



**SOMETHING
YOU'VE
BEEN
SEARCHING
FOR**

by Luang Por Dhammajayo

English Translation: Dr. Anunya Methmanus

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Dhammajayo Bhikkhu

English Translation by: Dr. Anunya Methmanus

(November 20, 2560 B.E.)

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Published by Dhammakaya Foundation
40 Mu 8, Khlong Song, Khlong Luang District
Pathumthani Province, Thailand 12120
www.dhammakaya.net, www.dmc.tv

Advisor: Phravideshdhammabhron
(Bundit Varapanyo)

English Translation: Dr. Anunya Methmanus, November, 2561 B.E.

Coordinator & Design: Panpimon Pantamit

Special Thanks to: The Still Photography Department
of the Dhammakaya Foundation

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ISBN : 978-616-8188-04-0

Printed in Thailand
by Rung Silp Printing Co., Ltd.





Something You've Been Searching For

By Dhammajayo Bhikkhu

This book is a compilation of the lectures given daily by Luang Por Dhammajayo in the Inner Dreams Kindergarten during the Rains-Retreat of the year 2546 B.E. It is the first Rains-Retreat or Vassa designated as "The Vassa for Attaining the Dhamma". The daily countdown was carried out in order to encourage everyone to be heedful and to motivate everyone to "search for the most worthwhile thing in the life of a human being".



What needs to be accumulated is merit.

What needs to be sought after is the Inner Triple Gem.

One's ultimate life-goal is the Uttermost of Dhamma.

One's rest stop between lifetimes is the Special Merit zone of the District of the Great Bodhisattas in the Tusita Realm.



Forewords

Sometimes when you are alone, has it ever occurred to you that there is something else you need in order to make your life complete? But you have no idea what that something is. Is it a person? But you have yet to meet anyone who meets with your ideal. Is it a thing? Perhaps a cat or a horse, but that's not it either. Sometimes you may think that you have found that ideal person or that ideal thing only to find yourself wanting someone else or something else after a time. Is it money, precious gems, title and position, etc.? But these things cannot help anyone to feel truly fulfilled. They only drive one to want more of the same thing or something totally new. And yet, one hardly ever feels truly fulfilled or content. This is an experience common to everyone.

The reason is that it will not be until one can attain the Dhammakaya Who dwells in the center of one's being that one suddenly realizes the very thing that one has been searching for can be found in the Dhammakaya and nowhere else. The Dhammakaya is the meeting place of all of our wish fulfillment because the attainment of the Dhammakaya makes us feel truly fulfilled and content.

But how can one believe that this is true? Well, one must try to find the answer one's self. *Ehipassiko!*

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Something You've Been Searching For

You are like many others
Who have been searching for something
Which will bring you true happiness.
But you have no idea what it is.

You've tried many things.
But these are not what you really want.

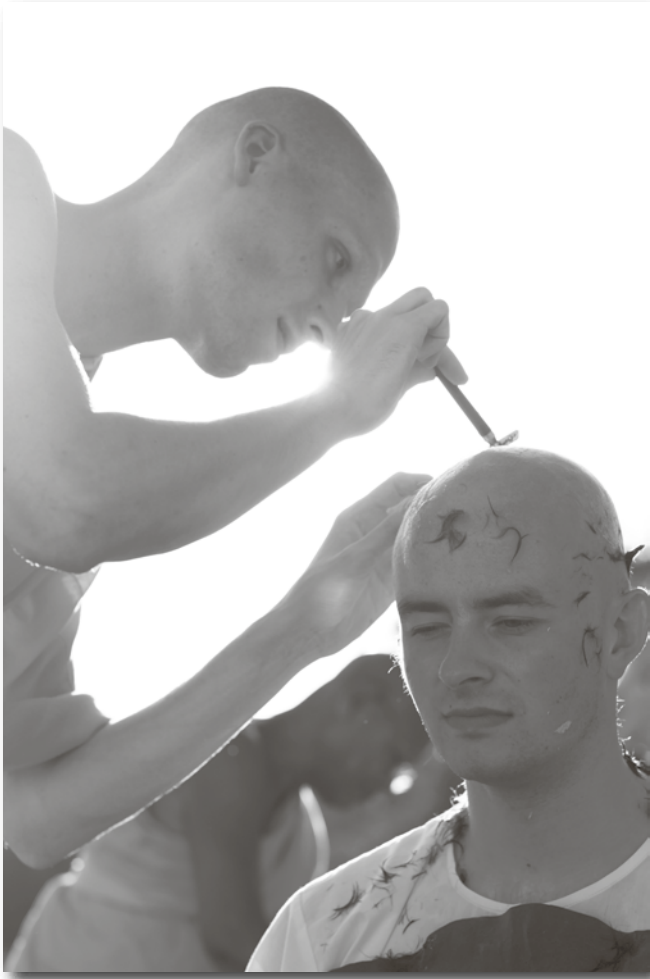
Try closing your eyes softly...
Visualize the sun in the middle of your body.
Visualize it easily...
And you will find
That what you've been searching for...is right there.

Dhammajayo Bhikku

February 2, 2549 B.E.



We pay a deep obeisance to our Luang Por Dhammajayo
For having kindly taught us and trained us every day without tiring.



July 14, 2546 B.E.

The First Vassa for Attaining the Dhamma

Today is the first day of the Rains-Retreat. And all of us have meant for this Rains-Retreat to be the season for attaining the Dhamma or the Dhammakaya. This is the Rains-Retreat where the monks can see the Dhammakaya, the novice monks can see the Dhammakaya, and the lay devotees can see the Dhammakaya. This is our intention. Therefore, let us begin accordingly on this first day.

Seeing the Dhammakaya is not difficult. But it is not easy, either. It is however doable. Seeing the Dhammakaya is not difficult because the Dhammakaya exists inside each of us. He can be found inside our person. He cannot be found in the forest, in the mountain, in a pond, in a canal or in a star. He dwells inside us. If we practice meditation earnestly and correctly according to Vija Dhammakaya, we will definitely be able to attain the Dhammakaya. That is the reason why seeing the Dhammakaya is not difficult.

Seeing the Dhammakaya is not easy for a lazy person because nothing is easy when a person is lazy. Therefore, if one is diligent and practices meditation earnestly and correctly, one will be able to meet with success within this Rains-Retreat.

One must count one's self lucky for having been born a human being because the human body is the best vehicle to learn the greatest knowledge in life and to attain one's ultimate life-goal.

In the process of attaining Self-Enlightenment, the Lord Buddha penetrated the fact that life in the round of rebirth was fraught with danger and suffering. He saw and knew all of the thirty-one realms of existence with His Dhammakaya-Eye and His pure Supernormal Insight.

The Forgotten Promise

Life in the hereafter has two main destinations, namely, the States of Happiness and the States of Unhappiness. Before one is reborn a human being, one has to come either from the States of Happiness or the States of Unhappiness.

Before being reborn in the Human Realm, if one came from the States of Unhappiness, one would be told by Phya Yamaraja, “You are about to be reborn a human being. From now on, you must abstain from all unwholesomeness. You must perform wholesome deeds and keep your mind clear. However, if you commit unwholesome deeds which will cause your mind to be gloomy, you will end up here again. You should know very well by now what horrific suffering you have had to endure in this place.” The individual told Phya Yamaraja that he understood everything. But as soon as he entered his mother’s womb, everything was forgotten and he is forced to undergo the round of rebirth endlessly in the States of Unhappiness.

If one came from the States of Happiness such as the Celestial Realm, one would be told by the sovereign of the realm, “Deva, once you descend to the Human Realm, you must take care not to be reckless. You should know by now how life in the Celestial Realm is filled with fun and joy in

the forms of great celestial wealth, magnificent celestial castle, retinue of attendants, celestial food, entertainments, celestial vehicles, being surrounded by things that please the ears, the eyes and the mind. There are no corpses to be seen here. There are no old celestial beings because every celestial being is youthful-looking. Be sure to abstain from all unwholesomeness. Be sure to perform wholesome deeds and keep your mind clear so that you can come back up here again.”

The individual said that he understood everything. At the moment of conception, he falls into the seventh base of his mother’s body and is subsequently covered and nourished by the coarse elements in her body until it is time for him to be born. At birth, everything is forgotten except for a Bodhisatta who possesses a vast amount of merit. Unlike ordinary human beings, he does not forget his previous existences. As a result, he knows only too well how dangerous life in the round of rebirth really is.

Why Are We here?

This morning, Kru Mai Yai (the name Luang Por Dhammajayo uses to refer to himself when teaching in the Inner Dreams Kindergarten) told our monks and novice monks that all of us are here in the monkhood or the novicehood because we are well aware of the dangers which exist in the round of rebirth. Very few people on earth are aware of this fact. But the Lord Buddha saw the Truth and kindly taught us that as a human being, one must pursue Perfections. Most importantly, one must make clear the Path and Fruit of Nibbana.

There are myriad forms of danger in the round of rebirth. There are the forms of danger caused by wrong-viewed persons, wild beasts, natural disasters, sickness, Kilesa (defilements), not to mention the forms of danger in the States of Unhappiness. There is only one way to escape these myriad forms of danger. And that is to make clear the Path and Fruit of Nibbana. This is the most important task in the human life.

Therefore, making clear the Path and Fruit of Nibbana is the real objective of rebirth in the Human Realm whether or not one knows it; whether or not one believes it. Everything else in life is secondary. Human beings must pursue Perfections. In other words, every person must perform wholesome deeds, abstain from misdeeds, and keep his mind clear.

Every person's only option if he wants to escape from the round of rebirth is to train his mind to be still and quiet so that he can attain the Dhammakaya that exists inside him.

This Rains-Retreat must be the season that everyone attains the Dhammakaya. Therefore, everyone must endeavor to practice meditation in earnest.

No one else can help one except one's self. However much in love people may be, in the end, everyone has to go his separate way. Even the Lord Buddha can only teach us what to do, but the doing is up to us. We must work for our emancipation. No one can redeem us from the fruits of our misdeeds. Nothing can wash away our misdeeds. We alone can help ourselves.

If one wants to live, one must do the breathing one's self.

If one wants to see something, one must look at it one's self.

If one wants to hear something,
one must do the listening one's self.

If one wants to know if something is delicious or not,
one must taste it for one's self.

In all things, one must do them one's self.

Atta hi attano natho: One is one's own refuge.

Every Day Presents Us with the Opportunity to Attain the Dhamma

All of us live from one day to the next because death can come to us anytime. If one inhales but does not exhale, one dies. If one exhales but does not inhale, one dies. If one can neither inhale nor exhale, one dies. Death can come to us anytime. However, there is no need to fear death, for the fear of death cannot stop death from happening. Therefore, it is better to accept the fact that one lives only from one day to the next. This is not meant to depress anyone. Since it is a fact that one can die anytime, it is also a fact that each day presents one with the opportunity to attain the Dhamma or the Dhammakaya.

It all depends on one's self. It all depends on whether or not one practices meditation earnestly. It all depends on whether one is diligent or lazy.

There is no need to ask anyone for willpower. One has it within one's self and lots of it too. One needs to begin using one's willpower often because the more willpower one uses, the more willpower one will have.

If all one does is to lie in bed, one cannot hope to have any stamina. If one wants stamina, one must perform physical exercise. Likewise, the more one uses one's willpower, the more willpower one will gain. If one does not use it, it just lies dormant. One is responsible for everything in one's life, not someone else. When one is lazy, it is one who is lazy and not someone else. When one is diligent, it is one who is diligent and not someone else.

Everyone must endeavor to practice meditation earnestly. Each day must be filled with the realization that one has performed wholesome deeds from the time one wakes up to the time one goes to sleep. One makes sure that one completes the ten daily assignments*. One makes the time and effort to practice meditation and one is mindful of how one's practice is progressing. It does not matter whether one sees any inner images just yet. What matters is whether one feels comfortable in body and mind when one practices meditation. It is important that one keeps one's mind light and soft until one is filled with joy before one falls asleep at night. Such is the practice of Ariya Personages and wise sages. One goes to sleep the way that an all-knowing sage does. One should not fall asleep the way an unknowing person does.

*The ten daily assignments are given on page 228.

In this Rains-Retreat, let each person begin life anew daily. Let each day be the day of searching for the Dhammakaya. The Dhammakaya is the source of merit. He is like the sea of merit. He is like the sky which is filled with the stars. All rivers run to the sea. Likewise, the Dhammakaya is the source of merit, the source of wholesomeness and the source of everything one wishes for. There is no need to look elsewhere for the Dhammakaya, for He is inside each of us.



July 15, 2546 B.E.

Let Darkness Be Your Friend.

Today is the second day of this Rains-Retreat. We are counting each of its ninety days to remind everyone that another day has already gone past. Is the day full of wholesome activities? Does one feel proud of one's day? If so, then it is good. Let everyone wait to check and see at the end of the Rains-Retreat what improvement has been made.

Working to address one's shortcomings daily will send its effect far into the future. If one works on one's shortcomings every day, continuous self-improvement can be made. If not, things can only go downhill.

This Rains-Retreat is the season to attain the Dhamma. It is the season that the monks can see the Dhammakaya, the novice monks can see the Dhammakaya, and the lay devotees can see the Dhammakaya. This is everyone's shared aspiration. Therefore, let everyone endeavor to continue keeping his mind quiet.

When one closes one's eyes and all one sees is darkness, this is natural for those whose mind cannot yet be kept still and quiet. Do not think of darkness as an obstacle. But think of it as being natural. Therefore, when you close your eyes and all you can see is darkness, learn to befriend it.

Let the darkness be your friend and let it keep you company. There is no need to feel frustrated that you cannot yet see any light despite the fact that you have been practicing meditation for a long time.

When you befriend the darkness that you see inside you, it will in turn befriend you. This may seem strange to you. But if you feel frustrated and struggle to chase away the darkness or try too hard to visualize a light, you will end up feeling stressed and uptight. This is not the right way to practice meditation. The right way is to keep your mind calm, quiet, soft, supple and relaxed amidst the darkness. If you can do this, in time you will begin to feel spacious, airy, light, relaxed and expansive. And before you know it, you will see a light. Bear in mind that everything must proceed in a stepwise fashion.

Begin your meditation accordingly and success will be yours one million percent. You will be able to attain the Dhamma. It is impossible for you not to attain the Dhamma if you are diligent and if you practice accordingly. It helps if you can continue to keep your mind focused and aware even when you are not practicing meditation. Keep practicing in a relaxed and comfortable manner and nothing will be able to stand in the way of your success.

There is no need to try to look for things in the darkness thinking that perhaps you will find the Dhamma Sphere or the Dhammakaya there. It does not work that way. Remember that the Dhamma Sphere or the Dhammakaya is already there inside you. Just be calm. It is like stepping into a dark room which is filled with all kinds of furniture and things. When you first enter the room, you cannot see anything yet. But when you allow your eyesight to gradually adjust to the darkness, you will begin to see the forms and shapes of the furniture and things. Initially, the room appears very dark, but the level of darkness will decrease until you can make out the furniture and things well enough to look for the light switch.

The darkness inside us is similar to the darkness in the room. The thing to do is to become familiar and comfortable with the darkness in your mind. Feeling comfortable is the only way to attain the Dhamma. Stress and discomfort have never helped anyone to attain the Dhamma. Therefore, it is important to feel comfortable and relaxed.

