past, the present and the future existing in many ‘chon thao’s’, the age of the dhātu and pāramī is uncountable or beyond the asaṃkhaya years. This is vijjā of ‘phitsadan-makphon’.

15: How to see the extinguishing of ‘rūpanāma (Mentality and Corporeality)’?
Answer: To see the extinguishing of ‘rūpa-nāma’ is to see the being before it comes to take birth. For example, before coming to take birth, the human body was the dibba body or hell being, animal, peta (the hungry ghost), asurakāya (demon). [In other words, it is to know what beings were] before they come to be fertilised in the mother’s womb. Also, it is to know the path of birth of beings and bodies clearly. Thereafter, the process of taking birth should be known clearly. That is, after this body has died, what kind of birth
will the being take? This needs to be seen clearly. This is the birth and extinguishing of ‘rūpa (corporeality)’.

‘Nāma (mentality)’ is vedanā which are the feelings of happiness, suffering and neither happiness nor suffering. It is to see the rise and the extinguishing of the perception (saññā) or memory of samkhāra (thought) and viññāṇa (cognition). How could it arise and extinguish? This has to be seen clearly.

Who and what is the cause of composition [of these conditions]? The rise and extinction of these conditions of all bodies need to be seen. When they arise; the cause of rising needs to be seen. When they extinguish; the cause of extinguishing needs to be seen. All kinds of [phenomena], the causes must be recognised clearly. It is not only to know the happened and extinguished results only. For example, the merit and demerit (pāpa) are the cause that forces [being] to be a human. When it is about to be extinguished-

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-, it must have either merit or demerit in the unusual amount forcing it to be extinguished too.

16: What are the benefits of bases?

**Answer:** Beneficially, the seven bases of *parikamma-nimitta* are the resting places of the mind. Particularly, when we place the mind into its path; we will be able to always maintain our consciousness. The bases connect to the path of the breath. Everyone has to breathe in and out through this path. It is unavoidable. If we believe that we are able to control the mind as we wish, when we have recognised the path already, the bases are unnecessarily used. Importantly, the master says it leads us to know the path of coming and going to take birth. When the being comes to take birth, it comes through the path of breath. When it dies, it goes out through this path too. There is no other path.
17: What are the meanings of ‘original dhātu, original dhamma, a original plan and an original body’?

**Answer**: They refer to the pure and stable dhātu, dhamma, plan and body. They have not been mixed by ‘witcha pon pen’ of the māra. In other words, they have not been changed.

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18: What are maggacitta and maggapaññā?

**Answer**: The sīla sphere that we have seen, originally the master called it ‘pathamamagga’. Inside the sīla sphere is the samādhi-sphere which is maggacitta (path of mind). Inside the samādhi-sphere is the paññā sphere. It is maggapaññā (path of wisdom).

19: How to perform ‘the cognition of the four noble truths’?

**Answer**: The meditator should use the eyes ([or] ̄ñāṇa) of dhammakāya to truly see the four noble truths of the human body. See the spheres of birth, age, illness and death of the human body as the suffering. The birth is the small clear sphere. The small size is the same as that of a Pipal seed or the big one is the same size as the moon. It is white and pure. This sphere will come to make a contact with the centre of the dhamma sphere making the human possible at the age of fourteen. This is the initial birth sphere of all human. If this sphere has not come to connect at the centre of the dhamma sphere of the human, the human body [of the other person] cannot come to take birth. When the dhamma body sees the birth as well as the cause of birth, it must see the ageing afterwards. The ageing exists inside the centre of the birth sphere. It is spherical. The big one is the same size as the moon and the small one is the same as the Pipal seed. It is deep black and unclear. When it is small, it is the starting period of ageing of the human. When it is big, the human body will be older accordingly. This ageing sphere is the cause of the deterioration of the body. When the body is old, it becomes ill because the rise of
the illness-sphere existing inside the ageing sphere. It is the sphere which nearly has the same size as the spheres of birth. The illness-sphere-

- is blacker than the ageing sphere. When it comes to connect with the centre of the ageing sphere, the human body immediately becomes ill. When it heavily connects to the centre of the ageing sphere, the death-sphere, which exists inside at the center of the illness-sphere and nearly has the same size as the illness-sphere, its colour is clear black, will come to make a contact with the centre of the illness sphere. It will connect to the connecting points of the human body and the *dibba* body. Thereafter, the connecting points will be separated. When the human body does not connect to the *dibba* body, it will die immediately. Having seen this, with the eyes and *ñāṇa* of *dhammakāya* and having realised that the birth, the age, the illness and the death truly are impermanent and uncertain; then, [the meditator] knows and sees this in this way as it actually is. It is called ‘*saccañāna*’. When the eyes of *dhammakāya* see these [spheres] truly that they are truly suffering and they should be known. It is called ‘*kiccañāna*’. Then, when all sufferings have been clearly considered and known, it is called ‘*katañāna*’. All of these are called ‘thrice-revolved knowledge regarding to the truth of suffering’.

There are three *samudaya* spheres abiding inside the *dhamma* sphere making the human body possible. The big one is the same size as the moon and the small one is same size as the Pipal seed. They exist within each other in layers. The outer sphere is black. The two inner spheres are more refined and darker. The deeper sphere is more refined and darker. When they have been seen with the eyes and *ñāṇa* of *dhammakāya* in this way; the meditator knows that *samudayas* truly cause-

- the suffering. This is called ‘*saccañāna*’. Having known and been diligent to avoid them because the recognition that they are the factors that should be avoided is called
‘kiccañāṇa’. When samudayas have been completely avoided, it is ‘katañāṇa’. This is the ‘thrice-revolved knowledge regarding to the consideration of the true cause of suffering’.

When there is the rise of samudayas, [the meditator] must be able to clearly see the method for extinguishing the cause of suffering. This is call ‘niruddha’. Nirodha is the clear sphere abiding at the centre of the dhamma sphere making human possible. Its diameter is five wah. While [the meditator] attains the nirodha sphere, the spheres of samudaya are eliminated accordingly. Similarly to the sunlight always eliminates the darkness. Having seen this with the eyes and ānā of dhammakāya that the extinguishing of samudayas truly is nirodha, this is called ‘saccañāṇa’. This nirodha should have been done clearly, this is ‘kiccañāṇa’. Having seen and known clearly, [the meditator] is named as the one who enlightens in nirodha; this is ‘katañāṇa’. This is the ‘thrice-revolved knowledge regarding to the nirodha’.

After the practice of the nirodha sphere has been done clearly, [the meditator should] make the rise of magga [path]. Magga refers to the spheres of sīla, samādhi and paññā abiding at the centre of the dhamma sphere making human possible. They are very clear, pure and spherical. Their diameter is the same size as the length of the lap of dhammakāya. Having seen this clearly with the eyes and ānā of dhammakāya that this is magga truly, this magga is real, this is ‘saccañāṇa’. Having seen and known that magga is real, the meditator should make the rise of magga; this is ‘kiccañāṇa’. Having seen and known with the eyes and ānā of dhammakāya that-

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-this magga has been developed, this is ‘katañāṇa’. This is the ‘thrice-revolved knowledge regarding to the seeing the path’.