The monks who undertake Dhutanga by trekking in the forest has to encounter all manner of hardship. And yet, when it is time for them to attain the Dhamma, they feel comfortable and relaxed. It is only by feeling comfortable and relaxed that they can keep their mind still and quiet. If they do not feel comfortable and relaxed, they will never be able to see any inner images at all.

Although we know that feeling comfortable will help us to keep our mind still and quiet, but the problem is some people try too hard to find that comfortable feeling. Therefore, they end up feeling uncomfortable. They are too busy looking for it. Sometimes, an entire hour passes by with them trying to sit this way or that way or trying to imagine this or that. Actually, the comfortable feeling is already available to us if we can just keep quiet and calm. But some people are wasting their time struggling to find that comfortable feeling and they end up feeling uncomfortable. Do not spend time looking for that comfortable feeling. Just sit down and keep your mind quiet and calm and soon enough that comfortable feeling will come to you. And then there will be light, a crystal sphere and a crystal Buddha Image. This is something to bear in mind.

July 16, 2546 B.E.

Darkness, Achiness, Restlessness

Today is the third day of this Rains-Retreat, the season in which the monks can see the Dhammakaya, the novice monks can see the Dhammakaya, and the lay devotees can see the Dhammakaya.

When one sits down and closes one's eyes to practice meditation and all one can see is darkness, one may regard the darkness as a hindrance or an enemy. But actually, it is not, for darkness is a natural phenomenon.

Think of darkness as your friend or your pal. Think of it as being endearing and then you will feel comfortable with it. Do not try to chase away the darkness. Remember that when you first enter a room at night, all you can see is darkness. But when you stand still and allow sometime for your eyesight to adjust itself, you will begin to make out the shapes and forms of the furniture and things inside the room. Then you can locate the light switch and turn the light on to chase away the darkness.

It is the same with the darkness you see inside you. All you have to do is to sit quietly, calmly and comfortably and then you will discover how there is no such thing as absolute darkness. From a high level of darkness to a moderate level of darkness to a low level of darkness, and before you know it, you will experience a low level of light the way it is at dawn. A low level of light will gradually turn into a moderate level of light, so on and so forth until it is as bright as the midday sun.

Another hindrance in meditation practice is **achiness**. Some people stop practicing meditation as soon as they experience a low level of achiness. Remember that one is only human. One is not a celestial being. Therefore, achiness is natural and it should not be thought of as a hindrance. If you feel achy, all you have to do is adjust your posture.

Restlessness occurs as a result of the accumulation of thoughts inside your mind. These include the experiences you have from the time you wake up until the time you go to bed. Everything that one has ever done including all of one's past experiences has all been stored inside one's mind. Therefore, when one sits down to practice meditation, these experiences will show up as images or sounds or as both images and sounds and to the extent that one may feel bored and discouraged. And one begins to think of one's restless mind as a hindrance to one's meditation practice.

Actually, thought and mind belong together. When one is in the water, one's mind can also be restless. When one is in space, one's mind can also be restless. Wherever one may be, one is always thinking things. The good news is that the presence of thoughts means that the mind can be trained. Therefore, restlessness is not at all a hindrance to meditation practice.

One must bear in mind that one cannot escape three things, namely, sleepiness, achiness, and restlessness when one practices meditation. But there are ways to deal with them. If you feel sleepy, go ahead and drop off to sleep. If you feel achy, adjust your posture. If your mind is restless, open your eyes and begin again. Continue to make improvement and

adjustment gradually until these three things are no longer present. And then your mind will gradually become clearer and more refined. In time, your mind will be brought to a standstill and it will be ready to journey inward. And you will be able to see all the things that are already there inside you.

Meditation practice is not difficult. What makes it difficult is laziness. If one is diligent and practices meditation correctly and earnestly, in time one will meet with success. This Rains-Retreat is the season of wish fulfillment.

The persons who have attained the Dhamma have two hands, so do you. If they can do it, so can you.

Do Not Store Your Anger.

Some persons leave their house in a good mood but later they feel frustrated as they encounter the mistakes made by their fellowmen during their commute or at work. Every kind of work has its own problems; problems from work pressure and one's fellowmen's imperfection. At times, one's coworkers annoy one or make one angry and one stores one's anger in one's mind which will have a negative effect on one's meditation practice later on. Precious time has to be spent and wasted on clearing one's mind of anger. And by the time one is ready to practice meditation, the session is already nearing its end. Such is the negative effect of storing one's anger.

It is much better for one to just forget about the offences. Misunderstanding lies at the root of offences. What one sees and what others see may

be different. One sees one thing. Another person sees another thing. That's life! Therefore, it is better to let go of anger and keep one's mind relaxed and comfortable instead. Then when it is time to practice meditation, one's mind will be clear and before one knows it, one can see the arising of one Dhammakaya after another.



July 17, 2546 B.E.

The Monkhood Is a Great Realm.

Today is the fourth day of the Rains-Retreat which is the season for attaining the Dhamma where the monks can see the Dhammakaya, the novice monks can see the Dhammakaya, and the lay devotees can see the Dhammakaya.

Newly ordained monks still cannot truly understand the objective of the monkhood. If you find yourself looking at the calendar and anxiously counting the days before the Rains-Retreat comes to an end, it means that you do not yet understand the importance of the monkhood.

The monkhood is a great realm and it belongs to merit-filled individuals. Rebirth in the Human Realm is for the purpose of making clear the Path and Fruit of Nibbana. This applies to every human in the world regardless of his race or creed.

For as long as one cannot make clear the Path and Fruit of Nibbana, one will continue to be dictated by the Law of Kamma whether or not one knows about its existence. The Lord Buddha saw and knew the Law of Kamma with His Dhammacakkhu (Dhammakaya-Eye) and Nanadassana (Supernormal Insight). He saw how the round of rebirth was fraught with all forms of great danger. For those who do not know the Truth, they tend not to be afraid. Those who have committed all forms of unwholesomeness are not afraid. They are not afraid because they do not know the Truth.

If one does not make clear the Path and Fruit of Nibbana, one's life will still be full of great danger here and now as well as in the States of Unhappiness.

One cannot appreciate great danger in the States of Unhappiness because one is still dominated by Avijja (ignorance) which drives one to cling to every nonsensical thing having to do with the physical forms, sounds, smells, tastes, contacts and emotions. One's mind is immersed in these things. Therefore, one cannot find the time or make the effort to learn about the reality of life. This situation is gravely dangerous. Making clear the Path and Fruit of Nibbana is a highly important and necessary undertaking.

Luang Por (meaning Luang Por Dhammajayo) must reiterate it often. Do not tire of hearing it. It is because all of you tend to forget that Luang Por has to remind you often of how important it is to make clear the Path and Fruit of Nibbana, which is almost impossible to do for a householder. It does not mean that it cannot happen, however. It is almost impossible because a householder must earn a living and he has a myriad of concerns. A monk, on the other hand, is free from concern because he does not earn a living. All a monk has to do is to cultivate Sila (morality), Samadhi (concentration) and Panna (insight). He has the best opportunity to keep his mind quiet and clear, the very means to hasten the attainment of Nibbana. Such is the true objective of the monkhood.

Every Buddhist Monk Must Practice Meditation

If a Buddhist monk does not practice meditation and train his mind to be still and quiet, the monkhood will be a torture for him. He will feel that time is passing by so slowly and the day of disrobing seems to be so far away as he keeps glancing at the calendar. This happens because he is not working to realize the objective of being in the monkhood. If one is working to realize the objective of being in the monkhood, one also glances at the calendar but the thought which goes through one's mind is completely different. One feels sad that time is passing by too quickly and fewer days are left of the Rains-Retreat. One wonders how one can keep one's mind still and quiet so that one can attain the Inner Triple Gem. One wonders how one can successfully make clear the Path and Fruit of Nibbana.

If as a Buddhist monk, one does not practice meditation but spends time talking about secular matters or performing secular activities, then his being in the monkhood is a waste of time. As a Buddhist monk, one must practice meditation. One must endeavor to train one's mind to be still and quiet.

One must practice meditation every day. Derive happiness from one's meditation practice and one will realize how it is different from secular happiness. One must be able to derive happiness from one's meditation practice. Even a small amount of it can motivate one to continue practicing meditation. And then one will begin to realize the value of being in the monkhood and the happiness which can be derived from meditation practice.

The happiness derived from meditation practice is the kind of happiness that continues to evolve. It is sublime happiness. It makes one feel free and expansive. Such happiness is difficult for anyone who has not yet arrived at this point to understand. Such happiness already exists inside us at every level in terms of quantity and quality. It exists inside us and not outside of us. And it depends on where one has arrived and at what level.

The happiness which is gained when one's mind can be kept still and quiet at a certain level comes with a certain level of deliciousness. When one's mind becomes more and more still, the happiness gained will be more and more profound and refined. And the feeling of expansiveness will increase further and further and so will its deliciousness. One will be able to taste the deliciousness of happiness which comes with meditation practice. It is truly delicious. If one can see brightness instead of darkness when one closes one's eyes, one will value one's monkhood and guard it jealously the remaining time one has in the monkhood. If one can derive happiness from one's meditation practice especially if one can see the Dhammakaya, one will want one's time in the monkhood to last a million years instead of just ninety days. That is how one will feel when one has arrived at that point.

Therefore, now that you are in the monkhood, you should feel joyful and proud of the fact that you possess enough merit to become a Buddhist monk, the same pure status as our Lord Buddha. He had gone through every level of life in the round of rebirth and He came to the conclusion that a monk's life was the best and the truest. Life outside the monkhood is not true, for it is still attached to all kind of things that have absolutely no substance. You will come to know what is true once you can

attain the Dhammakaya. And then you will be overjoyed. You will earn an incomparable amount of merit, and so will your parents because you have made it possible for your parents to become relatives of Buddhism.

The Merit Earned from Entering the Monkhood Can Help Your Parents.

Once one enters the monkhood, one's parents automatically become relatives of Buddhism. This is an important fact. A Yakkhini, who was once the mother of the novice monk called Sanu* in a previous existence a very long time ago, was respected by high-ranking celestial beings that possess great aura in spite of the fact that she was just a lowly Yakkhini. When it was time for celestial beings to attend the Lord Buddha's Dhamma lecture, these high-ranking celestial beings as well as other celestial beings would give way to her. Normally, celestial beings are seated in accordance with their accumulated merit and the greatness of their aura when attending the Lord Buddha's Dhamma lecture. Those who possess less accumulated merit and a lower level of aura will have to sit further away from the Lord Buddha.

Therefore, as a monk or a novice monk, it would behoove one to conduct one's self properly. One's parents have now become relatives of Buddhism. They will receive a special privilege when attending a Dhamma lecture. Wherever they go, others will give way to them. And it will be

* Mahamakut Buddhist University, "Sanu, the Novice Monk", the Sutta and the Atthagatha Translation of the Khuddakanikaya Gathadhammapada, vol. 43, 4th printing (Bangkok, Mahamakut Buddhist University, 2543 B.E.), article 236, pages 245-251.

talked about widely how they are the parents of that monk or that novice monk. Remember then how one's being a monk or a novice monk can greatly benefit one's parents.

And the merit earned by their son's being in the monkhood or novicehood will also help them in that should they ever commit a misdeed knowingly or unknowingly, the merit earned will help them not to fall deeper into the States of Unhappiness.

A monk's life is noble and one should be overjoyed and proud that one is now a monk or a novice monk. Therefore, one should endeavor to practice meditation to the fullest extent.

Just Keep On Looking

What should a monk or a novice monk do? He should practice meditation in order to attain the Dhammakaya. During meditation practice, if you feel sleepy, you should go ahead and sleep. If you feel achy, you should adjust your posture. If your mind is restless, you should open your eyes. And then begin again. You should do this over and over again and in time your mind will be able to remain inside your body and it will become more and more familiar with the center of your body.

At times, you may experience a light or an image. It may appear to your left, to your right, at the front, at the back, below or above you. Wherever it appears, pay no attention to it. If it does not appear in the center of your body, pay no attention to it. Keep your mind centered. When your mind becomes quiet, the light or image may reappear to your left, to your right,

at the front, at the back, below or above you. It may be a small star or an image of this or that.

Pay no attention to it even if you want so badly to look at it. You should just continue to keep your mind calm and quiet.

If you try to look at it, it will disappear right away. Therefore, keep your mind calm and quiet in the center of your body. It may be dark there and there is nothing to look at, just look at the darkness. Look at it quietly.

An image may appear in the center of your body, but it is not what you want to see because you want to see a crystal sphere or a crystal Buddha Image. Suppose the image is that of a tree, a mountain, an ant, a cat or whatever. You need to simply look at it quietly and calmly. There is no need to stare at it or chase it away.

Soon the image will change to something else or to a Buddha Image. The Image may be made of bricks or stone or cement or sand or metal. It may be small. It may be large. It may be facing you. It may tilt. It may turn upside down. However the Buddha Image appears to you, just look at it quietly without thinking anything at all. Look at it the way you look at a bird flying in the air or at the clouds in the sky. Just continue to look at the image.

Be glad that images appear to you because it means that your concentration has already improved to a certain extent. Your mind is becoming more refined but not to the fullest extent just yet. It is the reason that you cannot yet see the images you want. What you need to do is to

continue looking at whatever image appears to you in a relaxed manner and without thinking anything.

In time, the image will change and when your mind has come to a complete standstill, you will see a crystal sphere. You will see the Dhammakaya arising from the center of your body one after another. Then you will be flooded with happiness and you will feel like sharing the happiness gained with others.

Suffering Brought About by Recklessness

If you arrive at the point where you see the Dhammakaya arising from the center of your body one after another or perhaps just one Dhammakaya, you must guard it more jealously than life itself. What you have attained will be your own refuge. It has the power to close the gate to the States of Unhappiness and open the gate to the Celestial Realm for you. It means that you will not have to be reborn in the States of Unhappiness. But you will be reborn in the Celestial Realm not to mention being flooded with true happiness here and now.

Some of you were able to arrive at the point in their meditation practice where they saw the arising of one Dhammakaya after another as a result of their accumulated merit. Unfortunately, they made the mistake of thinking that the whole process was easy and that they could practice meditation whenever they wanted. This often happens to new practitioners. They do not know anything yet and their minds are still more or less innocent. They do not fuss the way long-time practitioners seem to do. The result of too much fussing is very slow progress in their meditation practice.

When new practitioners are able to easily arrive at this point, they often become reckless thinking that they can practice meditation whenever they want. As a result, the image of the Dhammakaya simply fades away and disappears from their mind. Actually, the Dhammakaya is still there in the center of their body. But their mind has become less and less refined because there are so many things in life that cause one's mind to be coarse whether one is awake, sleeping or dreaming. Things in life are always ready to pull one's mind out of one's center.

When one is busily doing everything which scarcely brings about happiness, one's mind is pulled out of one's center. But when one's accumulated merit reminds one or one meets with a virtuous friend who asks if one is still seeing the Dhammakaya and how one must take great care to guard the image, one then tries to see the Dhammakaya. But one cannot see Him again because one's mind is no longer as refined as it once was.

Such is the painful experience of a reckless practitioner. And all one can do is to keep talking about what one once was able to see. As a result, whenever one practices meditation, one ends up wanting so badly to arrive at the same point again. It is because one wants it so badly that one cannot arrive at the same point again.

Anyone being able to reach the point where he can see the arising of the crystal clear Dhammakaya should know that one possesses enough accumulated merit to see the most valuable thing in his life. Take great care in keeping the image and guarding it more jealously than life itself. Such meditative attainments will become your true refuge. Besides giving

you happiness and purity, once you become skilled at it, you will be able to see the arising of the Dhammakaya one after another all the time. And then you will be able to learn Vija Dhammakaya at a more profound level starting from primary level to secondary, tertiary and quaternary levels. You will be able to learn the truth about life which remains concealed for others but will be revealed to you.

When you can arrive at the point where you can begin to learn Vija Dhammakaya, you will be so amazed by your accomplishment. You used to be amazed when someone else could do it. But soon enough, you will feel that it is only natural that you can do it too. Once you become very skilled, the experience will feel as natural to you as breathing. You have no need to think now you will inhale or now you will exhale. It happens naturally. Or when you want to look at something, all you have to do is open your eyes and look at it. Likewise, in meditation practice, when you have arrived at the point where you and the Dhammakaya are merged as one, you will be able to recall your past both in this existence and in previous existences.

These phenomena exist inside every human being but most have scarce idea that they have these amazing things inside their mind. Therefore, having arrived at this point, you must endeavor to sustain your meditative attainments. Keep your mood good and even at all times and endeavor to practice meditation often so that you can continue to make progress.



July 18, 2546 B.E.

The Buddha-Weapon and the Mara-Weapon

Today is the fifth day of this Rains-Retreat. We are doing the countdown every day because we would like this Rains-Retreat to be different from the ones that had gone before it. This is the Rains-Retreat where the monks can see the Dhammakaya, the novice monks can see the Dhammakaya and the lay devotees can see the Dhammakaya. We know how many days have gone past and how many days are left of this Rains-Retreat.

You must ask yourself whether or not you have endeavored to practice meditation to the point where you feel joyful and proud. You must remind yourself of why you are here. You need to be reminded often. Farmers need rain to fall frequently for their rice to grow. We eat frequently. We breathe frequently. Therefore, we must remind our self often the real reason for being here until it is firmly planted in our mind and nothing can ever come between us and our life-goal. It is like hitting a nail. One needs to hit it over and over again until it disappears into the wood and hold it firmly in place.

We are here to make clear the Path and Fruit of Nibbana because life in the round of rebirth is very dangerous. Rebirth as a Universal Monarch, a great king, an ordinary king, a world-class millionaire, an ordinary millionaire, a middle class person, or a low class person does not keep one from the dictate of the Law of Kamma. Good deeds beget good consequences. Evil deeds beget evil consequences. One reaps whatever one sows.

It is because all of us are under the Law of Kamma that every single deed has its consequences. This is a highly dangerous situation. The Kilesa or defilements in one's mind drive one to commit misdeeds. Kilesa is a form of current. It is the weapon that Phya Mara use to drive humans to commit misdeeds physically, verbally, and mentally. Once a misdeed has been committed, it incurs ill consequences which will continue to plague one over and over again in the Human Realm and in the States of Unhappiness. It causes one to be reborn in the Hell Realm of Mahanaraka followed by rebirth in its satellite sites and then rebirth in the Peta Realm, the Asurakaya Realm, the Animal Realm and then back to the Human Realm. Pain and suffering follow one wherever one is reborn.

When the ill consequences of one's misdeed have not yet run their courses, one is driven to commit new misdeeds. Rebirth in the Human Realm causes amnesia in that one forgets how one had suffered in one's previous rebirths and why. One is prevented from knowing the Truth and remembering the past. One is prevented from knowing the reality of life and the purpose of life. One is kept in ignorance of the Truth.

There is only one way to discover the Truth and that is to keep one's mind still and quiet in the center of one's body. Phya Mara fear humans that can keep their mind still and quiet in the center of their body. They fear it because the still and quiet mind can lead to brightness and the attainment of the Dhammakaya. The attainment of the Dhammakaya, in turn, brings about the Dhammakaya-Eye and Supernormal Insight. And so Phya Mara make sure that human beings stay immersed in desire, desiring to be this or that, desiring to have this or that, desiring physical forms, sounds, smells, tastes, contacts and mind-objects. Desire keeps one trapped inside the round of rebirth and thwarts one's attainment of Nibbana.

Therefore, it is necessary that one makes clear the Path and Fruit of Nibbana. In other words, one must endeavor to attain Nibbana so that one can escape from the Law of Kamma, the Three Characteristics, and other laws. As long as one is still trapped inside the round of rebirth, one is still under the dictate of the Law of Kamma. This fact is something that must be reiterated often.

The secondary goal of being here on earth is to pursue Perfections. In order to make clear the Path and Fruit of Nibbana, one must possess merit and Perfections. Merit and Perfections have the power to refine one's Dhamma elements such that one's sight, memory, thought and cognizance can be made clean and pure. Purity enables one to extinguish one's defilements.

The Merit Current is the weapon used by the Dhammakaya to quell Phya Mara and demerit. Demerit is the weapon used by Phya Mara. Therefore, there are only Dhammakaya and Phya Mara, merit and demerit, the States of Happiness and the States of Unhappiness. This is what the round of rebirth is all about.

Demerit branches out as greed, anger, and delusion together with their flowers and fruits. Merit has to do with alms-giving, Precepts observation and meditation practice. Phya Mara have three weapons and so do the Dhammakaya. They have their refined realms of existence and so do we. Battles between the Dhammakaya and Phya Mara are waged in different realms having different levels of refinement. Such is the Truth which must be reiterated often before we can go on to other matters that are unique in themselves. But they are all about the Law of Kamma which appears

to be overlooked because people are too busily earning a living, enjoying themselves, being lured by new technologies and the Causes of Ruin. These things distract them and prevent them from learning about the real Truth.

Gloominess or Clarity

The outcome of each human life is measured near the time of death. It is measured by gloominess vs. clarity. This is a very important fact and it must be borne in mind.

Citte sankilitthe dugati patikankha

When one's mind is gloomy, not bright and clear, rebirth will take place in the States of Unhappiness.

Citte Asankilitthe sugati patikankha

When one's mind is bright and clear, not gloomy, rebirth will take place in the States of Happiness.

Simply put, one's life is measured by gloominess and clarity. It is not measured by one's economic status, one's poverty or one's wealth. One cannot say that one is a world-class billionaire; therefore, one must be reborn in the States of Happiness. Or one is poor; therefore, one must be reborn in the States of Unhappiness. One is not measured by one's beauty or ugliness. But one is measured by one's merit and demerit, by one's wholesome and unwholesome deeds.

Such knowledge had disappeared from the surface of the earth for a time after the Lord Buddha's attainment of Complete Nibbana. In recent times, it has been largely forgotten. Now, there is hi-tech this and hi-tech that until one's time on earth has been frittered away. Then one has to face either gloominess or clarity, rebirth in the States of Unhappiness or in the States of Happiness. Life in the hereafter lasts a very long time. But life in the States of Unhappiness lasts a great deal longer than life in the States of Unhappiness. Yes, it is unfair.

Merit and Demerit

Merit is earned each time a wholesome deed is performed. Merit can send its blessings over and over again. Demerit is earned each time an unwholesome deed is performed. Demerit can send its ill consequences over and over again as well.

The States of Unhappiness: These include the Animal Realm, the Peta Realm, the Asurakaya Realm and the Hell Realm. Rebirth in these realms can assume a myriad of physical forms. Some are downright bizarre. It all depends on each entity's demerit which is made up of a mixture of greed, anger, and delusion. They work like three primary colors but mixed together in different proportions to produce a profusion of different colors. The mixing of greed, anger, and delusion in different proportions produce a myriad of beings differing in forms and sizes. In the Animal Realm alone, there are so many different kinds, shapes and sizes that it boggles the mind. This is the same with beings in the Peta Realm and the Asurakaya Realm.

The States of Happiness: In the Celestial Realm, beings assume a myriad of physical forms as Phya Nagas, Gandhabas, Earth Sprites, Air Sylphs, Celestial Beings, Form Brahma Beings, and Non-Form Brahma Beings.

What determines an entity being reborn with a particular physical form in a particular realm is nothing but merit and demerit. The Dhammakaya and Phya Mara are both working behind the scene in that the Dhammakaya are behind the scene where merit is concerned; and Phya Mara are behind the scene where demerit is concerned. An entity's physical form is determined by its overall merit and demerit. Merit is responsible for creating the myriad physical forms of beings in the States of Happiness whereas demerit is responsible for creating the myriad physical forms of beings in the States of Unhappiness. The different Realms of Existence come into being in order to accommodate the myriad beings just as our earth came into being in order to accommodate human beings. The Hell Realm came into being in order to accommodate hell beings, etc. Celestial Beings live in the Celestial Realm and hell beings live in the Hell Realm.

The Celestial Realm has its own activities. The Hell Realm also has its own activities. The Human Realm is the junction where the States of Happiness and the States of Unhappiness meet. The Human Realm is formed by a mixture of merit and demerit. The States of Happiness are formed by merit whereas the States of Unhappiness are formed by demerit. Human beings are formed by a mixture of merit and demerit. And the vast physical and mental differences found in human beings are the result of each human's particular mixture of merit and demerit. Diversity

shows up as differences in race, creed, customs, traditions, language, etc. Differences in language hinder the communication among human beings.

In each human being, there exist both merit and demerit. Just look at yourself, for example. You may have lovely eyes but an ugly nose or you may have a lovely mouth but your teeth are crooked. The merit and demerit residing in each human being give rise to diversity in human beings. Diversity, in turn, causes division. Division drives human beings apart. Divide and rule. Division makes it easy for Phya Mara to control us and to make us ignorant of the fact that we belong together. Siblings have different beliefs. Husband and wife differ in the way they think. Even the same person can be different at different times. He thinks one thing in the morning. Late morning he thinks another thing. Noon and nighttime, he has yet a different thought. Before bedtime, he feels confused about all his different thoughts. He thinks the same thoughts over and over again until he finds it hard to fall asleep. He thinks about what to do, who to get it from, where to get it, in a cycle over and over again until morning comes. This is what humans do.

Therefore, it is imperative that one makes clear the Path and Fruit of Nibbana. This is not an option. The Path and Fruit of Nibbana can be found inside one's self. All one has to do is to make the time and effort to learn to keep one's mind still and quiet.



Recklessness

Some persons have an easier time practicing meditation. They close their eyes and their mind comes to a standstill. This allows their accumulated merit to send its blessings and enable them to see what is already there inside them. They see the crystals spheres and the Dhammakaya arising from the center of their body one after another. And then they begin to have doubt about their inner experiences. After all, they have always heard that the Dhamma is too profound to be attained easily. After all, many Buddhist monks have had to undertake Dhutanga by trekking in the forest. They had had to encounter very difficult and very dangerous situations before they could attain or see the Dhamma. But here they are an ordinary human being still laden with defilements and ignorance, how can it be that they can see things inside their center just by being still and quiet? They do not have to encounter anything difficult or dangerous. Perhaps they are just imagining things. They simply forget the fact that it is because they think nothing and expect nothing that they can see what they see.

If you are one of these people, you must never take any inner experiences gained for granted. But you must endeavor to keep these inner experiences. Guard them more than life itself. These inner experiences will help you to make your life complete. You will experience happiness as soon as you arrive at this point and the happiness will continue into the hereafter. You will be able to depart from this world a victor. Your last smiles will be bright and cheerful as you close your eyes and lie still like a dead tree on the forest floor. But your smiles will be bright and cheerful as you depart from this world a victor. Therefore, take great care to keep your inner experiences intact.

When it is close to the time to depart from this world, no amount of money can matter. A person possessing a huge amount of money cannot find true happiness if he does not endeavor to practice meditation earnestly. All he can experience is temporary pleasure or fleeting moments of superficial happiness the same way others possessing much less money can. But chances are that he is busily counting his money, afraid that someone may borrow it. He is afraid that people will know how wealthy he is. He is plagued by all sorts of anxiety and fear. How then can he be happy?

A person who endeavors to practice meditation earnestly possesses inner wealth that fills him with joy and delight. Therefore, whoever can attain whatever level of the Dhamma must take great care to keep it intact and to guard his inner experiences very carefully. He does this by practicing keeping his mind still, quiet, and clear as often as possible. As he continues to see more inner images until he can see the Dhammakaya arising one after another, he is to keep his mind on each of the arising Dhammakaya. And then his mind will become increasingly refined, pure, clean, bright and clear. And the level of his happiness will also increase.

Take great care of your inner experiences. Do not be reckless by thinking that you can practice meditation whenever you want and will still be able to gain the same inner experiences. Without air, a person can die in minutes. This is the same with meditation practice. The lack of meditation practice in just a short time can kill one's inner experiences.

Make sure to complete your ten daily assignments and the result will amaze you. At the very least, you will become happier. Your mind will become purer with each passing day, each passing night, and each passing second.

July 19, 2546 B.E.

Knowing What to Think

Today is the sixth day of this Rains-Retreat which is the season for attaining the Dhamma where the monks can see the Dhammakaya, the novice monks can see the Dhammakaya, and the lay devotees can see the Dhammakaya. All of us are here to make clear the Path and Fruit of Nibbana and to pursue Perfections. It would behoove everyone to spend every microsecond in a useful manner. The Path and Fruit of Nibbana can be found at the seventh base in the center of one's body. Nibbana can be attained by keeping one's mind still and quiet.

The seventh base in the center of one's body is the place where the Lord Buddha and all the Arahats attain Nibbana. Therefore, we must follow in their footsteps by keeping our mind still and quiet and we must keep on practicing.

Thought can come to one's mind only one at a time.

If one has a good thought, then a bad thought or a thought which is neither good nor bad can ever appear.

If one has a bad thought, then a good thought or a thought which is neither good nor bad can ever appear.

If the thought is neither good nor bad, neither a bad thought nor a good thought can ever appear.

Everything depends on the person. It is up to each person to choose what thought to come to his mind. Whatever thought it may be, a good thought, a bad thought, a thought which is neither good nor bad, it is all up to each person.

If one's goal is to make clear the Path and Fruit of Nibbana, then one must allow only good thoughts to come into one's mind. If one allows only good thoughts to come to one's mind, one will not have the time to think a bad thought. Therefore, bring only good things to one's self by thinking and saying only good things. Then life will be made worthwhile.

Keep practicing and in time, you will see inner images because these are already there inside you. That is all there is to it. You can choose to be diligent or lazy. If you are diligent, then you will be able to see inner images faster. But if you are lazy, there is no telling when you will ever see an inner image. Laziness slows one down lifetime after lifetime. Laziness is dangerous. Therefore, everyone must be diligent.



July 21, 2546 B.E.

Attaining the Dhamma

Today is the eighth day of this Rains-Retreat which is the season for attaining the Dhamma where the monks can see the Dhammakaya, the novice monks can see the Dhammakaya, and the lay devotees can see the Dhammakaya. We will continue to do the countdown day by day so that everyone can be highly motivated when it comes to searching for the thing which is the most worthwhile in the life of a human being. Eight days have already passed by. Not too many days are left before the Rains-Retreat will come to an end.

Every day, one has the opportunity to attain the Dhammakaya and see the Dhammakaya.

One has the opportunity to see the Dhammakaya several times a day.

Each time that one visualizes the Dhammakaya, one has the opportunity to see Him.

One has the opportunity to see the Dhammakaya whenever one thinks of Him.

Sometimes one is not aware of these opportunities. If one visualizes the Great Dhammakaya Cetiya in the middle of one's abdomen, one will be able to see it. But whether or not one can see it clearly, that is a different

matter altogether but one does see it. In the same manner, if one visualizes the Dhammakaya, one will be able to see Him. And one can see Him several times a day and every day. But whether or not one can see Him clearly, that is a different matter. It all depends on how refined one's mind has become. If one's mind is coarse, one will not be able to see Him clearly. But as one's mind becomes more and more refined, one will be able to see Him more and more clearly.