The performance of jhānasamāpatti for attaining the path and fruitions:
[The meditator uses] the eyes (ñāṇa) of dhammakāya to truly see the four noble truths at the centre of human. While seeing them, he performs jhānasamāpatti at the same time. Having done this correctly, dhammakāya will suddenly sink into its centre and becomes the clear sphere, five wah in diameter. It then reforms to be dhammakāya, the height and the width of his lap is five wah. It has the lotus bud at the top of its head. This is ‘satāpanna- dhammakāya’.

Satāpanna-dhammakāya enters jhāna to truly see the four noble truths; dukkha, samudaya, nirodha and magga of the dibba body. It is similar to seeing the four noble truths mentioned above. Having seen this correctly, dhammakāya will suddenly sink into its centre and becomes the clear sphere, ten wah in diameter. Soon, it reforms to be dhammakāya, the height and the width of his lap is ten wah. It has the lotus bud at the top of its head. This is ‘sakidāgāmī- dhammakāya’.

Sakidāgāmī-dhammakāya enters jhāna to truly see the four noble truths; dukkha, samudaya, nirodha and magga of the rūpabrahma body. Having seen this correctly, dhammakāya will suddenly sink into its centre and become the clear sphere, fifteen wah in diameter. Soon, it reforms to be dhammakāya, the height and the width of his lap is fifteen wah. It has the lotus bud at the top of its head. This is ‘anāgāmī- dhammakāya’.

Anāgāmī-dhammakāya enters jhāna to truly see the four noble truths; dukkha, samudaya, nirodha and magga of the arūpabrahma body. Having seen this correctly,

- dhammakāya will suddenly sink into its centre and become the clear sphere, twenty wah in diameter. Soon, it reforms to be dhammakāya, the height and the width of his lap is twenty wah. It has the lotus bud at the top of its head. This is ‘arahant- dhammakāya’. 

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After attaining arahant-dhammakāya, [the meditator] profoundly multiplies [the body of dhammakāya to the bodies in the sets of] thao, ton, phak, phuet, chongthanon, phitsadan, patihan and thapthawi. Count all bodies in the past, the present and the future and multiply them as many ‘chon thao’, the age of dhātu and pāramī is uncountable or until it cannot be put into the asamkhaya.

In conclusion, the clear recognition of the four noble truths raises the wisdom of knowing the thrice knowledge (ñānas):

[The meditator has] the wisdom for knowing that birth, age, illness and death are truly impermanent. ‘Samudaya’ is the true cause of suffering. Nirodha is truly able to extinguish the cause of suffering. Magga is the true path of cessation. This is ‘saccañāṇa’.

[The meditator has] the wisdom for knowing that birth, age, illness and death are truly suffering. It should have been known. Samudaya should be avoided. Nirodha should be enlightened and magga should be developed. This is ‘kiccañāṇa’.

[The meditator has] the wisdom for knowing that suffering has been known clearly. Samudaya has been avoided. Nirodha has been enlightened and magga has been developed. This is ‘katañāṇa’.

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In fact, during this practice, the meditator sees the spheres of suffering; and then has to consider the cognition in the terms of saccañāṇa, kiccañāṇa and katañāṇa. When he attains the spheres of samudaya, he considers in the same way. All of the three ñānas are the wisdom that has arisen automatically during practice. They cause the cognition that the true dhamma actually (saccadhamma) exists. If one diligently practices without withdrawing, he is able to go beyond the suffering. The total number of all processes
(knowledge) in these three groups is twelve. Metaphorically, the knowledge of the four noble truths is similar to a digging tool or a spade that is used to dig the ground in order to make the stream of wisdom flow to the knowledge of contemplation of dispassion. At that point, all twelve processes (knowledge) of the four noble truths will be developed as the twelve dependent originations (see: paṭisambhidāmaggamahāvagga-ñāṇakathā, passage 10 – 29). This causes [the meditator is able] to determine the cognition of the impermanence (aniccaṃ) and samudaya. This is the initial path for knowing the four noble truths and each of the truths three characteristics in the profound status. It is a very powerful tool for suddenly eradicating the fetters (saṅyojana).

Three groups of ñāṇa; saccañāṇa, kiccañāṇa and katañāṇa or the twelve factors of the four noble truths can be seen and known through the meditation of the mind (cetosamādhī) or Vijjādhammakāya only. It is clearly indicated in Tipiṭaka, dhammacakakappavattanasutta, the first sermon, Vinayapiṭaka, passage 15-16 that it is the three visions of truths regarding to the twelve aspects.

The practitioner of the three characteristics who practices Samatha meditation, he will be able to determine the cognition of these three ñāṇas when udayabbayañāṇa [the knowledge of contemplation on the rise and fall] arises. He/she has to clearly know the noble truths in the crude status first and then bhaṅgañāṇa will arise afterwards.

20: How does the comprehension [of the concept of] the universe beneficially affect the performing of ‘witcha rop (battling vijjā)?’

Answer: It beneficially affects our (the fighting vijjā) for calculating of [all dhātudhammas of universes or take them] into the most refined status. Thereafter, we are able to know how many black centres that the black performs vijjās for its governance. We are able to perform vijjā for completely solving its government and to fully establish
our vijjās. So, it is unable to use any part [of our dhūtadhamma] to be the base for receiving and sending its vijjās.

21: What are the features of barami, ratsami, and kamlang rit? How do they benefit ‘witcha rop’?

Answer: ‘Pāramī (baramī)’ is more fined than the merit (puñña). It exists in sai (centre) of the merit because when the refinement of merit reaches the highest status, [the sphere of merit will enlarge its size completely]. The merit then will distill itself to be the sphere of pāramī.

‘Ratsami’ is more refined than pāramī. It exists in the centre of pāramī because when the refinement of pāramī reaches the highest status, pāramī will distill itself to be the sphere of ratsami.

‘Kamlang rit’ is more refined than ratsami and exists in the centre of ratsami because when the refinement of ratsami reaches the highest status, ratsami will distill itself to be kamlang rit. Moreover, amnat-sitthi and amnat-sitthi-chiap-khat also have the same system.

They are supportive to the fight because when we perform vijjās of salak into-

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- sai (centre), [their power] will push our most refined status to be more powerful. Their duty is to give us success. It is opposite with wibat and bapsaksit.

22: How to perform vijjā of ‘phitsadan-thattham’? Should it be multiplied when the het (cause) has been clean or during battling?

Answer: The multiplication of dhūtadhamma is that the matters that are composed as the body, [refers to] seeing, memory, thought, cognition and the dhamma sphere making the
body possible of all bodies from the crudest to the most refined status and the bodies in sets of thao, ton, phak and phuet [including] the spheres of sīla, samādhi, paññā, vimutti, vimuttiṇāṇadassana, satāpanna, sakidāgāmi, anāgāmi, arahant, barami, ratsami, kamlang rit, amnat, amnat-sitthi-chiapkhat, all of these are able to arise due to the right composition of dhātudhamma. Originally our (dhātudhamma) is clean. Thereafter, the black performs ‘witcha ponpen’ in order to control and govern it under its power. [In this practice,] we have to separate them to be the part of dhātu and the part of dhamma. Separate them to be earth, water, wind, fire, viññāṇa and space. The earth needs to be separated as earth, water, wind, fire, viññāṇa and space again. Separate and multiply both dhātu and dhamma as much as possible. After we have multiplied them, we wish the [special] human body to be ‘atsanithatkot’ in order to eradicate and melt vijjās that it mixes [into our dhātudhamma]. [Dhātudhamma need to be] always clean. When we have seen that [our dhātudhamma] are profoundly clean; then we wish-

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-them to reform as the original status. The separation and multiplication of dhātudhamma is performed before and during the fight in order to escape from vijjās of the black. All of these are the separation and multiplication of the dhātudhamma inside. When we perform vijjā that passes the [inner dhātudhamma], dhātudhammas that we passed will be separated, multiplied, eradicated and melted in the same way. In order to eliminate its vijjās of combating and obstructing, our vijjā needs to be faster and stronger.

23: What is the meaning of ‘the composition of the body and dhātudhamma?’
Answer: It means after we have extraordinarily separated the body and dhātudhammas to be profoundly clean, we ask the primordial Buddha to give barami, ratsami, kamlang rit, amnat, amnat-sitthi-chiapkhat, the cognition, ūṇa, the cognition of the enlightenment in nirodha in order to make the body and dhātudhamma to be stronger. Also, it causes our seeing and knowledge to be wider.
24: What is the meaning of the cognition of the real and the faked in dhātudhamma?

**Answer:** It means that whatever we know and see, they must be the same always. If they are not identical, it means we are being deceived by the black. We have to melt-

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-what we know and see it to be clear always. So, we are able to see the real and receive the same cognition. Moreover, what we know and see that they are the real one, the one which is arisen by wish and the one which is arisen by ‘patihan’ [multiplication] [of the black]. We have to extinguish the wish (adhiṭṭhāna) and withdraw ‘patihan’ always in order to see the real one.

25: What does ‘knowing the method to cause the rise and the extinction’ mean?

**Answer:** It means the rise of the suffering and its extinguishing. This is the noble truths.

26: How to perform ‘hiding of the body and dhātudhamma’?

**Answer:** It is to hide [the body and dhātudhamma] in the top status of cognition, ānā, cognition of the enlightenment in nirodha of the primordial Buddha. It is to hide as far as and as deep as possible, then perform vijjā of ‘patihan’ [making the rise of the fake] body and dhātudhamma to replace the position [of the real one]. When the black inserts its vijjā to eradicate or cut [our body or dhātudhammas], it is unable to [eradicate or cut] the real body and dhātudhamma. So it eradicates and cuts the [dhātudhamma or body] created from our wish or ‘patihan’.

27: What is the meaning of the phrase ‘going up to prasat for performing vijjā’?

**Answer:** The governors who abide in the sub-areas and the main areas have a castle as-

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-their living place. When we perform vijjā, we have to pass these ‘sub and main areas’. We have to take the refined body to go up and perform vijjā in the castle. Our vijjā then
will be faster and stronger because the castle is the success matter that our ‘primordial Buddha’ composes.

28: What are the features of the initial dhātu, the middle dhātu, the final dhātu, the initial emperor, the middle emperor, the final emperor, the centre of emperor, the sub-centre and the main centre? What is the meaning of ‘the primordial dhātu’ of human?

**Answer:** The feature of the initial dhātudhamma is old, more refined and clearer than the middle dhātu, which is more refined and clearer than the final dhātu. The initial emperor is a counterpart of the initial dhātu. The middle emperor is a counterpart of the middle dhātu. The final emperor is a counterpart of the final dhātu. The centre of the emperor is located at the centre of the realm. It is the birth place of emperors. The duty of the emperor is to take care of the human. [It is] at the centre. The sub-centre is in the centre of the realm. There are many sub-centres that are governed by an emperor. So, they are called ‘main centre’. The primordial dhātu of the human refers to the part of primordial dhātudhamma reforming the human body such as the master (Phra Mongkhonthepmuni, Sot Chanthasaro).

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29: What is the benefit of the performances of ‘sun’ and ‘chan’? Having said that passing the moon, the star, the sun and the dark sphere, how to perform these?

**Answer:** The performances of ‘sun’ and ‘chan’ are negative [or unbeneficial]. If these happen often, it means the black is able to perform many vijjās because while sun and chan happen, it inserts the black sphere from inside its het (cause) in order to listen to [our plan]. At the same time, it will be able to send the disasters to work inside [dhātudhamma] of the white. So, this causes war, drought and diseases. This causes the negative effects to the human as it wants.

30: What is the meaning of ‘the loss of the cognition’?
**Answer:** The loss of the cognition is the ability to be still and obtain the refinement while performing *vījā*. When the meditator has been inside for a long time in order to know [whatever] in the refined status until the cognition of the crude status is extinguished and not connected to the refined status, so, the human body loses the cognition of the outside world. This is called ‘the loss of the cognition’.

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31: How *khrueang* (mechanism) and *āyatana* are connected? How to operate *khrueang*?

**Answer:** *Khrueang* abides in *āyatana*. If *khrueang* does not work, *āyatana* does not function accordingly. For example, the eye is *āyatana* which connects to the image. Inside the eye, there is *khrueang*. If it does not work, *āyatana* cannot attaché to the image also. At the centre of the body, the realm and *nībbāna* is *khrueang*. The sub-gathering area and the main gathering area also have *khrueang*. *Khrueang* of the conqueror [or the white lineage] works by spinning in the right turning direction; while, the machine of the black works by spinning in the left turning direction. When we are still and very refined, we send seeing, memory, thought and cognition to connect with the centre of *khrueang*. So, we will be able to control it to work slow or fast as we wish.

32: The multiplication of body, *vījā* and *dhātudhamma* needs to be performed while during the fighting or after *het* is clean?

**Answer:** The multiplication needs to be performed always. During the fight, it is performed in order to purify the body and *dhātudhamma*. So, the black is unable to use it as the base and our *vījā* will be faster and stronger. After the *dhātu* is clean, we must perform the multiplication again in order to take our body, *dhātudhamma-*

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-and *vījā* to completely govern all centres and the clean parts. Therefore, the black is unable to insert its *vījās* inside again.
33: Please explain the method for ‘calculating vijjā in het which contains vijjā of three sides’.

**Answer:** When vijjās of all three sides are mixed, we have to make a wish to make the [special] human body to be atsanithatkot to eradicate and melt vijjās what we have seen. All sides then will be separated; the white is seen as the white. The middle is seen as the middle. The black is seen as the black. We then have to melt them again to eliminate vijjās of the black and middle. So, only vijjā of the white is left.

34: What does it mean by ‘repeatedly performing vijjā in the same place’? To perform vijjā without calculation and multiplication, only keeping the stillness, are these beneficial? Do vijjās work or not?

**Answer:** ‘To repeatedly perform vijjā in the same place’ means the performing of vijjā does not make any progress. It stands still. To perform vijjā without calculation and multiplication is beneficial to the black lineage because it makes us to be tied up to the same spot. It then may use us as the base of receiving and sending its vijjās. If we-

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-enter to be still at the most refined of the primordial dhātu, it is not beneficial for the black because the primordial dhātu will use our stillness to benefit the white lineage.