There are many levels to the clarity and sharpness of an inner image from seeing an image less clearly and less sharply than when one looks at something with one's eyes to seeing it as clearly and as sharply as one sees things with one's eyes. The clarity and sharpness of one's inner images will continue to increase as one's mind becomes more and more still and quiet. So, you see, it really is not as difficult as you think at all.

If you can visualize the Dhammakaya, then you can see Him. You cannot see Him because you do not visualize Him. If you eat, you will feel full. If you do not eat, you will not feel full. It is really as simple as that.

Devote Your Resources to Finding True Knowledge

The one posture that is feared by Phya Mara and startles their entire realm of existence is the meditation posture. Phya Mara are fearful of a person whose mind has come to a standstill. It is truly unfortunate that humans on earth do not know their true life-goal. Therefore, they make mistakes in their lives and so much of their precious time is frittered away. They continue to remain distant from their true life-goal.

If everyone on earth knows that he is here to make clear the Path and Fruit of Nibbana or at least to pursue Perfections, things on earth will move in a positive direction. It is truly unfortunate that people spend so much time and effort to search for knowledge which is not truly beneficial. But if they devote their resources to finding true knowledge which can lead them to the realization of their life-goal, peace on earth will happen.

But instead of devoting all resources to enable humanity to search for true knowledge which will benefit the self, one's fellowmen and the world, resources are being devoted to discovering newer and newer technologies. Such technologies may provide certain conveniences in that it may make life and earning a living a little easier. But they cannot take away achiness, pain, aging, sickness and death.

Nowadays, more and more plastic humans are appearing as a result of plastic surgery which is being performed on different parts of the body. But it cannot hide the fact that aging, sickness and death are still with them. New technology creates many new ways of making money. Innovative products attract the interest of many and they become hot selling items. Those with inferior technology must try to upgrade their technology in order to survive and competition is fierce.

Suppose one is very wealthy and owns a hundred houses, the fact is he can be in only one house at a time. Suppose one owns 1,000 cars, one can still use only one car at a time. One may own 10,000 gold necklaces, but one can only wear a few of them at a time. If one wears them all at the same time, one will be wearing something very heavy indeed. Delicious

food can be eaten one bite at a time. One may own a hundred beds made of gold, but one can only sleep in one bed at a time. It does not matter how much material wealth one possesses, it is just material wealth and nothing more. Would it not be better to put all of the earth's resources together so that humans can learn true knowledge or the knowledge which enables them to make clear the Path and Fruit of Nibbana? Then, every human being will be able to attain inner peace and be free from suffering.

It is that simple! And yet, it cannot be that simple because a force to be reckoned with is working behind the scene to dissuade humans from believing the Truth, from practicing meditation, from thinking correctly. This most powerful force is called Kilesa (defilements). And it appears as greed, anger, and delusion. Kilesa is a form of energy current which Phya Mara deploy to force human beings to think, say and do things as driven by their greed, anger, and delusion over and over again in a vicious cycle until their time on earth is up. And they have to undergo the round of rebirth in different realms of existence. Naturally, it will be very difficult for them to be reborn in the Human Realm again. But when the opportunity does arise, they return to the Human Realm thinking, saying, and doing the same things all over again and again. Things are happening this way because Phya Mara are working behind the scene.

Merit is a form of energy current which arises from wholesomeness. Merit motivates human beings to think, say, and do wholesome things. Merit is the source of blessings and all things good. The Dhammakaya and Phya Mara are still doing battle with each other. Do you want to see Phya Mara? To see Phya Mara, you must see the Dhammakaya first.

The Path and Fruit of Nibbana is inside each person beginning at the seventh base in the center of his body. All one has to do is to keep one's mind still and quiet at the seventh base which is the entrance to the Dhammakaya. Once the Dhammakaya can be attained, one will be transformed from not knowing anything to being all-knowing, from being stupid to being clever. The secrets of life will be revealed when the Dhammakaya can be attained.



July 22, 2546 B.E.

Escaping from the Law of Kamma

Today is the ninth day of this Rains-Retreat which is the season for attaining the Dhamma where the monks can see the Dhammakaya, the novice monks can see the Dhammakaya, and the lay devotees can see the Dhammakaya. Every human being's life-goal is to make clear the Path and Fruit of Nibbana and to pursue Perfections.

It is imperative that one makes clear the Path and Fruit of Nibbana because the round of rebirth is filled with great dangers. Most importantly, there are the dangers of the States of Unhappiness. If one commits unwholesome deeds, one will be reborn in the Hell Realm, the Peta Realm, the Asurakaya Realm or the Animal Realm. The Human Realm is also filled with all kind of danger. A human being is faced with many ups and downs in life. And it is not certain where one will be reborn after one dies.

At times, one is reborn in the Celestial Realm. At other times, one is reborn in the Hell Realm. At times, one is reborn beautiful or handsome. At other times, one is born ugly. At times, one is wealthy; but at other times, one is poor. One may be a king in one lifetime and a pauper in another. Over and over again, life in the round of rebirth is constantly changing. But one thing for certain, wherever rebirth takes place, one is still under the dictate of the Law of Kamma.

The Law of Kamma: The Law of Kamma was not created by the Lord Buddha because it has always existed. But the Lord Buddha saw it and knew it. And out of His limitless compassion, He has made it known to everyone. The Law of Kamma was created by the entities that possess superior supernatural power. They work behind the scene to force all beings living in the round of rebirth especially human beings to fall under the dictate of the Law of Kamma. Every thought, every word, every action has its respective consequences. Good thoughts, good words, and good deeds give good consequences whereas bad thoughts, bad words, and bad deeds give bad consequences.

The Law of Kamma never changes. It never makes any exception. It is completely different from the law written by human beings which can be changed or rewritten depending on the circumstances. **Certain things are not unlawful but they are wrong according to the Law of Kamma. One does not go to jail, but one has to go to the States of Unhappiness after one dies.**

It cannot be stressed enough how important the Law of Kamma is. It is the source of every form of great danger for life in the round of rebirth. To escape from the Law of Kamma, one must leave the Three Spheres of Existence and attain Nibbana. Therefore, one is here to make clear the Path and Fruit of Nibbana because it is the only way that one can be emancipated from the Three Realms of Existence. To achieve emancipation, one must be able to extinguish all Kilesa (defilements).

The Path and Fruit of Nibbana can be found inside each person at the seventh base in the center of his body. He begins by keeping his mind still

and quiet at the seventh base. If he can do this, he can live comfortably anywhere he likes. Let everyone make this Rains- Retreat the season for training his mind to be still and quiet. Let everyone give himself the opportunity to keep his mind still and quiet. Let everyone accumulate as many hours as possible of stillness and quietness at the seventh base in the center of his body and then everyone will be able to attain the Dhammakaya. Everyone has the opportunity to attain the Dhammakaya every day and all the time.

The instant one's mind can be brought to a complete standstill, that is the instant that one will attain the Dhammakaya. This is the timeless truth. Stillness and quietness of one's mind depend on whether one is diligent or lazy and whether or not one is committed to attaining the Dhammakaya. It all depends on what one wants and how one goes about designing one's life.



July 23, 2546 B.E.

The Different Levels of Elevated Meditative Attainments

Today is the tenth day of this Rains-Retreat, and the countdown continues. Each Rains-Retreat lasts only ninety days. And now there are only eighty days left of this Rains-Retreat which is the season for attaining the Dhamma where the monks can see the Dhammakaya, the novice monks can see the Dhammakaya, and the lay devotees can see the Dhammakaya. When you can attain the Dhammakaya, you will have your own refuge.

There are two levels to seeing the Dhammakaya. The first level is when one sees the Dhammakaya before one's mind comes to a complete standstill. The second level is when one's mind has come to a complete standstill before one sees the Dhammakaya. This is the level where one can see one Dhamma Sphere inside another. One can see the different Inner Bodies, layer by layer until one sees the different Dhammakaya.

At the first level, one sees the Dhammakaya in a variety of shapes and sizes made of different materials. Usually, He looks like the Buddha Image that one is familiar with, which is different depending on the time period, the country, and the region where Buddhism used to flourish. The Dhammakaya at this level looks like the visualized Buddha Image which varies depending on the region and the time period. The Image appears to one from the time that one visualizes the Buddha Image to the time when one's mind is almost at a standstill. The Buddha Image that one sees at

this point still appears inanimate and lacks all of the thirty-two physical attributes of the Perfect Man.

To know and see all of the thirty-two physical attributes of the Perfect Man, one must first be able to attain the Dhammakaya. Everyone's Dhammakaya looks exactly the same. Whoever attains the Dhammakaya will see the same Dhammakaya. And then any doubts that one may have had about the Dhammakaya will disappear. One will be filled with joy and happiness instead. The Dhammakaya exists at the most profound and the most refined level. He represents the true Triple Gem inside us.

This is the goal of this Rains-Retreat, to attain the Dhammakaya at this profound and refined level. Some practitioners have already been able to see the Dhammakaya or the Buddha Image at the first level and that is fine as long as you can see the Buddha Image whenever you close your eyes to practice meditation. Keep on practicing until you become very good at it. Keep on practicing all the time whatever you may be doing.

One may ask another practitioner if his Buddha Image looks like the Buddha Image that one can see. When the answer comes, one may begin to doubt if what one sees is a product of one's imagination. What one should do instead is to be happy with whatever Buddha Image appears at the center of one's body because seeing the Buddha Image earns one merit, wholesomeness and blessings. At least, one can see it. At this first level, the Buddha Image will appear different from one practitioner to another. But the experience can eventually lead one to attain the

Dhammakaya who possesses all the thirty-two physical attributes of the Perfect Man. The Dhammakaya will have an additional feature, however. And that is the lotus bud on top of His raised crown. The Dhammakaya is crystal clear, pure, and alive.

Therefore, let everyone endeavor to attain the Dhammakaya during this Rains-Retreat so that he can have his own true refuge.

Everyone is here on earth to make clear the Path and Fruit of Nibbana and to pursue Perfections. Nibbana can be found inside each person. A word in an incantation which has to do with the Dhamma-Virtues is Opanayiko. It means keeping one's mind inside one's self for the purpose of meeting the Inner Triple Gem. One's mind is not supposed to be outside of one's self at all. If one wishes to meet the real Dhammakaya, one must keep one's mind inside one's self at the seventh base in the center of one's body at all times. Keep practicing and in time one will be able to meet the real Dhammakaya.



July 24, 2546 B.E.

Nature

Today is the 11th day of this Rains-Retreat which is the season for attaining the Dhamma where the monks can see the Dhammakaya, the novice monks can see the Dhammakaya, and the lay devotees can see the Dhammakaya. Make the time and effort to practice keeping your mind still and quiet at the seventh base in the center of your body every day, and you will definitely be able to attain the Dhammakaya. He has always existed inside you in the center of your body. Our mind is our success element. All one has to do is to practice keeping one's mind still and quiet.

Whenever you can bring your mind to a standstill, you will be able to attain the Dhammakaya. This is called Akaliko, which means timeless. If you endeavor to practice keeping your mind still and quiet, you will have the opportunity to attain the Dhammakaya all day long and every day.

There is no need for anyone to feel discouraged. Today, one may see only darkness, but who knows what one will be able to see tomorrow. It all depends on whether one is diligent or lazy and whether or not one is practicing accordingly. If one is diligent, one will definitely be able to see the Dhammakaya because He is there inside one's self. The Dhammakaya, the Inner Triple Gem, the Path and Fruit of Nibbana are all inside us. All we have to do is to practice keeping our mind still and quiet in the center of our body. We need to prevent our mind from scattering. Nothing truly

worthwhile can be found outside of our self. Everything that we wish to see and meet is already there inside us.

Rebirth in the Human Realm Is Rare.

Each time that one is reborn in the Human Realm, one's sole purpose is to make clear the Path and Fruit of Nibbana. At the very least, one is here to pursue Perfections. If one understands the true objective of a human life, one will be able to live one's life accordingly and happily. One will enjoy living one's life which is for the purpose of seeking Nibbana and accumulating merit. One will not be lazy because one will realize how one's time on earth is truly limited.

Rebirth in the Human Realm is extremely rare. Most people find that difficult to believe because babies are being born every day to continue populating the earth. But the reality is so much more than that. Human birth does not occur simply because sexual intercourse has taken place at the right time. It also needs the presence of a Refined Human Body.

But even the presence of a Refined Human Body is rare whether it is coming from the States of Happiness or the States of Unhappiness. If it is coming from the States of Unhappiness, it means that it has already gone through many existences as a hell being, a Peta, an Asurakaya, and an animal. Existence in each of these realms lasts a very long time. It can be as long as 6,000 trillion (million million) years or even an entire Kappa (or an Earth Age).

Existence in the States of Unhappiness lasts very much longer than that in the States of Happiness. Therefore, now that one is living in the Human Realm, it would behoove one to spend one's time wisely. One should not use one's body to do things that are useless and harmful. This is something which must be reiterated often.

Every human being is under the dictate of the Law of Kamma. As long as one is still living inside the Three Spheres of Existence, one must still be under the dictate of the Law of Kamma.

It is uncanny how the maker of the Law of Kamma should be so interested in the human body.

It is that way because when a human being can bring his mind to a complete standstill until it merges as one with the Dhammakaya, the speed with which Vija Dhammakaya can be learnt is tremendous. The reason is that the human body has a shell whereas the Inner Bodies do not. One's human body, one's thoughts, words, and deeds are purposely caused to deteriorate with time. There are many other areas where the human body is compromised. One example is a short lifetime. But these matters are extremely complex.

The Battle between Merit and Demerit

You may have heard before that merit and demerit are arch enemies and that they are constantly waging battle with each other. This is true. But human beings should never see each other as enemies.

Merit is the Dhammakaya's weaponry whereas demerit is Phya Mara's weaponry. And they are still waging battle with each other. Simply put, merit or demerit is a form of energy current. To describe it in more detail, merit or demerit is the success element which causes things to happen according to its design.

For example, greed has the demerit element as its success element. It sends its energy and current into the sight, the memory, the thought and the cognizance that make up the human mind and forces human beings to be greedy. It is sort of like immersing cucumber in fish sauce. Soon enough, it turns salty. Or it is sort of like immersing cucumber in lemon juice. Soon enough, it turns sour. Or it is sort of like immersing cucumber in syrup. Soon enough, it turns sweet. But here the mind is immersed in greed, and it becomes greedy. When it is immersed in anger, it becomes angry. When it is immersed in delusion, it becomes deluded. This is how the inner program of the human mind has been set. It is caused to immerse in these three defilements.

The respective realms of existence and the respective physical forms together with their respective uniforms were formed to accommodate an entity as a hell being, a Peta, an Asurakaya or an animal. When in these uniforms, the entity forgets its humanity and assumes the life and mind of a hell being, a Peta, an Asurakaya or an animal. A chicken lives and thinks like a chicken. A cat thinks like a cat, meows like a cat, eats like a cat. This is how beings are controlled by Phya Mara. To cleanse one's demerit, merit is required. Only the merit current can fight with the demerit current.

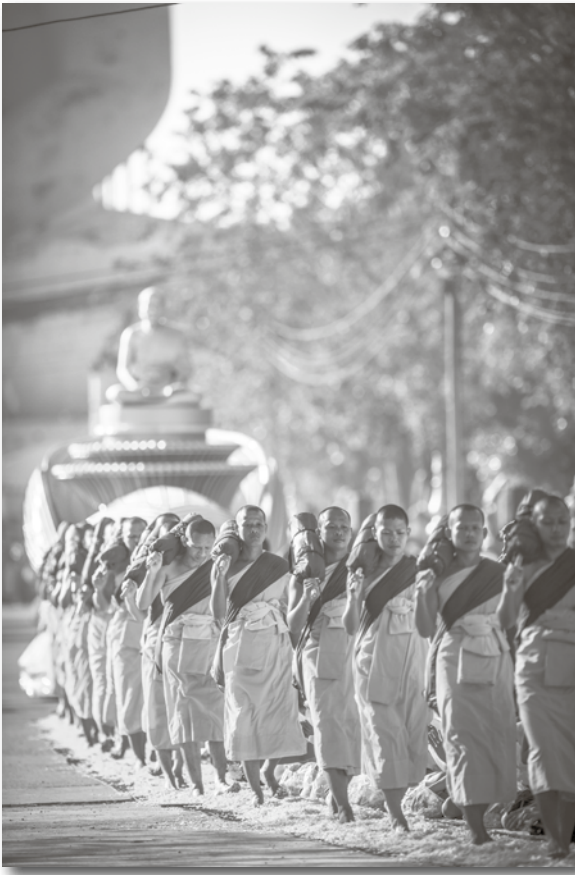
The Three Categories of Dhamma

The term “Dhammajati” is a term that all Thai people are familiar with but each person has his own idea of its meaning. Most people’s idea of Dhammajati includes things that appear in nature such as a sea, a waterfall, a forest, a mountain, so on and so forth.

The term Dhammajatai comes from two words, namely, Dhamma and Jata. Dhammajati is a mixture of the three categories of Dhamma, namely, Kusaladhamma or wholesome Dhamma; Akusaladhamma or unwholesome Dhamma and Abyakatadhamma or the Dhamma which is neither wholesome nor unwholesome. Everything in nature is made up of these three categories of Dhamma. Kusaladhamma includes wholesome thoughts, wholesome words, and wholesome deeds. Akusaladhamma includes unwholesome thoughts, unwholesome words, and unwholesome deeds. It also brings about decay, deterioration, and destruction. Abyakatadhamma includes neutral thoughts, neutral words, and neutral deeds such as eating, showering, bathing one’s face, brushing one’s teeth, etc. These three categories of Dhamma are present in everything as well as in our body.

One can see them more clearly in one’s self. Sometimes, one thinks about practicing meditation. One has such a thought because one is motivated by Kusaladhamma. Sometimes, one thinks about going to a gambling den. One has such a thought because one is driven by Akusaladhamma. Sometimes, one is sleepy and thinks about going to bed. Such a thought is neither wholesome nor unwholesome and is motivated by Abyakatadhamma. The human body and the body of all the animals possess a mixture of these three categories of Dhamma, namely, the

Dhamma which belongs to Kusala or merit; the Dhamma which belongs to Akusala or demerit; and the Dhamma which is neutral. The merit Dhamma is crystal clear. The demerit Dhamma is black and dark. The neutral Dhamma is grey.



July 25, 2546 B.E.

Making Clear the Path and Fruit of Nibbana

Today is the 12th day of this Rains-Retreat which is the season for attaining the Dhamma where the monks can see the Dhammakaya, the novice monks can see the Dhammakaya, and the lay devotees can see the Dhammakaya. Therefore, everyone must endeavor to practice meditation. Everyone must continue to train his mind to be still and quiet and in time, he will meet with success. Every person has inside himself the Buddha Gem, the Dhamma Gem and the Sangha Gem. These Three Gems are humanity's true refuge.

All you have to do is to keep your mind still and quiet at the seventh base in the center of your body. This position can be found inside you in the middle of your abdomen two fingers' width above your navel. Just practice keeping your mind still and quiet at this position. There is absolutely nothing else that you have to do. Do not think. Do not speak. Do absolutely nothing. Keep your mind empty and soon enough it will become still and quiet. And when your mind has come to a standstill in just the right way, you will be able to see inner images.

Everyone is here on earth to make clear the Path and Fruit of Nibbana and to pursue Perfections. This needs to be reiterated daily for the benefit of the new members. Even older members who have often heard this truthful statement must continue to bear it in mind.

To make clear the Path and Fruit of Nibbana implies that Nibbana is inside us. However, it is concealed by darkness such that one cannot see it and does not know what it is like. One may feel that one does not really want to go to Nibbana, fearing that it will not be as much fun. The truth is all that one thinks of as being fun is of no real use at all to one's life. It gives one only momentary pleasure and before one knows it, one's time on earth is already up.

When one dies, that is when real trouble begins. Life is not as simple as one likes to think. There are a myriad of highly complex matters about life in the hereafter which one has no knowledge of. Such knowledge is lacking on earth and so human beings continue to make many mistakes in life. This is highly dangerous. Therefore, making clear the Path and Fruit of Nibbana is the only way that one will be able to obtain true and everlasting happiness.

Nibbana is inside each person. But it is hidden by darkness despite the fact that it is incomparably glorious and bright. This situation is akin to dark clouds hiding the sun. The sun is there, but one cannot see it until the clouds have moved on.

The darkness in one's mind is hiding the Path and Fruit of Nibbana. One must endeavor to remove the darkness in one's mind and the only way to achieve this is to keep one's mind still and quiet. One must bring one's mind which is constantly running here and there to a standstill. And in time, the darkness in one's mind will gradually disappear. And then one will be able to see the Path leading towards Nibbana. Now that you know the Path and Fruit of Nibbana is inside you, it remains for you to endeavor to find it.

Every Buddha says the same thing, “Nibbanan paraman vadanti”: Nibbana is sublime; and “Nibbanan paraman sukhan”: Nibbana is supreme happiness. It means that happiness has many levels and sizes from small happiness, moderate happiness, big happiness to supreme happiness. The happiness in Nibbana is supreme happiness. The happiness in Nibbana does not change. It is eternal. Nothing in the Three Spheres of Existence can give one supreme happiness. For as long as one is still trapped inside the round of rebirth, that is, in the Sense Sphere, the Form Sphere, and the Non-Form Sphere, one’s life is still in great danger. And what happiness one experiences is fleeting and momentary.

Therefore, one must make clear the Path and Fruit of Nibbana.

Phya Mara Fear the Human Body.

Each rebirth inside the Three Spheres of Existence lasts only for a time. And each one of us has been reborn countless times and in just about every realm of existence.

Rebirth in the Human Realm is extremely rare. Phya Mara do their utmost to prevent rebirth in the Human Realm because they fear the human body. The reason is that the human body is sturdy and it has the ability to connect with countless Dhammakaya and to work alongside them. Phya Mara fear that human beings will be able to extinguish all defilements and see the things they send to control them as well as other living beings. They fear humans discovering the truth about them.

Therefore, Phya Mara try every possible way to harm the human body. If they can kill anyone, they do. If not, they try to injure a person so that he becomes physically impaired. Or they try to make one suffer problems and hardship. Or they drive one to be addicted to physical forms, sounds, smells, tastes, contacts, and mind-objects so that one will have neither the time nor the mood to keep one's mind still and quiet. If they allow one to keep one's mind still and quiet, one may see the brightness and know the Truth. And then humans will come together as one and be in the position to retaliate and fight against them together.

This is what Phya Mara fear. They not only try to harm one's body and mind but they also use the Law of Kamma to control one's body, speech, and mind. They try to make one's mind gloomy and then the program is set to pull one to be reborn in the States of Unhappiness, namely, the Hell Realm of Mahanaraka, the Hell Realm of Ussadanaraka, the Hell Realm of Yamaloka, the Peta Realm, the Asurakaya Realm and the Animal Realm. By the time one can leave the States of Unhappiness, a very long time has already been wasted.

When one is finally reborn in the Human Realm, one's life will be plagued with hardship from the moment that one was born which is now a forgotten memory. One must eat, sleep, defecate, etc. Hardship grows with one's physical growth. One must encounter hardship in school, in earning a living, in having a family, in the forms of aging and sickness. You name it!

If one really thinks about it, one will find that life is filled mostly with pain and suffering. Some problems may be critical but the less serious ones, one tends to get used to them. It seems that if it is not one thing, then it is another over and over, again and again. But that's life, one says.

There seems to be only frustration or the absence of frustration. Happiness very rarely comes one's way. It is for these reasons that one must make clear the Path and Fruit of Nibbana.

But if one must continue to undergo the round of rebirth, it would behoove one to understand what laws are operating in one's life. For example, the Law of the Three Characteristics states that everything on earth, be it a human being, an animal or a thing, is characterized by impermanence, the inability to remain the same, and the absence of true selfhood. Everything comes into being, exists for a time, and comes to an end. A person changes from a child to a teenager, from a teenager to a young adult, from a young adult to a middle-age adult, and from a middle-age adult to an old adult, and ultimately, one dies. Life on earth is governed by the Eight Worldly Conditions. There is gain and there is loss; there is title and position and there is the loss of title and position; there is praise and there is blame; there is happiness and there is unhappiness.

Every being is governed by the Law of Kamma. Human beings are driven by greed, anger, and delusion. They are driven to kill, steal, commit sexual misconduct, use offensive language, say nonsensical things, use divisive speech, consume alcohol and other addictive substances, engage in gambling activities, etc. In other words, human beings are driven to commit every form of unwholesome deeds and have to pay for their ill consequences in the States of Unhappiness.

Some people think that it is no fun going to Nibbana. They think that way because they have no idea what Nibbana is really like. However, if they are fortunate enough to be able to attain Nibbana, they will fall in

love with it. But to attain Nibbana, one must first grow tired of life in the Three Spheres of Existence. And while one still has to undergo the round of rebirth, one must know how to live in it by abstaining from all things unwholesome, performing only wholesome deeds, and keeping one's mind clear and bright to the extent that one can continue to pursue Perfections lifetime after lifetime. And one must have the greatest aspiration which is the attainment of the Uttermost of Dhamma.



July 28, 2546 B.E.

Once You Can Keep Your Mind Still,
You Will Be Hooked.

Fifteen days have gone past since the start of this Rains-Retreat which has been designated as the season for attaining the Dhamma or the Dhammakaya. It is the season for performing wholesome deeds because the weather is rather good. The rain may cause some people to catch a cold. But it is better than being too hot or too cool.

Our Master Nun, Khun Yai Chandra Khonnokyoong, was really partial to the rainy season. She said that it was not too hot or too cool, therefore, suitable for beginning practitioners who are still affected by the weather. But for the accomplished practitioners, the weather plays no role at all because their mind is permanently fixed to the center of their body. No physical movements, not even a somersault can cause their mind to move from the center of their body. It is like a shirt that one has on, it stays on one's person whether one is jumping or doing a somersault. It is like one's nose which stays in place whether one is jumping around or doing a somersault.

For an accomplished practitioner of Vija Dhammakaya, the weather, the time, the topography mean nothing. But these things still matter for beginning practitioners whose mind is not yet fixed to the center of their body. It is still going every which way. However, if one can keep one's mind still just once, one will be hooked. Nothing can be better than fixing one's mind to the center of one's body at all times. There, one will experience brightness, happiness, joy and cheerfulness.

July 29, 2546 B.E.

Accumulated Merit and Meditation Practice

Today is the 16th day of this Rains-Retreat which is the season for attaining the Dhamma. Therefore, everyone must spend each day in a worthwhile manner. The air is quite mild. It is not too hot, not too cool, and not too humid. It is just right for practicing meditation. So, continue practicing. Do not be discouraged or lazy. Just because all one can see is darkness and just because one feels achy and restless, it does not mean that one possesses a small amount of merit and that one will never be able to see the Dhammakaya. The fact is not that one possesses a small amount of merit but rather that one spends little time practicing meditation and a lot of time sleeping.

Keep on practicing and you will definitely see the Dhammakaya. If others can do it, so can you. The only reason you cannot is because you do not practice meditation. Keep on practicing and one day your mind will come to a standstill. If you can do it in the morning, you will see the Dhammakaya in the morning. Whatever time you can do it, you will see the Dhammakaya at that time.

Human beings are like a puppet whose strings are being pulled by merit and demerit. Therefore, it is imperative that one accumulates as much merit as possible. If one possesses a large amount of merit, obstacles in life will gradually disappear. And one will have a much better chance at meeting with wish fulfillment here and now as well as in future existences.

Merit is the energy of purity which has the power to remove the energy of impurity from one's body, speech, mind, Dhamma element, sight, memory, thought, and cognizance. Merit can be earned by giving alms, observing the Precepts and keeping one's mind still and quiet at the seventh base in the center of one's body. A large amount of merit will be earned if one's mind is clear and bright. This is how merit works.



July 31, 2546

When One's Mind Is Still, It Will Be Clear and Elevated

Today is the 18th day of this Rains-Retreat which is the season for attaining the Dhamma where the monks can see the Dhammakaya, the novice monks can see the Dhammakaya, and the lay devotees can see the Dhammakaya. The Dhammakaya can be found at the seventh base in the center of one's body at two fingers' width above one's navel. The code for this position is 072. It is where one's highest refuge can be found.

This is the season that everyone must endeavor to practice keeping his mind still and quiet until he can attain the Dhammakaya. And then everyone will be able to see the Dhammakaya, the monks, the novice monks, the Upasaka, the Upasika, and the Inner Dreams kindergarteners worldwide. It is necessary that one keeps one's mind still. The stiller one's mind is, the clearer it will be. The clearer one's mind is, the more elevated it will be. The more elevated one's mind is, the closer one will be to the Path and Fruit of Nibbana.

Try observing your mind to see from the time you get up until the time you go to bed whether or not your mind is elevated. You can measure this by looking at all of your activities, all the things that come out of your thoughts, words, and deeds, and all the thoughts that come to your mind.

What you say or what you do is the tool that can be used to measure whether or not your mind is clear. People in general think mostly about

earning a living, earning money, accumulating material wealth, spending money, and the things that they enjoy doing. There are things that prevent their mind from being clear; things like hard liquor, beer, cigarettes, drug, gambling, fun and games, etc. All sorts of things in their life prevent their mind from being clear. One's mind must be clear for it to be elevated. This is an important point to remember.



August 1, 2546 B.E.

Pursuing Perfections Every Microsecond
of One's Life throughout Every Existence

Today is the 19th day of this Rains-Retreat which is the season for attaining the Dhamma where the monks can see the Dhammakaya, the novice monks can see the Dhammakaya, and the lay devotees can see the Dhammakaya.

The Inner Triple Gem or the Dhammakaya is already there inside everyone's body. The attainment of the Inner Triple Gem will make one's life complete, safe, and victorious. It means that one's life-goal has been achieved to a certain level. The Inner Triple Gem can lead one across the round of rebirth to the shore of Nibbana.

If your ultimate life-goal is to attain the Uttermost of Dhamma, you must begin with the Inner Triple Gem. You must first be able to see the Dhammakaya inside you clearly and brightly at all times. And your life in the round of rebirth will be safe as you continue to work toward the attainment of the Uttermost of Dhamma. It is a very long journey and one needs to possess a high level of Perfections. One must pursue Perfections lifetime after lifetime and every lifetime from the microsecond that one is born to the microsecond that one leaves this world.