35: What are the meanings and features of the inserter, the sender, the commander, the controller, the governor, the great governor, the heart of the great mechanism (khrueang) of the great governor, the fighting vijjā, the working vijjā, the inspecting vijjā, past, present and future?

**Answer:** In all vijjās, at the centre (sai) of vijjā, there is the inserter who always inserts vijjā. Inside sai of the inserter is the sender that always sends vijjā to the inserter. Inside the centre of the sender is the commander that has a commanding duty. Inside the centre of the commander is the controller that has a duty of controlling vijjā inside the commander. Inside the controller is the governor that governs all of them. The heart of
the great machine of the great governor is the machine that the great governor controls. The inserter, the sender, the commander, the controller, the governor and the great governor always are working connectedly.

The fighting vijjā is vijjā that the black sends to combat with us. We may see it in various features. The working vijjā is in the centre of the fighting vijjā. Its duty is to send vijjā to support the fighting vijjā.

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-in order to work regularly. The inspecting vijjā is in the centre of the working vijjā. Its duty is to inspect vijjā which the black sends to fight and to be sure that it works effectively or not. If it does not work effectively, it will ask to its primordial dhātu to send more vijjā in order to be more refined than us. So, its vijjā is effective.

The past is vijjā that it has sent to work. The present is vijjā that it is sending to support Vijjā which it already sent. The future is vijjā that it will send it to support vijjā that it is sending to work continuously. Yet, there are three periods of vijjā.

36: In order to perform vijjā, why it must always follow and retrieve the head of kaet, the body and dhātudhamma that the black has cut? Is this to follow and retrieve when het is clean?

Answer: While performing vijjā, we have to distill our kaet of dhātudhamma to be clean always. However, we have to follow and retrieve the head of kaet, body and dhātudhamma because it has cut them in order to reduce our power. The part that it is able to cut, it takes them to perform its vijjās of hum, khlueap, aoep, aap, suem, sap, pon and pen. It then sends them to control us again. The reason why we have to follow and retrieve them is to cause the black to be unable for cutting our power and controlling us. When we-
-have retrieved the parts that it cut, they must be distilled to be clean in order to prevent its Vījñā coming to be inside these parts again.

37: What is the meaning of ‘the sub-gathering area’ and ‘the main gathering area’?

**Answer:** The sub-gathering area and the main gathering area refer to the establishment of vījñā of governing. For example, the kāma realm has a governor at the centre of the realm. It always governs and takes care of the realm. The rūpabrahma and arūpabrahma realm also have a governor at the centre of the realm. The one which establish vījñā of governing abides in each realm and is called ‘the sub-gathering area’. The governor of all three realms is called ‘the main gathering area’. The governor of all three realms is also ‘the sub-gathering area’ because there is the governor of nibbāna, the ‘three realms’ and the lokan hell which is called ‘the main gathering area’ too. [In other words], the bigger area of the government is the main gathering area. The smaller area of government is the sub-gathering area.

38: Is it correct that the human body is dukkha, the dibba body is samudaya, the rūpabrahma and arūpabrahma body are nirodha, and dhammakāya is magga?

**Answer:** It is correct, but the concept of the consideration of the four noble truths-

-that the Master gives in the text ‘the Manual of the abbot’ indicates that dukkha, samudaya, nirodha and magga exist in all bodies of human, dibba, rūpabrahma and arūpabrahma.

39: What is the feature of dhātudhamma? How to separate dhātu and dhamma? What is the multiplication of dhātudhamma?
**Answer:** Dhātu is composed of earth, water, wind, fire, viññāṇa and space. Dhamma is more refined than dhātu and exists inside dhātu. The separation of dhātu is to separate the earth dhātu to be earth, water, wind, fire, viññāṇa and space.

The water is separated to be earth, water, wind, fire, viññāṇa and space.
The wind is separated to be earth, water, wind, fire, viññāṇa and space.
The fire is separated to be earth, water, wind, fire, viññāṇa and space.
Viññāṇa is separated to be earth, water, wind, fire, viññāṇa and space.
The space is separated to be earth, water, wind, fire, viññāṇa and space.

When we have separated dhātus; we then have to separate dhammas too. All of these processes mentioned above are counted as the first separation. The multiplication of dhātudhamma is to separate dhātudhamma in countless times. After finishing the separation and multiplication of dhātudhamma, we distill and melt them to be clean. We then are able to gain the benefit from the separation and multiplication of dhātudhamma.

40: Due to the white linage being the owner of the merit and the black lineage is the owner of the evil/demerit (pāpa), what sources do they distill to be merit and evil?
**Answer:** The merit and the demerit is one kind of dhātudhamma. The white composes the merit and the black composes the evil. However, the original source of the merit and evil, we still have not reached it yet. Now, we are trying to reach the origin of the merit and the evil.

41: How to prevent the black to extinguish, control and lead our cognition and ūṇa?
**Answer:** We have to perform vijjā at the top status of the cognition, ūṇa, the cognition of the enlightenment in nirodha of the primordial dhātu. When he [primordial dhātu Buddha] knows, he will help us sending the [special] human body to pass faster than vijjā that the black inserts in order to extinguish, control and lead our cognition and ūṇa.
Also, we have to distill them to be clean always. When it inserts its vijjā, it is unable to lead us.

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42: When we ask the primordial dhātu [Buddha] to do something, what if his centre is unclean? What do we do?

Answer: When the primordial dhātu is unclean, we have to make a wish to make the special human body to be atsanīthakot in order to eradicate and melt it to be clean. Thereafter, ask him and ask the next primordial dhātu again and again until reaching the primordial dhātu which is clean without distilling. [So, what we ask] will be effective.

43: When should we perform jhānasamāpatti in vijjā? What is the benefit? Now what do we use to perform jhānas?

Answer: At the first time when we perform vijjā, we have to perform jhāna in order to perform the practice of extinguishing from the crude to the most refined status and in order to know and to see in the refined status. Now, we are using our dhātudhamma, which we have performed vijjā to pass it, to perform jhāna because we want to pass through the crude status in order to know and see the refined status. So, we will be able to destroy the refined vijjā of the black.

44: Why do we have to count the age of dhātu and pāramī? Can we count other things? What is the purpose that the Master wants from this?

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Answer: The master wants us to be able to calculate our vijjās faster and stronger. If we count other things, we are unable to be faster and stronger than the black.

45: While performing vijjā, we have to distill the dhamma sphere, seeing, memory, thought and cognition, dhātudhamma, the bodies from the crudest to the most refined
status, [the bodies in] the sets of thao, ton, chut and chan etc. to be clean. After they are clean, do we have to distill the crude body to be clean or calculate it until reaching the most refined status of dhātudhamma or not? Do we have to completely establish the plan of vijjā of the white lineage?

**Answer:** When we are distilling them to be profoundly clean, we have to completely establish the ‘plan of vijjā’ of the white into all centres, all parts, all āyatanas and all dhātudhammas in order to eliminate the opportunity that the black might use in order come inside the white and establish its plan.

46: Is this right that the connecting of all colours, lines, lineages and members should be performed after het is clean?

**Answer:** After we have distilled [het] to be clean, enter inside for performing the refinement at the top status of the cognition, nāṇa and the cognition of the enlightenment in nirodha of the primordial dhātu. Thereafter-

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-, connect all colours, lines, lineages and members, this makes their refinement reach the same level. Their cognition and seeing are identical, faster and stronger. This protects all parts of us to be the base of the black.

47: Are ‘the head of amnat-sitthi’ and ‘the head of kaet’ different?

**Answer:** The head of amnat-sitthi and the head of kaet are different because kaet is more refined than the head of amnat-sitthi. It exists inside the head of amnat-sitthi. It is more holy than amnat-sitthi.

48: What does the Master mean by saying ‘thoiphuet-makoet’?

**Answer:** It means to share some part of dhātudhamma to be reborn. It does not use all parts of crude and refined status. Some of the crude part and the refined part are separated. This is called ‘fully retreat’ or ‘the separation of the parts’.
49: What is the meaning of the primordial dhātu and dhamma?

**Answer:** It refers to the part composed to be ‘the primordial dhātu’. That part is called ‘dhātudhamma’. Having said dhātudhamma of the primordial dhātu, it refers to dhātudhamma which is very old and more refined than dhātudhammas of the middle dhātu and final dhātu.
Glossary Index
A: Chapter Glossary Index

Chapter 1

[3] The path of the fruition; the path and result; the path leading to the result, the path of the fruition (ทางมรรคผล mak phitsadan).

Chapter 2

[16] The sphere of nothingness of the dhātu and dhamma (ไม่มีธาตุไม่มีธรรม maimi that maimi tham).
[17] The sphere of being of the dhātu and dhamma (มีธาตุมีธรรม mithat mitham).
[18] The sphere of the existence of dhātu and dhamma (มีธาตุมีธรรม mithat mitham).
[19] The realm of the dhātus; the super cosmic realm (โลกธาตุ lokkathat).
[22] Kadam tree (ต้นกระทุม tonkrathum).
[23] Flower of Kadam tree (ดอกกระทุม dokkrathum).
[26] Lowest hell (PID ทันตนา lokan nalok [or lokan], Pali: lokantra niraya).
[27] The noble one of the primodial dhātudhamma; the primodial Buddha; the primodial dhammakāya; the highest dhammakāya of the Buddhas (พระต้นธาตูรรัตนรัศมี phrathonthattontham).
[28] Nibbāna without removing of the inner bodies (นิพพานไม่ถอดกาย nippan mai that kai).
[29] Nibbāna by removing of the inner bodies (นิพพานถอดกาย nippan that kai).
[31] The body of the dhamma; the dhamma body (พระต้นธาตุ prhanipphan [or thammakai], Pali: dhammakāya).
[33] Form plane (รูป ruppo, Pali: ruphava).
[34] Not-form plane (อัยย์ aruppaphop, Pali: arupabhava).
[37] Continent (ตวิพ sawip).
[38] Mechanism; sending and receiving mechanism (เครื่องส่ง and เครื่องรับ krueang; krueang rap song).
[39] The centre of the body (ศูนย์กลางกาย sun klang kai).
[40] The heart of the mechanism (หัวใจเครื่อง hua chai krueang).
[41] The concroller of the krueang (เครื่องบังคับ krueang Bang khup).
[43] The original birth of the dhātudhamma (เจริญเจ้าทางธรรม หรือ kamnoet thatthamdoem or kam noet doem).
[45] Three sides of thatthams or dhātudhammas (สามทางธรรม sam fai).
[46] The white dhātudhamma lineage; wholesome dhātudhamma; the white dhātudhammas (เจริญเจ้าทางธรรม thattham-fai-khao, Pali: kusalā dhātudhamma).
[47] The black dhātudhamma lineage; unwholesome dhātudhamma; the black dhātudhammas. (เจริญเจ้าทางธรรม thattham-fai-dam, Pali: akusalā dhātudhamma).
[48] The middle (or grey) dhātudhamma lineage; neither wholesome nor unwholesome dhātudhamma (เจริญเจ้าทางธรรม thattham-fai-klang, Pali: abyākatā dhātudhamma).
[49] The governor (ผู้กํากับ phupokkhlong).
[50] Impurity (เจริญ avitcha, Pali: avijjā).
[51] The right (ซึม sitthi).
[53] Laws of kammas (กําหนดธรรม khamkham).
[54] The sphere of demerit or evil (บาป bap, Pali: pāpa).
[56] Meditation posture (ท่านั่งสมาธิ thā nang samathi).
[57] Sitting on the throne (นั่งบนทрон khubanlang).
[58] Fingers; finger joint (องค์หัวติ ongkhuli).
[59] Lateral malleolus; ankle bone (ตุ้ม tatum).
[60] Adam’s apple (หนือ kluh kang; หนือกระดูก luhradueak).
[61] Path (ทางที่ thang-pai).
[62] Seven bases of the mind (จิตทั้งสิบเก้า or than thang chet).
[63] The centre of the nerve; the third base of the mind at the centre of the head (จุดประสาท chomprasat).
[64] Refined part of the breath (นิมิต parikammanimitta).
[65] Vacuous element; space element; the sphere of space or vacuous element (ธาตุลม that lom, Pali: ākasadhatu).
[66] Cohesive element; water or fluidity element; the sphere of cohesive element (น้ำหรือธาตุน้ำ that nam, Pali: āpodhātu).
[67] Solid element; earth or solidity element; the sphere of solid element (ธาตุดิน that din, Pali: pathavīdhatu).
[68] Mobile element; air; gaseousness; wind; the sphere of mobile element (ธาตุลม that lom, Pali: vāyodhātu).
[69] Combustive, fire or heat element; the sphere of combustive, fire, heat or temperature element (ธาตุไฟ that fai Pali: tejodhātu).
[70] Hollow channel or centre (ช่องกั๊ก than thang chet).
[71] Fall or sink into the sun (ตกแสง that sun).
[72] Object of meditation (นิมิต nimit; borikamnimit, Pali: nimitta; parikammanimitta).
[73] Visual wandering of the mind (ฟุ้งภาพ fungphap).
[74] Light meditation device (แสงสวัสดิ์ kasinsaengsawang, Pali: ālokakasīna).
[75] Canna seed (เมล็ดพุทธรักษา canna seed).
[77] Wandering of the mind caused by the inner sound (ฟุ้งเสียง fungsiang).
[78] The perfect noble one or the rightly enlightened one ( мягкุฏ sun arahang Pali: sammā arahani).
[79] Mind (ใจ; เก้า chai; duang chai).
[80] The sphere of seeing; vedanā sphere (ดวงเห็น duangchen; hen).
[81] The sphere of memory; saññā sphere (ดวงคิด duangkhit; khit).
[82] Heart matter; heart flesh (เนื้อหัวใจ nueahuachai, Pali: hadayavatthu).
[83] The sphere of thought; the sankhāra sphere; the citta sphere (ดวงคิด duangkhit; khit).
[84] The sphere of cognition or the viññāna sphere (ดวงรู้ duangru; ru).
[85] The water pad or resting water of the mind (เบี่ยงน้ำเลี้ยง bonamliang).
[86] Stopping of the mind (หยุดใจ hyutchai).
[87] The centre point of intersection (จุดประสาท klangkak).
[88] The centre of the dhamma sphere which makes the human body possible (สิบкрат sip).
[89] The centre of the seven base of the mind (สิบเก้า sun).
[90] Entering the sip and then the sun (เข้าสิบ เข้าเก้า khaosip khaosun).
[91] 18 bodies (ร่างเก้าสิบ sippaetkai).
[92] The crude human body (ร่างสิบเก้า kaimanuthyap, Pali: hīna manussakāya).
[93] The sphere of virtue or precept (สิลามนุษย์ duang-sin, Pali: sīla).
[97] The sphere of the knowledge of cessation (ดั่งปัญญา duang-wimuttiyannathatsana, Pali: vimuttipaññānaddassana).
[99] The crude dibba or celestial body (ร่างเก้าสิบเก้า kai thip hyap, Pali: hīna dibbakāya).
[100] The refined dibba or celestial body (ร่างเก้าสิบเก้า kai thip laaiat, Pali: panīna dibbakāya).
[101] The crude rūpabrahman body; pathamaviññāna (first consciousness) body (ภาษาปัจจุบัน kai ruppaphom hyap, Pali: hīna rūpa brahmākāya).
[102] The refined rūpabrahman body; pathamaviññāna body (ภาษาปัจจุบัน kai ruppaphom laaiat, Pali: panīta rūpa brahmākāya).
[103] The crude arūpabrahman body; refined pathamaviññāna body (ภาษาปัจจุบัน kai aruppaphom hyap, Pali: hīna arūpa brahmākāya).
[104] The refined arūpabrahman body; refined pathamaviññāna body (ภาษาปัจจุบัน kai aruppaphom laaiat, Pali: panīta arūpa brahmākāya).
[105] The crude ‘coverted’ dhamma body (ธรรมกายพระโคตรภูบางที่ Pali: hīna gotrabhū dhammakāya).
[115] Knowledge of teaching (ภาษาปัจจุบัน witcha-phoeiphae).
[116] The wind disappears in the mind; breath (ภาษาปัจจุบัน lom hai chai).
[117] The crudest body; the crudest haman body (ภาษาปัจจุบัน kai sut hyap; kai manut sut hyap).
[118] The most refined body; the most refined body that the meditator has attained (ภาษาปัจจุบัน Pali: pathamaviññāna kai sut laaiat; thammakai phra sakathakhami).
[120] Literally, nest (of objects fitting under another); a set of the bodies from the mnk, dbk, rup, arup, dhamma body, and the more refined bodies from the crudest to the most refined status (ภาษาปัจจุบัน thao).
[121] A set of the bodies in the thao that have been inserted inside one another (ภาษาปัจจุบัน chut).
[122] Class; layer; a set of the bodies in the chut that have been inserted inside one another (ภาษาปัจจุบัน chan).
[123] A set of the bodies in the chut that have been inserted inside one another (ภาษาปัจจุบัน ton).
[124] Part; a set of the bodies in the ton that have been inserted inside one another (ภาษาปัจจุบัน phak).
[125] A set of the bodies in the phak that have been inserted inside one another (ภาษาปัจจุบัน phuet).
[126] The magic body; the escort; the counterpart bodies of the bodies in the sets as mentioned above (ภาษาปัจจุบัน kai phutiang phuraksa).