One may wonder how it is possible to pursue Perfections from the time one is born until the time that one dies. But this is indeed possible. One is required to pursue the Ten Perfections at all three levels. The Ten Perfections

include Alms-Giving Perfection, Morality Perfection, Renunciation Perfection, Wisdom Perfection, Endeavor Perfection, Patience Perfection, Truthfulness Perfection, Loving-Kindness Perfection, and Equanimity Perfection. These must be pursued at the basic level, the intermediate level, and the ultimate level. These Perfections can be summarized as alms-giving, Precepts observation, and meditation practice. One's mind must be steadfast, pure, and clean in order to earn a vast amount of merit. And one's mind can be steadfast only after one has attained the Dhammakaya.

If one makes merit after having attained the Dhammakaya, one can earn orders of magnitude more merit than when one has not yet attained the Dhammakaya given the same merit-making activity. In other words, one may earn just a small amount of merit but the fruit will be so great as to be incalculable. If one earns a lot of merit, the fruit can only be that much greater. Therefore, whichever realm of existence rebirth takes place, the attainment of the Dhammakaya is crucially important to one's pursuit of Perfections.

If one can attain the Dhammakaya such that one can see Him clearly and brightly whether one is closing or opening one's eyes, sitting down, lying down, standing, walking, bathing, brushing one's teeth, being on the toilet, one's merit will increase all the time. One will be happy all day long from the time one wakes up to the time one goes to bed. This Rains-Retreat is the season for attaining the Dhamma because it is crucially important for everyone to attain the Dhammakaya. It means that the monks can see the Dhammakaya, the novice monks can see the Dhammakaya, and the lay devotees can see the Dhammakaya.

The Special Code Needed to Enter the Special Merit Zone

You have already learnt that life in the hereafter has special codes. If one wants to be reborn in the States of Unhappiness, then one must commit evil deeds so that one's mind will be gloomy. And the gloomy mind is the special code needed in order to be reborn in the States of Unhappiness. If one wants to be reborn in the States of Happiness, one must earnestly accumulate as much merit as possible so that one's mind will be bright and clear. And the bright and clear mind is the special code needed in order to be reborn in the States of Happiness.

To attain the Dhammakaya, one's mind must be bright, clear, clean and pure. Such is the special code needed to be reborn in the States of Happiness and in the realm of one's wish. If one wishes to be reborn in the Special Merit Zone of the Celestial Realm of Tusita, one must be special, hence, different from ordinary people.

Being special here means the ability to attain the clear and bright Dhammakaya. **Although the Dhammakaya is inside each human being but if one cannot attain Him, He might as well not be there. It is like underground water, if one knows that there is water underground but one does not dig for it until one can find it, then one cannot make use of the underground water.** It is the same way with the Dhammakaya. He is there inside one, but if one cannot attain Him, one will not be able to derive any benefit from Him. Therefore, whoever has the ability to attain the Dhammakaya is considered to be a special person and has the special code to enter the Special Merit Zone of the Tusita Realm if one so wishes.

Therefore, in this Rains-Retreat, it is necessary that you earnestly train your mind to be still and quiet as you go about your daily routine earning a living, looking after the household or going to school or whatever else that you have to do. Do not allow anything to hinder your endeavor. Do not make such excuses as you are busy, you have no time, etc., when actually you have the time but you just don't feel like practicing meditation.

Today, you may see darkness but it may not be that way tomorrow. Whoever experiences complete darkness still has the opportunity to attain the Dhamma. This is not just a pretty slogan but everyone can attain the Dhamma if only he practices meditation earnestly.

One lay devotee saw only darkness for seven months. But afterward, he was able to experience different levels of brightness, sometimes a low level and sometimes a high level. If he can do it, so can you. You can if you practice meditation regularly, earnestly, and correctly. There is no reason why you should not want to or cannot do it if you wish to accumulate merit.

Now that you know how you are here to make clear the Path and Fruit of Nibbana and pursue Perfections, everything else should take second place. You must endeavor to practice meditation instead of doing something else. And you will learn that the clearer your mind is, the more elevated it will be. The more elevated your mind is, the closer you will be to Nibbana, and the closer you will be to the Uttermost of Dhamma. Therefore, you must endeavor to keep your mind as clear as possible.

Merit is a form of energy and it is pure. It is the source of happiness and success at every level of life from an ordinary person to an Ariya

Personage. Merit causes every good thing to happen. Merit enables one's wishes to be realized. To attain Buddhahood or Arahatsip requires the highest levels of accumulated merit which is then condensed into Perfections, aura, strength, supernormal powers, absolute authority and power. Perfections when pursued to the fullest extent enable one to be emancipated from the Three Spheres of Existence and attain Nibbana. All of us must follow in the footsteps of the Lord Buddha and the Arahats. If we do what they do, we will become what they have become.



August 2, 2546 B.E.

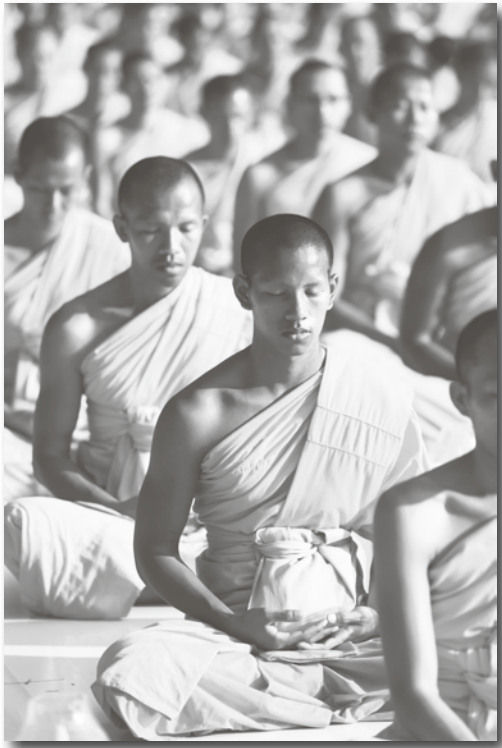
Paccantan: It Has to Be Personally Experienced.

Today is the 20th day of this Rains-Retreat which is the season for attaining the Dhamma where the monks can see the Dhammakaya, the novice monks can see the Dhammakaya, and the lay devotees can see the Dhammakaya. The Dhammakaya or the Inner Tripple Gem is our highest refuge, none can be compared to Him.

If one can attain the Dhammakaya, one will be instantly happy in both body and mind. One will feel safe and secure. The Dhammakaya besides being the giver of happiness is also the special code needed to be reborn in the Celestial Realm especially the Special Merit Zone of the Tusita Realm. If one wishes to go there, one must be special, hence, different from other people who do not practice righteousness because they are too busily earning a living or having fun. All day long, unwholesomeness passes through their body, speech, and mind such that their mind becomes gloomy, neither bright nor clear. To be special means to attain the Dhammakaya that dwells inside every person whether or not he is aware of Him and regardless of his race and creed. Every human being has the Dhammakaya inside him. If one does not believe in the existence of the Dhammakaya, then one must try to prove His existence by practicing meditation earnestly and correctly.

The Lord Buddha uses the term, “Ehipassiko” which means try it, “Opanayiko”, by bringing your mind inside you, “Paccattan”, for it must be

personally experienced. This is only logical. Suppose you hit your head against the wall, you need not ask others if it hurts. Suppose you eat ten bird peppers, you need not ask others if it is hot. Such are examples of Paccantan. To find out if different kinds of chili peppers taste differently, you must eat them. The same principle applies to attaining the Dhamma in that one must practice the Dhamma one's self. Once one can attain the Dhammakaya, one has no need to ask others if one is truly happy. Remember, Paccantan veditabbo vinnuhiti: You yourself will know it.



August 4, 2546 B.E.

Proving the Law of Kamma with the Dhammakaya

Today is the 22nd day of this Rains-Retreat. In just a week, one month will have already passed by. Each day and night is passing by so quickly. We are counting each day of this Rains-Retreat so that we can make sure to achieve the goal that we have set for ourselves at the beginning of this Rains-Retreat.

Our goal is to make this Rains-Retreat the season for attaining the Dhamma where the monks can see the Dhammakaya, the novice monks can see the Dhammakaya, and the lay devotees can see the Dhammakaya. It means that everyone must be able to see the Dhammakaya within this Rains-Retreat. The Dhammakaya is the Inner Triple Gem whereas the external Triple Gem we can readily see.

The Dhammakaya is crucially important because He dwells inside us. For as long as one cannot yet attain the Dhammakaya, one's life is still unprotected and unsafe. One may pay homage to the external Triple Gem and have head knowledge about them. However, to attain the profound knowledge about the Inner Triple Gem, one must be able to attain the Dhammakaya.

The Most Venerable Phramonkolthepmuni (Sodh Candasaro), the discoverer of Vija Dhammakaya used to say often when he was still living that once one can attain the Inner Triple Gem, one will be able to prove

the existence of the Law of Kamma. He said that one could then visit the Hell Realm and the Celestial Realm. One could talk to hell beings and celestial beings. One could go and help one's parents both in the Hell Realm and in the Celestial Realm. Statements like these should serve to motivate and empower us.

Although one does not have the opportunity to meet Luang Pu in person, one still has his teachings which confirm his attainment of the Dhamma. And in his days, a large number of persons were able to attain the Dhamma and bear witness to his teachings which have been perpetuated to the present time.

He said that one can visit the Hell Realm and the Celestial Realm. One can talk to hell beings and celestial beings. One can go and help one's parents both in the Hell Realm and in the Celestial Realm. These statements give us the confidence needed to practice his teachings because we wish to attain the Dhamma just as he did so that we can have our own refuge. And we can then prove the existence of the Law of Kamma as taught by the Lord Buddha ourselves. We will have the opportunity to go and help our dearly departed loved ones.

Therefore, one must strive to practice meditation every day and must not allow anything to hinder one's endeavor. One must not use sickness, achiness and discomfort or anything else as an excuse for not practicing meditation. We will continue to do the countdown so that we can be cognizant of the passing time and of the fact that we must strive to achieve our goal.

August 5, 2546 B.E.

Keeping One's Mind Quiet

Today is the 23rd day of this Rains-Retreat which is the season for attaining the Dhamma where the monks can see the Dhammakaya, the novice monks can see the Dhammakaya, and the lay devotees can see the Dhammakaya. It means that everyone must be able to see the Dhammakaya. Every person regardless of his race or creed has the Inner Triple Gem as his highest refuge. Nothing else can be whether it is a person, an animal or a thing. One may be able to depend temporarily on some person, animal and thing but one's true and highest refuge is the Inner Triple Gem.

To attain the Inner Triple Gem, one must be able to keep one's mind still and quiet at the seventh base in the center of one's body. Normally, one's mind is restless and is constantly running here and there towards different things as dictated by one's emotion. It is running to persons, animals, things, work, business, family, school, etc. As a result, one cannot find one's true refuge. Neither can one experience the happiness that one longs so much for.

People think that their happiness depends on people, animals, things, places, money, material possessions, etc. But in reality, happiness can be found only inside one's self. Therefore, one must bring one's mind to a standstill inside one's self and allow different images and emotions which have been accumulated in one's mind to pass by completely until one can

see the first true inner image which is the Pathamamagga Sphere. Once one can see this first Dhamma Sphere, in time, one will be able to see the Inner Buddha, the Inner Dhamma and the Inner Sangha.

Since the start of this Rains-Retreat, some of you have already attained the Dhamma. Some are close to attaining the Dhamma and are making steady progress. Different practitioners have gained different experiences. It is great that people are spending the limited time they have on earth to perform wholesome deeds according to Vija Dhammakaya, to do the real work of making clear the Path and Fruit of Nibbana, accumulating merit and pursuing Perfections.



August 6, 2546 B.E.

The Secret Will Be Unveiled.

Today is the 24th day of this Rains-Retreat, the season for attaining the Dhamma where everyone can see the Inner Triple Gem. The Inner Triple Gem or the Dhammakaya exists inside every human being. He is our true refuge; nothing can be compared to the Dhammakaya. When one can attain the Dhammakaya, one's life will be blessed with safety and victory. One will experience true happiness the instant one can attain the Dhammakaya. One can also learn about the reality of Life and all the dark secrets which have deliberately been concealed from one.

When one can attain the Dhammakaya, the concealment of the reality of life will be removed and the Truth will be unveiled such that one will be able to live one's life correctly and without making any more mistakes. One will know happiness and security here and now and after one dies, one will be reborn in the States of Happiness. One will also penetrate the fact that one is here on earth to make clear the Path and Fruit of Nibbana.

One's Inner Triple Gem will make clear the Path and Fruit of Nibbana for one, since Nibbana exists within one's self but it is hidden by defilements in the same way that the sun, the moon, and the stars are hidden by the dark clouds. Once the dark clouds move on, the light of the sun, the moon, and the stars can no longer be hidden. Likewise, once the defilements which keep Nibbana hidden from us can be removed, Nibbana will naturally appear to us.

This is the Rains-Retreat that everyone must endeavor to practice meditation earnestly for the purpose of making clear the Path and Fruit of Nibbana. Do not allow each day to simply pass by. But spend each day endeavoring to make clear the Path and Fruit of Nibbana. Do not try to come up with such excuses as you do not feel well, you are too busy, you are too tired, etc. There must not be any excuses at all when all you have to do is to keep your mind still and quiet. Many have been able to do this, not only here in Thailand, but also in foreign countries. Endeavor to keep your mind still and quiet and the inward journey will take place automatically.



August 11, 2546 B.E.

Stillness and Quietness Lead to Maximum Happiness.

Today is the 29th day of this Rains-Retreat. As you know, each Rains-Retreat lasts only three months. We have already passed a third of this Rains-Retreat which is the season for attaining the Dhamma. It is the season for everyone to attain the Dhamma.

The Dhamma here means the Inner Triple Gem or the Dhammakaya that dwells inside each person on earth regardless of his race or creed, whether or not he knows about the Dhammakaya, and whether or not he believes in His existence.

The attainment of the Dhammakaya will bless one with wish fulfillment because the ultimate wish of all beings is true happiness. People seek material wealth, people, animals, and things thinking that these things will make them happy.

Happiness or unhappiness comes from one's mind. One's mind is the vessel needed to contain happiness. Unfortunately, human beings have no idea what true happiness is like, what it feels like, where it can be found, and how to find it. People search constantly for happiness because human life is fraught with much unhappiness. People are sick of unhappiness. They wish to remove it. They wish for happiness. And so they go on searching for it. Some think that they can find it in things. Some think that they can find it by thinking. Some think that they can find it by practicing self-mortification. Etc. But they have yet to find or know true happiness.

Formerly, the Lord Buddha had been an ordinary person who had known unhappiness lifetime after lifetime just like other human beings. The only difference was that He had wanted so badly to be emancipated from such suffering. And throughout the countless existences, He had tried to search for the way that would lead him to emancipation. Eventually, in His final rebirth, He decided to abdicate the throne and took up the religious life in order to go in search of true happiness. After six years of practicing extreme self-mortification, He was still nowhere near finding it.

Finally, on the day that His Perfections were able to send forth their blessings, which fell on the 15th day of the 6th waxing moon, He sat down under the Bodhi Tree and vowed that He would not get up until He could attain true happiness. It did not matter if His flesh and blood should dry up leaving just skin and bones, He would continue with His meditation practice until He could find what He had been searching for. And He did! The Lord Buddha said that, **Natthi santiparan sukhan**, there is no happiness except for the mind which is absolutely still and quiet. The still and quiet mind is the source of maximum happiness, hence, the source of wish fulfillment.