Chapter 3

Chapter 4

[1] Method for seeing the dhammakāya; the short path to see the dhammakāya (เวทีทำให้เห็นธรรมกาย wrethi tham hai hen thammakai).
[3] The cause of space; the space cavity at the centre of the sphere; the hollow centre; void centre (เหตุว่าง hetwang).
[8] The absorption of the fine-material sphere, the flat disc of the rūpabrahman body (รูปบราهمรรค ruppachan, Pali: rūpajhāna).
[9] The absorption of the immaterial sphere; the flat disc of the arūpabrahman body (อรูปบราهمรรค aruppachan, Pali: arūpajhāna).
[10] Palm span; width of the palm span; a Thai unit of linear measure as a length of the kuep is equal to 12 inches (กิ่ง kuep).
[12] Entering into the jhāna; the moment that the dhammakāya sits on the jhāna disc (ขณะที่ khaocan).
[14] The third absorption; the third flat-disc jhāna (สถิติจัตตานุชนิยม tatiyachan, Pali: tatiyajhāna).
[15] The fourth absorption; the fourth flat-disc jhāna (สถิติจัตตานุชนิยม catutthachan, Pali: catutthajhāna).
[16] Absorption of infinity of space; the flat-disc jhāna of the infinity of space (อาการสมาธิจักขุ akasamanchayatanachan, Pali: ākāsānaṁcāyatanajhāna).
[17] Absorption of infinity of consciousness; the flat-disc jhāna of the infinity of consciousness (อาการสมาธิจักขุ wīṇyānanchayanachan, Pali: vīṇānācāyatanajhāna).
[18] Absorption of nothingness; the flat-disc jhāna of the nothingness (อาการสมาธิจักขุ akinchanyayatanachan, Pali: ākiṁcaṁcāyatanajhāna).
[19] Absorption of neither perception nor non-perception; the flat-disc jhāna of the neither perception nor non-perception (อาการสมาธิจักขุ newasanyasanyayatanachan, Pali: newasaṁsānaṁcāyatanajhāna).
[22] The sphere of suffering (ดวงทุกข์ duangthuk).
[25] The sphere of illness (ดวงเจ็บ duangchep).
The sphere of death (ดวงตาย duangtai).

The sphere of the cause of suffering or the sphere of samudaya (ดวงสมุทัย duangsamuthai).

The sphere for extinguishing the spheres of the cause of suffering; the sphere of nirodha (ดวงนิโรธ duangnirot).

The sphere of path or the sphere of magga (ดวงมรรค duangmak).

Perform the jhānasamāpatti practices (เดินสมาบัติ doen samabat).

The sphere of merit or the sphere of wholesome (ดวงบุญ duang bun).

The sphere of demerit or the sphere of unwholesome (ดวงบาป duang bap).

The sphere of neither merit nor demerit (ดวงไม่บุญไม่บาป duang mai bun mai bap).

Making the āyatana to be celestial in the dhamma (ทำอายตนาให้เป็นทิพย์ในธรรม tham ayatana hai pen thip nai tham).

Eye crystal (แก้วตา kaeo ta, Pali: cakkhūratana).

Celestial eyes (ตาทิพย์ ta thip, Pali: dibbacakkhu).

Hear crystal (แก้วหู kaeo hu, Pali: soiāratana).

Celestial ears (หูทิพย์ hu thip, Pali: dibbasota).

Nose crystal (แก้วจมูก kaeo Chahmuk, Pali: ghānāratana).

Celestial nose (จมูกทิพย์ chahmuk thip, Pali: dibbaghāna).

Tongue crystal (แก้วลิ้น kaeo lin, Pali: jivhāratana).

Celestial tongue (ลิ้นทิพย์ lin thip Pali: dibbajivhā).

Body crystal (แก้วกาย kaeo kai, Pali: kāyāratana).

Celestial body (กายทิพย์ kai thip Pali: dibbakāya).

The middle dhamma (ธรรมกลาง tham klang).

Black dhamma; the sphere of the black lineage (ธรรมดำ tham dam).

White dhamma; the sphere of the white lineage (ธรรมขาว tham khao).

The sphere of perfection (ดวงบารมี duang baramī).

The sphere of superior perfection (ดวงปรมัตถบารมี duang paramutthabaramī).

Entering the living nibbāna and non-living nibbāna from the crudest to the most refined body (เข้านิพพานเป็นนิพพานตายตลอดสุดหยาบสุดละเอียด khao nipphan pen nipphan tai talot suthyap sutlaaiat).

Chapter 5

Establishment of the crudest to the most refined bodies (ตั้งหายสุดหยาบสุดละเอียด tang kai suthyap sutlaaiat).

To multiply the bodies (พิสดารกาย phitsadan kai).

To overlap the bodies; inserting the bodies (ซ้อนกาย son kai).

To shuffle the bodies (สับกาย sap kai).

To insert, to shuffle and to multiply the bodies (ซ้อนสับทับทวี sonsapthapthawi).

The method to enter the jhānasamāpatti (วิธีเข้าฌานสมาบัติ withikhaocansamabat).
[9] Rising and extinguishing of the bodies (การเกิดดับของกาย ทุกองค์ ตั้ง lae dap ที่ หก).
[17] Original seed; the original birth of the dhātudhamma (พืชเดิม ฟิสทัด ที่ หก).
[18] To bomb; to blow up (ระเบิด หก).
[19] The māra; the black side; the black lineage; the evil one. (ภูตมาร).
[22] Gas (N/D) (แก๊ส).
[23] Be eaten by acid (N/D) (ที่ หก ถูก กิน ด้วย กรด).
[26] The insipid flavour (รสชาติ จืด).
[27] Pepper seed (เมล็ดพริก).
[28] To multiply the bodies and the realms (พิสิทธิ์ ปกพิสิทธิ์ หก.
[29] To drop or to shorten the bodies; to shortly call all realms from the crudest to the most refined states (ตั้ง ยก ที่ หก).
[30] To drop or to shorten the bodies; to shortly call all realms from the crudest to the most refined states (ตั้ง ยก ที่ หก).
[31] The small wheel; the small wheel crystal; culacakka crystal (โภชนา ชุมลัคก้า).
[32] The great wheel; the great wheel crystal; mahācakka crystal (มหาจักร มหา ชุกขา).
[33] The supreme wheel; the supreme wheel crystal; paramacakka crystal. (มหาจักร ที่ หก มหัศจรรย์).
[34] The auspicious universe; Mankhon universe (มงคลจักรวาล).
[35] The small and large realms (ภพน้อย ภพใหญ่).
[36] The method to perform the Vijjā that can not be destroyed or bombed; method of performing the vijjās without failure (วิธีที่จะทำให้ไม่ละลาย; วิธีที่จะทำให้ไม่ระเบิด หก).
[37] The knowledge of path and result (fruitions) (วิธีการผล.
[38] Literally, intestine; the centre of the dhatudhammas (ที่ หก).
[39] Literally, middle intestine; the middle of the centre of the dhatudhammas' (ที่ หก กลาง).
[40] To enlighten (ตั้งสุข ตั้ง).
[41] To stand still firmly (ที่ หก นั่ง).
[42] To know in the firmness (ที่ หก รู้ นั่ง).
[43] To be still in the knowledge (ที่ หก นั่ง).
[44] All colours, referring to the bodies of white, black, yellow, grey and green of human and his kaiyasit. They all are counted as all colours (สัตว์ที่สี).
[45] All lines referring to the groups of white, grey and black, including their kaiyasit (สัตว์ที่สี).
[46] All bodies, referring to the small bodies, the large bodies and the middle size bodies including the bodies of their kaiyasit (สัตว์ที่สี).
[47] All members, referring to all Buddhas and arahants in all kinds of nibbànas; the small or large including their kaiyasit (สัตว์ที่สี).
Chapter 6