To keep one's mind still and quiet, one must stop thinking, saying, and doing things. One must cease to be restless by not moving, not thinking, not saying, and not doing anything at all. When one's mind is still and quiet, the happiness gained will continue to increase. **Maximum happiness is attained once all defilements can be extinguished. And with the removal of defilements, Nibbana will appear.**

August 12, 2546 B.E.

Life's Gain or Life's Loss

Today is the day of brightness, the day of the full moon, and the Buddhist Holy Day. A third of this Rains-Retreat has already passed us by.

This Rains-Retreat has been designated as the season for attaining the Dhamma. Everyone must endeavor to practice meditation so that he can attain the Dhamma. The Dhamma here means the Dhammakaya. He can be found inside every human being on earth regardless of his race or creed.

This is the Rains-Retreat where the monks can see the Dhammakaya, the novice monks can see the Dhammakaya, and the lay devotees can see the Dhammakaya. This is the season for seeing the Dhammakaya. It does not mean that everyone **should** see the Dhammakaya, but it means that everyone **must** see the Dhammakaya. Our time on earth is limited. Although the current average human lifespan is 75 years, but do not think that everyone will live that long. Some may die before then or around then. And some may live longer than 75 years;

however, these are few in number. Most people die before they are 75 years old. Some people are still strong and healthy; they are not sick and they are not involved in a fatal accident, yet they can drop dead just like that.

Death can come to us anytime. One does not have to be an old person to die. Some die quite young. Therefore, to say that our time on earth is limited is an accurate statement. It is for this reason that all of us must spend the limited time we have in a worthwhile manner so that we can achieve gain in our life.

Life's gain or life's loss depends on whether or not a person is constantly accumulating wholesomeness with his body, his words and his thoughts. If he is, then his life is full of gain. But if he is constantly accumulating unwholesomeness, then his life is full of loss. This is how the sages judge a person's life.

Most people live their lives following the latest trends. Some say that they must live life to the fullest by getting drunk because they have a limited time on earth to get drunk. Some say that gambling is worthwhile. Some say that life is worthwhile only when they can have it all, alcohol, women, gambling, etc. Such are the opinions of those who have no idea why they are here. They have no idea about the past, the present, and the future. They have no idea about the existence of the Law of Karma, the round of rebirth or the reality of life. It is for this reason the sages say,

Whatever gives rise to wholesomeness physically, verbally, and mentally is considered to be life's gain. Whatever gives rise to unwholesomeness physically, verbally, and mentally is considered to be life's loss.

One must spend the limited time one has on earth doing what one can in order to achieve as much gain as possible. One must accumulate wholesomeness by pursuing the Ten Perfections and by practicing the

Tenfold Wholesome Course of Action. In short, one must give alms, observe the Precepts, and practice meditation. One must endeavor to attain the Dhammakaya, to see His clear and bright body at all times whether one is closing or opening one's eyes, whether one is sitting down, lying down, standing, walking, or doing a somersault. If one can see the Dhammakaya at all times, then one's life is a life of gain indeed.

All of us are here to make clear the Path and Fruit of Nibbana. At least, one must continue to pursue Perfections to a greater extent than in previous existences to make one's life on earth truly worthwhile. The Path and Fruit of Nibbana can be found inside one's self and not in the sky, in the forest, in the mountain, in a distant star or anywhere else.

It is often said that the time to attain Nibbana is long past. That statement is untrue because Nibbana is not outside of us but it is inside us. Nibbana can be found inside every human being. The attainment of Nibbana is a timeless phenomenon or Akaliko. The instant one's mind can be kept absolutely still and quiet, one will be able to attain the Dhammakaya. The Dhammakaya, in turn, leads one to Nibbana. Everyone and not just the monks or the monks who undertake Dhutanga (Austerity Practice) has the same opportunity to attain the Dhamma. The statement that the Path and Fruit of Nibbana are untenable in this hi-tech age is not true because however hi-tech it may be, it is still a fact that the Path and Fruit of Nibbana can be found inside each human being. The instant one can bring one's mind to a complete standstill, one will be able to attain the Dhamma and achieve one's ultimate life-goal as a human being. This is the truth.

August 13, 2546 B.E.

The Timelessness of the Path and Fruit of Nibbana

Today is the 31st day of this Rains-Retreat. We now have two months left of this Rains-Retreat which is the season for attaining the Dhamma. It means that everyone must attain the Dhammakaya whether he is a monk or a householder. Everyone must endeavor to practice meditation in this Rains-Retreat so that he can attain the Dhammakaya.

The attainment of the Dhammakaya is one level of success as a human being because humans are here on earth in order to make clear the Path and Fruit of Nibbana. At the very least, one is here to pursue Perfections. The Path and Fruit of Nibbana can be found inside each person. To make clear the Path and Fruit of Nibbana, one must first attain the Dhammakaya. He will lead one out of darkness and to the brightness of Nibbana. It is like dragging something from darkness out to the light.

Some people believe that the attainment of the Path and Fruit of Nibbana can happen only during the Lord Buddha's time. But such a belief is contrary to the term, "Akaliko" or timelessness as expressed by the Lord Buddha about the attainment of the Path and Fruit of Nibbana. If one endeavors to practice righteousness and train one's mind to come to a standstill, one will be able to attain the Path and Fruit of Nibbana. If one can achieve this during the day, one will see the Dhamma during the day. If one can achieve this during the night, one will see the Dhamma during the night. If one can achieve this on land, one will see the Dhamma on

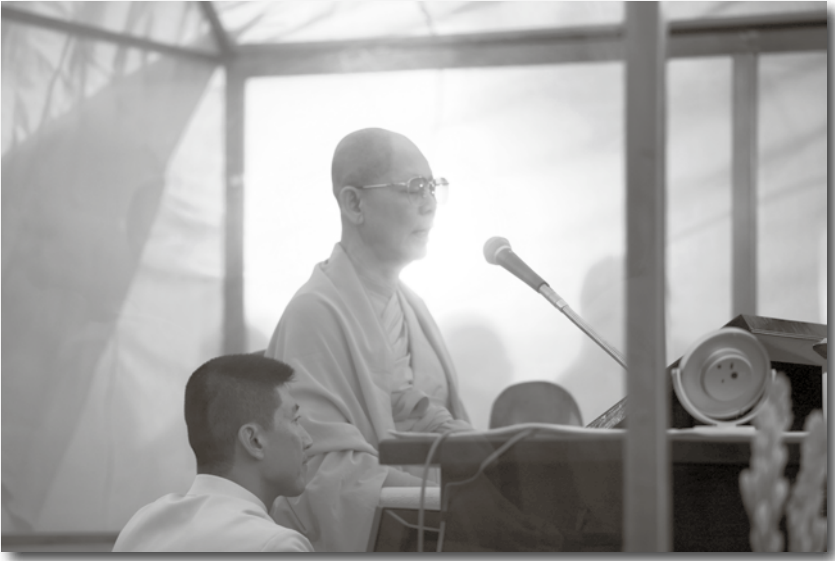
land. If one can achieve this in the water, one will see the Dhamma in the water. If one can achieve this in the air as in an airplane, one will see the Dhamma in the air.

One day, a nun was riding in a long-tail boat while another long-tail boat was passing by at a high speed and creating such high waves that the boat she was riding in was in danger of capsizing. She did not know what else to do except to keep her mind still while chanting “Samma Arahang” and indeed, her mind came to a standstill and she saw the arising of the clear and bright Dhammakaya. She saw the Dhammakaya when the boat was about to capsize.

A monk went to Wat Paknam in order to practice meditation. He told me that the car he was riding in was going so fast around the Wongwienyai Circle that he became very scared and started chanting “Samma Arahang”. His mind came to a standstill and he saw the arising of the Dhammakaya.

Once, a young man asked Kru Mai Yai (the name Luang Por Dhammajayo uses to refer to himself when teaching in the Inner Dreams Kindergarten) to teach him meditation practice. Later, Kru Mai Yai found him sitting on his haunches inside a large mortar used for pounding rice grains. He was sitting like that for an hour and a half. When he got out, he said that he saw nothing but the Dhammakaya.

Kru Mai Yai would like to hear all of you say that you can see nothing but the Dhammakaya and the crystal sphere.



Once, Kru Mai Yai went to visit an old Chinese man who spoke Thai fluently at a hospital. His children were there attending to him and telling him to chant “Samma Arahang” and so he did and loudly too. All of a sudden, he shouted to his daughter and said, “Hey, who put the crystal ball inside my tummy? You’d better remove it!” You see, he did not know that he was supposed to see a crystal sphere inside him. Even a sick person lying on a hospital bed can see the Dhamma.

Remember that the Path and Fruit of Nibbana are Akaliko. It is not limited by time or place. It is attainable by everyone from a young child to a dying person.

August 14, 2546 B.E.

Ehipassiko

Today is the 32nd day of this Rains-Retreat which is the season for attaining the Dhammakaya that can be found inside every human being regardless of his race or creed and whether or not one knows about Him. How can one know this? Ehipassiko! One must prove it, of course! One can prove the existence of the Dhammakaya by keeping one's mind still and quiet at the seventh base in the center of one's body. One has no need to do anything else.

Cessation of all thoughts is the key to success. This is the truth that everyone must bear in mind if one wants to succeed.

To prove the existence of the Dhammakaya, one must keep one's mind absolutely still. When one looks at a chili pepper, one can never know what it tastes like. One may have heard that chili peppers taste hot, still one does not know what it means unless one has tasted them. The same principle applies to the existence of the Dhammakaya. One must prove it by one's self by practicing accordingly.

If one wishes to meet with fulfillment and true happiness in life, if one wishes to find out why one is here and what one is here to do, if one wishes to find out what one's life-goal is and how to go about achieving it, one must find the answers one's self. One must practice meditation accordingly in order to attain the Dhammakaya and prove the fact that He exists inside one's self.

Spending One's Time Wisely

One's time on earth is limited. Therefore, it must be spent performing wholesome deeds and pursuing Perfections. One's day can be divided into three parts, each part containing eight hours. One part or one third of one's day is spent sleeping. One third of one's day is spent earning a living; and it is more if one has to work overtime. The last third of one's day is spent doing things like eating, bathing, brushing one's teeth, watching TV, etc.

Although each one of us has the same twenty-four hours a day, not everyone spends the time he has wisely. To spend time wisely here means to spend time performing wholesome deeds. Sleeping does not earn one merit. Merit has to be earned by performing wholesome deeds. Most people spend their time accumulating deeds of demerit like drinking alcohol, smoking cigarettes, womanizing, going out carousing at night, frequenting bars and pubs. One must be cognizant of the fact that one is here on earth to make clear the Path and Fruit of Nibbana and to pursue Perfections. Otherwise, one will be lost and one's life will amount to nothing.

The Lord Buddha had taken countless existences undertaking self-training for the purpose of attaining the Path and Fruit of Nibbana. And He did eventually. The Lord Buddha is all-knowing, fully awake, gloriously joyful, and devoid of defilements. Therefore, His Teachings are true and they apply to every being.

Each of His previous existences was for the purpose of making clear the Path and Fruit of Nibbana and pursuing Perfections. Once His Perfections had been pursued to the fullest extent, he was able to attain Self-Enlightenment and became one of the Buddhas. There are three categories of Buddhas, namely, Pannadhikabuddhas, Saddhadhikabuddhas, and Viriyadhikabuddhas depending on the level of their accumulated merit and Perfections. When it was time for our Bodhisatta to attain the Path and Fruit of Nibbana, He did so by sitting still. He did not use a hoe or a shovel to dig in the garden. He did not play golf. He did not go to the library to read a book. He did not sit in front of a computer using the Internet. All He did was sitting still in a half-lotus position, closing His eyes, maintaining mindfulness, and being completely removed from pleasure and displeasure.

Atapi sampajano satima vineyya loke abhijhadomanassan...

Atapi means endeavoring to practice meditation earnestly and burning off defilements. When one endeavors to practice meditation earnestly, one's defilements will become so hot that they simply evaporate. This is of course just an analogy.

"Sampajano satima vineyya loke abhijhadomanassan" means being fully self-aware and completely removed from pleasure and displeasure. His mind was in complete balance, neither tilted toward pleasure nor displeasure. His mind was quiet and just right. As He sat under the Bodhi Tree and kept His mind still and quiet, He was able to attain Self-Enlightenment and become the Lord Buddha. The Lord Buddha is our best role model and we must follow in His example.

It is a shame that some Buddhist monks and novice monks allow their days to pass by without achieving life's gain and may be even achieving life's loss. They forget that they entered the monkhood or the novicehood for the purpose of making clear the Path and Fruit of Nibbana, since they do not have to earn a living and have all the time they need to practice meditation. It is the duty of the monks and novice monks to practice keeping their body, word, and mind still. But some of them watch TV instead. They need to be practicing meditation in earnest in order to make clear the Path and Fruit of Nibbana so that they can have their own refuge and teach what they have experienced to the lay devotees. Therefore, in this Rains-Retreat, the monks must see the Dhammakaya, the novice monks must see the Dhammakaya, and the lay devotees must see the Dhammakaya because it is the season for attaining the Dhamma.

Members of this temple and all of our branches in the country and abroad must endeavor to practice meditation earnestly. The further away you are from the main temple, the more watchful you must be because there are enemies all around you. They do not carry a weapon or ride in a tank but they are enemies of wholesomeness and chastity practice. Enemies that carry a weapon are not as dangerous as enemies that look pretty and alluring. Therefore, be watchful and take good care of yourself. Kru Mai Yai will send you willpower from here.

You must endeavor to practice meditation wherever you are right now, and you will never feel lonely. You can always close your eyes and talk to the Dhammakaya or the Crystal Sphere inside you. If you cannot see them yet, just talk to the darkness inside you, listen to the sound of silence in your mind or the sound of "Samma Arahang" in your mind, and you will not feel lonely.

August 15, 2546 B.E.

The Age of Enjoying the Fruit of One's Merit

Today is the 33rd day of this Rains-Retreat. And less than two months are now left. Time is passing by so quickly.

When the Most Venerable Luang Pu (meaning the Most Venerable Phramonkolthepmuni, the former Abbot of Wat Paknam) had been in the monkhood for eleven going on twelve years, he realized how he had not yet attain the Dhamma. Therefore, he made up his mind to spend whatever time was left of the Rains-Retreat to practice meditation earnestly by putting his life on the line. He would not abandon his endeavor until he could attain the Dhamma as attained by the Lord Buddha.

And in the middle of that Rains-Retreat on the 15th day of the 10th waxing moon, Luang Pu was able to discover Vija Dhammakaya and make known once again the means to attain the Path and Fruit of Nibbana. Luang Pu has made it possible once again for everyone to practice meditation for the purpose of attaining the Path and Fruit of Nibbana.

There have always been many different meditation practices but there was no indication of the practice which could lead to the attainment of the Path and Fruit of Nibbana. A practitioner might be dedicated to meditation practice but if he did not know the precise practice, it would be impossible for him to attain the Dhamma. But once the Most Venerable Luang Pu had discovered the precise practice and made it available once again, all of us

living here and now can be said to be living in an age of enjoying the fruit of our merit. We have learnt about Vija Dhammakaya Meditation Practice; therefore, we can be confident of our meditation practice and our capability. At least, we know that the Path and Fruit of Nibbana is inside us. We know that it must begin by bringing our mind to a standstill at the seventh base in the center of our body. The level of stillness must continue to increase as our mind journeys inward along the path of the Ariya Personages.