[5] The web as นั้น (knowledge or realisation) (อานุสสติ khaikhueyan).
[9] The bodies of going and coming to take birth (กายและมีมิตร saṃsāra kaiyasit).
[10] The ‘coming to take birth’ body (กายมาเกิด kaimakoet).
[21] The middle point of the connectors of khrueang (สุดระหว่างต่ำต่ำ sut-rawang-huato).
[22] The biggest khrueang (สุดโต sut-to).
[23] The smallest khrueang (สุดเล็ก sut-lek).
[26] The crudest khrueang (สุดหยาบ sut-hiap).
[27] The most refined khrueang (สุดละเอียด sut-laait).
[28] The leftmost khrueang (สุดซ้าย sut-sai).
[29] The rightmost khrueang (สุดขวา sut-khwa).
[31] The back-most khrueang (สุดหลัง sut-lang).
[33] Carving (N/D) (สลัก salak).
[34] Acid; become acid (N/D) (กรด krot).
[35] Reaching the edge (N/D) (สุด sut).
[36] Reaching the end (N/D) (หมด mot).
[37] Become nothingness (N/D) (ไม่มี maimi).
[38] Become free (N/D) (ว่าง wang).
[39] Become emptiness (N/D) (เปล่า plao).
[40] Be extinguished (N/D) (ดับ dap).
[41] Be hidden (N/D) (ลับ lap).
[42] Be vanished (N/D) (หาย hai).
[43] Be disappeared (N/D) (สูญ sun).
[44] Be without any remaining (N/D) (สิ้นเชื้อ sinchue).
[45] Be with feeding (N/D) (หล่อเลี้ยง loliang).
[46] Be alive (N/D) (เป็นอยู่ penyu).
[47] Be an abode (N/D) (ปราสาท prasat).
[48] Be flavourful (N/D) (เป็นรส penrot).
[49] Be as the set of thao (เป็นเถา penthao).
[50] Be as the set of chut. (เป็นชุด penchut).
[51] Be as the set of chan. (เป็นชั้น penchan).
[52] Be as the set of ton (เป็นตอน penton).
[53] Be as the set of phak (เป็นภาค penphak).
[54] Be as the set of phuet (เป็นพืช penphuet).
[55] The escort or the kaiyasit (ผู้เลี้ยง phuliang).
[56] The crystal wheel (จักรแก้ว chakkaeo).
[57] The crystal elephant (ช้างแก้ว changdaeo).
[58] The crystal horse (ม้าแก้ว makkao).
[59] The crystal ball (ดวงแก้วมณี dunagkaeomani).
[60] The crystal lady (นางแก้ว nangkaeo).
[61] The crystal wealth protector (คฤหบดีแก้ว; ขุนคลัง kharoehabodikaeo; khunkhlang).
[62] The crystal warlord (ขุนพลแก้ว khunponkaeo).
[63] The primordial dhātu of the black lineage (ต้นธาตุของสายดํา tonthatsaidam).
[65] To abandon the right vijjā (วิจจā laep).
[66] Similar to the sound of the thunder which causes the same result as the laep (รว lan).
[67] Similar to a thunderbolt causing the same result as ‘raboet’(รบ pha).
[68] Addition of [something] more than the usual number; to make the mind to float up (วิว soem).
[69] The increase of the number [of something] from small to large (โอน toem).
[70] To connect (สี to).
[71] To wait for the opportunity to destroy the white lineage [of the black] (รสด ro).
[72] To protect the ability for entering the centre of the body (ฮัน pat).
[73] Preventing of the ability to realise and see the truth of dhātudhamma (ฮัน pit).
[74] Combination of the black dhātudhammas with dhātudhamma of the white lineage (ฮัน dueng).
[75] To be stronger than us (white lineage) [or ‘the ability of the black to be stronger than the white’] (โอน dut).
[76] Being scattered or unable to be connectedly gathered yoi (ยอย).
[77] Separation of dhātudhammas to combine with the other side [the māra] (วิว yaek).
[78] Inadequateness of the refinement of the white lineage (เหลว patha).
[79] To cause the white lineage to be wavered and unable to enter the centre (วิววิว kwangkan).
[80] The black dhātudhamma wraps the white dhātudhamma (โอน hun).
[81] Attachment of the black dhātudhamma (โอน khueap).
[82] Full absorption to raise or to cause the floating [of the mind] from the centre (โอน aoep).
[83] To dye the dhātudhammas, to mix the dhātudhammas until they becomes according to the vijjā [of the black lineage] (วิว aap).
[84] The black dhātudhamma absorbs into the white dhātudhamma as the cane sugar is absorbed by the sweetness (วิว suem).
[85] To be completely absorbed as the fruits preserved in syrup viz. the cognition spreading inside all pores of the skin is depended on [the black lineage]’s vijjā (วิว sap).
[86] The black lineage sends its dhātudhamma to mix with our [dhātudhamma] (โอน pon).
[87] To cause the white dhātudhammas to be accordance with their ways [the black projects] (โอน pen).
[88] To put [something] between dhātudhammas (วิว suam).
[89] To insert [something] inside the dhātudhamma of the white lineage (โอน son).
[90] To exist in the centre of the nirodha (ฮัน yai roišai).
[91] To extinguish the vijjās of the white lineage (ฮัน dap).
[92] The hidden vijjās of the black lineage still exists (ฮัน lap).
[93] The bodies or dhātudhammas are being extraordinarily multiplied, suddenly it disappears or unable to continue such multiplication (โอน khat).
[94] Separating of the connected points of the bodies (โอน ton).
[95] To make the dhātudhammas of the black lineage invisible (โอน son).
[96] Disappearance of the black dhātudhammas, caused by the withdrawing of the māras (วิว hai).
[97] Performing the vijjās to resolve [the black Vijjā] until reaching statuses of sun, sin-chuea and mai-luea-set (ฮัน ควีหัน ร้อง ทะน ร้อง ทำน).
[98] Enlarging and reducing in the size of dhātudhamma (ฮัน yuet).
[99] To stay at the centre and are surrounded with cognition (ฮัน yai).
[100] Our dhātudhamma (โอน ยอน).
[101] Sending and receiving machine which comes from our dhātudhamma. No matter how far, [the information] is sent; it is always able to report to the human body always (ฮัน withhayu).
[102] Dhātudhamma when the meditators make a contact; then, the feeling will arise in us immediately; similar to when an image makes a contact with the eyes (ฮัน ayatana).
The sphere of lens (แว่น wean).
The sphere of scope (กล้อง klong).
The realm of safe (เซฟ sep).
The area of that or dhātu (เขตธาตุ that).
The area of tham or dhamma (เขตธรรม tham).
The mechanism of success (เครื่องสําเร็จ samret).
The birth of the merit centre; the original birth centre of the merit (กําเนิดศูนย์กลางบุญ sunbun).
The mechanism of existence (เครื่องเป็นอยู่ penyu).
The biggest mechanism or the primary mechanism (ต้นเครื่องใหญ่ yai).
The smallest mechanism or the mechanism at the end (ปลายเครื่อง).
The body of the primordial that and phranipphan (กายต้นธาตุมนุษย์ thatphranipphan).
The right confiscation mechanism (เครื่องยึดสิทธิ yetsitthi).
The power confiscation mechanism (เครื่องยึดอํานาจ yuetarn).
The mechanism that makes dhātu meritorious (เครื่องบังคับให้เป็นบุญ bun).
The mechanism that makes dhātu sinful (เครื่องบังคับให้เป็นบาป bap).
The mechanism that makes dhātu to the sphere of perfection (เครื่องบังคับให้เป็นบารมี barami).
The mechanism that makes dhātu to the sphere of radiance (เครื่องบังคับให้เป็นรัสมี ratsami).
The mechanism that makes dhātu to the sphere of energy (เครื่องบังคับให้เป็นกําลัง kamlang).
The mechanism that makes dhātu to the sphere of might (เครื่องบังคับให้เป็นฤทธิ์ rit).
The mechanism of holy merit (เครื่องบุญศักสิทธิ์ saksit).
The mechanism of holy demerit (เครื่องบุญศักสิทธิ์ bap).
The base; the body (ที่ตั้ง thitang).
The primordial dhātu Buddha (พระต้นธาตุต้นธรรม thamthattontham).

Chapter 7

1. Knowledge of battling (วิชชารบ witcharop).
2. The origin of knowledge (ต้นวิชชา tonwitcha).
3. The plan of living (ผังเป็น phangpen).
4. The living body (กายเป็น kaipen).
5. The living knowledge (วิชชาเป็น witchapen).
6. The mind sinks into the bhavaṃ (จิตตกภวังค์ chit tok phavang).
7. The water feeding the heart or the resting water of the heart (นํ้าเลี้ยงหัวใจ namlianghuachai).
8. The distance or the duration of the time (ชนเท่า chonthao).
9. The heart matter (หทัยวัตถุ hathayawatthu).
10. The reciever of the feeling (ประสาท prasat).
11. Mixing knowledge (วิชชาปนเป็น witcha pon pen).
12. Composing of body and dhātu (การปรุงกาย การปรุงธาตุ frem kai kai tham).
13. Going up to the prasat (castle) for performing vijjā (ขึ้นปราสาททําวิชชา khaen prasat thamwitcha).
14. Sub-area (เขตรวมย่อย khetruamyoi).
[17] The initial dhātu (ต้นธาตุ tonthat).
[18] The middle dhātu (กลางธาตุ klangthat).
[22] The final emperor (ปลายจักรพรรดิ plaichakkraphat).
[23] The centre of emperor (ศูนย์จักรพรรดิ sunchakkraphat).
[26] The method to perform ‘passing’ the moon, the star, the sun and the dark sphere (สูรย์ จันทร์ sunchan).
[27] Loss of the bodily cognition while meditating (ขาดรู้ khatru).
[28] To calculate (คํานวน khamnuan).
[29] The bolt of acid element (N/D) (อัศนีย์ธาตุกรด atsanithatkrot).
[30] Fully retreating to be reborn (ถอยพืดมาเกิด thoiphuet-makoet)
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