Since this Rains-Retreat is the season for attaining the Dhammakaya, let each of you check to see how earnestly you have been practicing meditation. Have you given it 100% of yourself yet? If not, it is now time to reconsider your situation. You must earnestly practice meditation instead of allowing your time to pass idly by. Know that time is passing by and taking with it one's youthfulness and one's strength. One needs to consider if one is gaining what one should be gaining with each passing day and night.



August 18, 2546 B.E.

To Arrive at Stillness,
One Must Stop Wanting It So Badly.

Today is the 36th day of this Rains-Retreat. The Rains-Exit Day will be here in less than two months. Time is passing by so quickly.

Everyone on earth has the same twenty-four hours a day. But what can be gained in a day is not the same for everyone. Those with knowledge of the Dhamma achieve much gain whereas those without knowledge of the Dhamma achieve small gain or they may even suffer loss. This is an important point to bear in mind.

When one is selling something, one hopes to make a profit. Likewise, in life one hopes to live one's life in such a way as to gain something significant. No one wants to live a life without gaining something significant. But to gain something significant in life, one cannot afford to do nothing. One must endeavor to perform wholesome deeds. One must be willing to put in the time and effort necessary to perform wholesome deeds so that one can gain something significant in life.

This Rains-Retreat is the season for attaining the Dhamma or the Dhammakaya. It means that everyone must be able to attain the Dhammakaya whether he is a monk, a novice monk or a lay devotee. This is the season where the monks can see the Dhammakaya, the novice monks can see the Dhammakaya, and the lay devotees can see the Dhammakaya.

Although the Dhammakaya can be found inside every person but without the correct know-how, one will not be able to see Him. To see the Dhammakaya, one must keep one's mind still and quiet.

One knows how to attain the Dhammakaya because one possesses a vast amount of merit. To attain the Dhammakaya, one must keep one's mind still and quiet. To do anything else like standing on one leg, keeping one's mouth open all the time, lying on a bed of nails or undergoing prolonged fasting cannot lead one to the Dhammakaya. Luang Pu had put his life on the line in order to discover what it would take for human beings to attain the Dhammakaya. All we have to do is to take the knowledge and run with it.

Remember that although the Dhammakaya is inside every human being, but if one does not have the know-how, one will not be able to attain Him. To attain the Dhammakaya, one must keep one's mind absolutely still. To arrive at stillness, one must stop wanting it so badly. In fact, one must not want anything at all. One must keep one's mind absolutely still in order to attain the Dhammakaya.

To arrive at stillness, one must stop wanting it so badly.



August 19, 2546 B.E.

Time Management

Today is the 37th day of this Rains-Retreat. We are doing the countdown every day to remind everyone how important each day is.

To be alive for another day is a great gift for those who know that they are here to make clear the Path and Fruit of Nibbana and to pursue Perfections. It is a greater gift than money or other kinds of material wealth because one has the opportunity to spend the day making clear the Path and Fruit of Nibbana.

You have already learnt that the Path and Fruit of Nibbana can be found inside you by bringing your mind to a standstill at the seventh base in the center of your body. You have the know-how; it remains for you to practice it earnestly.

Everyone on earth has twenty-four hours a day. What really matters is whether or not one is spending one's time to gain something significant in one's life.

The time spent must yield what is called life's gain.

Life's gain is measured by one's increasing wholesomeness which can be gained by giving alms, observing the Precepts, practicing meditation, etc. However, some people spend their days without gaining anything

significant. They have all kinds of excuses when invited to perform wholesome deeds. They are too busy. They do not have the time when actually they do but it all depends on how they manage their time.

If one knows how to manage one's time, one will realize how one has plenty of time to practice meditation. If instead of spending time talking on the phone, watching movies, watching TV, reading nonsensical books, having fun, etc., one chooses to spend it practicing meditation then one will have gained something significant in one's life.



August 20, 2546 B.E.

Self-Reliance (Part I)

Today is the 38th day of this Rains-Retreat, and less than two months of it are left. This Rains-Retreat is the season for attaining the Dhammakaya. He can be found inside every human being on earth.

To attain the Dhammakaya is synonymous with gaining one's own refuge. It means that one has achieved true self-reliance. This feat gives the feeling of personal greatness and it makes one feel joyful and proud. One feels that one no longer needs to take refuge in things outside of one's self.

This feeling of personal greatness makes one feel that one can go and live anywhere on earth without ever feeling lonely. One will never feel sad, depressed, bored, stressed out, or worried because one has the Dhammakaya as one's refuge. One does not need alcohol, gambling activities or different forms of entertainment to keep one from feeling down and out. These activities can never lift one up or help one in any way. They may help one to forget one's trouble temporarily but that is all. Nothing can be compared to the attainment of the Dhammakaya who is one's true refuge. One must try it and see it for one's self!

Kru Mai Yai once asked our Master Nun, Khun Yai Chandra Khonnokyoong if she ever felt lonely, and she said that she had never felt lonely, for if she had no one to talk to, she could always talk to her Dhammakaya or to celestial beings. There are millions and millions of celestial beings that

she could talk to. She had never felt lonely but she always felt happy and content.

All Khun Yai needed was a seat cushion and inexpensive clothes, but everything she had was clean and tidy. She ate but a little during mealtime because she was tiny. But she looked so lively and happy and her skin even in her advanced age was still tight and firm.

Whoever can attain the Dhammakaya will feel a sense of greatness. Try it and see it for yourself. If you can be self-reliant, you will feel happy and content. You will have no more need to watch movies or TV. You will have no more need to go on a vacation in exotic places.

We are almost midway through this Rains-Retreat. Our Most Venerable Luang Pu spent the middle of his twelfth year in the monkhood in his 33rd year of life making history by putting his life on the line to practice meditation until he could attain the Dhammakaya. And he has kindly passed on the sacred knowledge to us.

If anyone has not yet endeavored to practice meditation earnestly, now is the time to get started or it will be too late. Always keep in mind that everyone is here on earth to search for the Inner Triple Gem and not something else. One has tried to find happiness in people, animals, and things only to discover that soon enough one grows tired of them and must look for something else or for that ideal person. One will never be able to find true happiness outside of one's self because true happiness can only be found inside one's self. One will know it the instant one attains the Dhamma Sphere or the Dhammakaya. This is the season for attaining the Dhammakaya.

August 21, 2546 B.E.

Self-Reliance (Part II)

Today is the 39th day of this Rains-Retreat and the Rains-Exit Day will be here in less than two months. We call this Rains-Retreat the season for attaining the Dhammakaya. This has to be reiterated often so that everyone including the new members can realize the importance of this particular Rains-Retreat.

The Dhammakaya exists inside every human being on earth regardless of his race or creed and whether or not he knows about the Dhammakaya.

One will know this fact once one can see the Dhammakaya. How does one go about seeing the Dhammakaya? Well, one does so by keeping one's mind still and quiet at the seventh base in the center of one's body. Everyone can attain the Dhammakaya. Therefore, everyone must endeavor to practice meditation earnestly during this Rains-Retreat so that the Dhammakaya can be attained. The Dhammakaya is the Inner Triple Gem that serves as our highest refuge. Nothing else except for the Triple Gem can be our refuge.

Once the Dhammakaya can be attained, one will feel safe and secure because one has now achieved true self-reliance. One has no more need to try and search for anything else outside one's self.

All one needs now is a seat cushion placed on an area the size of one square meter anywhere in the world, and one can feel brave, courageous, joyful, and happy. One will not be visited by loneliness, anxiety, sadness, boredom or worry. One will feel satisfied and content. One may have very little in terms of material wealth, but one will not feel deprived at all. One feels that one has everything one needs. Therefore, it is imperative that everyone on earth attains the Dhammakaya whether he is a monk, a novice monk , a lay devotee or a non-believer.

This is the Rains-Retreat that the monks can see the Dhammakaya, the novice monks can see the Dhammakaya, and the lay devotees can see the Dhammakaya. It is odd if one cannot see the Lord Buddha when one closes one's eyes, since one is so familiar with the Buddha Image. Therefore, during this Rains-Retreat, everyone must be able to see the Dhammakaya. Otherwise, one can never feel safe and secure and one's life will still be fraught with great dangers. Moreover, one will not know what true happiness is like.

People often make the mistake of thinking that happiness lies outside of themselves in people, animals, things, nature, bars, pubs, movie theaters, etc. They go somewhere for their vacation only to return home exhausted. They are thrilled by something only momentarily and they will have to find something else to thrill them later on.

Something no longer thrills them because it is not what they really want. This something may be a person, an animal, a thing, a piece of jewelry, etc. It has the power to thrill them only for a short while.

But there is one thing that can never cease to thrill one and that is the Dhammakaya. Once one can see Him, one will feel so thrilled, so joyful, and so happy. One will feel satisfied and content. And one does not feel that one needs anything else at all. The important thing is to maintain this state of mind for a long time even if it is not easy to do.

The Inner Triple Gem is our highest refuge here and now as well as in future existences. The attainment of the Dhammakaya brings the practitioner happiness and joy. And when it is time for him to depart from this world, he will feel brave and ready to face death even if he is lying on his sickbed and plagued by aches and pains. Even if he feels as if he was being pinned to the bed by ten strong men, his mind will be at ease and he will not be fearful of death because he has the Triple Gem as his refuge. He can see the crystal clear and bright Dhammakaya inside him and his mind is clear. He can choose to be reborn in any of the States of Happiness because the attainment of the Dhammakaya provides him with the special password needed to be reborn in the States of Happiness.



August 25, 2546 B.E.

It Cannot Be Bought

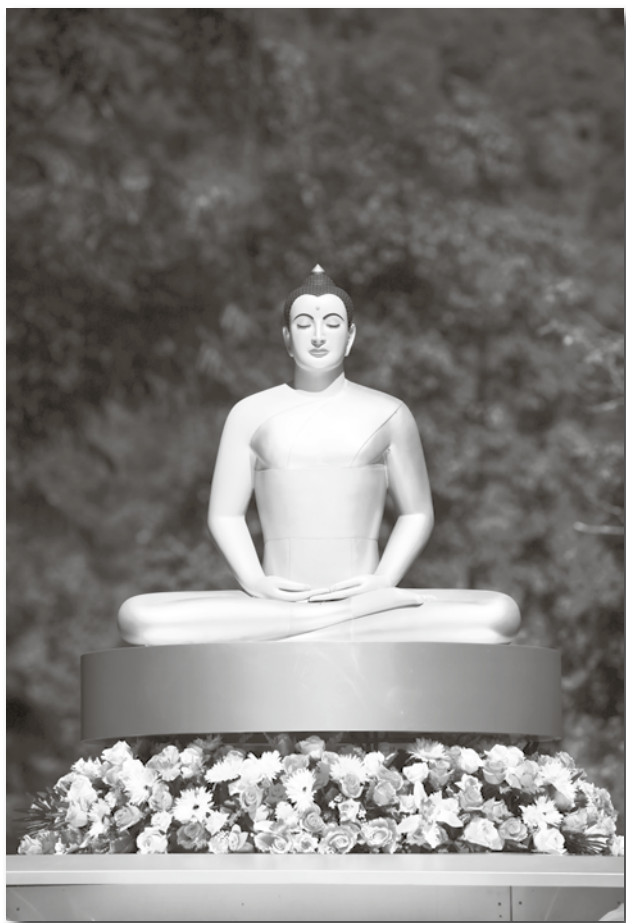
Today is the 43rd day of this Rains-Retreat, and in less than two months the Rains-Exit Day will be upon us. The Rains-Retreat lasts but three months. And this particular Rains-Retreat has been designated as the season for attaining the Dhammakaya or the Inner Triple Gem. The Dhammakaya can be found inside every human being on earth regardless of his race or creed.

If something exists and one cannot see it, that is very strange indeed.

The time we have left of this Rains-Retreat must be devoted to meditation practice so that the Dhammakaya can be attained. As long as the Dhammakaya cannot be attained, one's life is still unsafe and one has still not met with life's fulfillment even if one is blessed with great material wealth, title and position, and recognition. The reason is that one is here on earth to search for the Inner Triple Gem that can lead one out of the Three Spheres of Existence and into Nibbana.

As a human being, life's fulfillment happens only when one has attained the Dhammakaya. Life's fulfillment is not measured by one's material wealth because money cannot buy knowledge about the reality of life. To learn the reality of life or the Truth, one needs a learning tool in the form of the Dhammakaya. To attain the Dhammakaya, one must endeavor to practice meditation earnestly. No amount of money can help one to attain

the Dhammakaya. The only way that one can attain the Dhammakaya is by keeping one's mind still and quiet because stillness is the key to success. No stillness, no success. Many of you have already been able to keep their mind still and quiet. So keep on practicing!



August 27, 2546 B.E.

No Difference

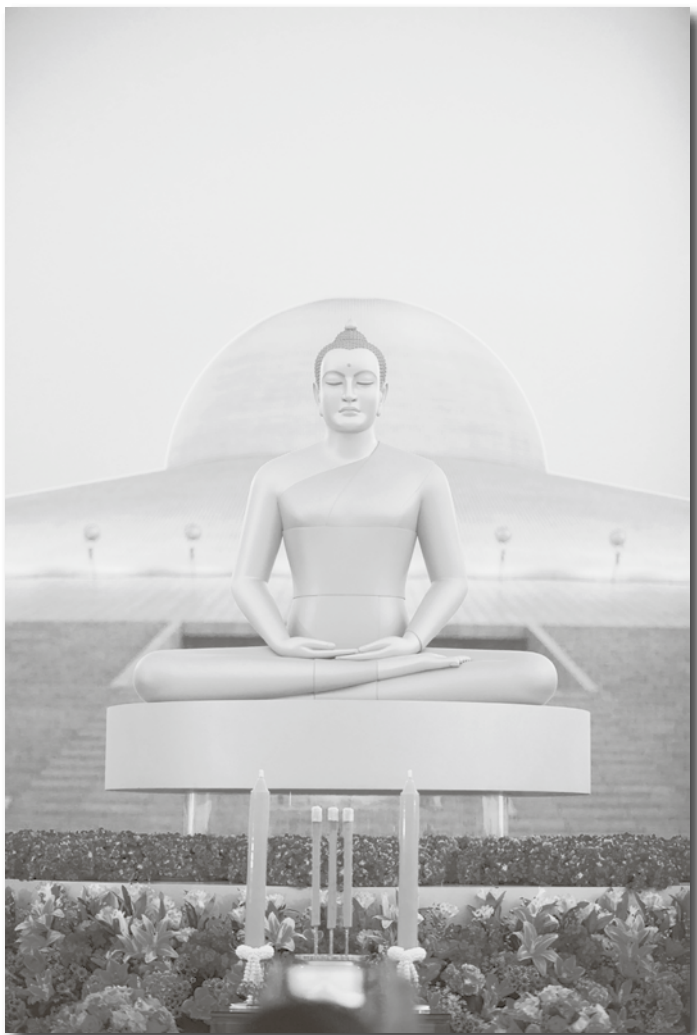
Today is the 45th day of this Rains-Retreat and we are now half-way through it. This Rains-Retreat has been designated as the season for attaining the Dhamma or the Dhammakaya. The Dhammakaya can be found inside every person on earth regardless of his race or creed and whether or not he knows about the Dhammakaya or believes in His existence. The Dhammakaya is inside every person on earth.

The Dhammakaya is glorious and beautiful because He possesses all the thirty-two special physical attributes of the Perfect Man. Every Dhammakaya looks exactly alike, unlike human beings that look quite different one from another given the different races so on and so forth.

As soon as sameness appears, diversity will disappear. It means that when everyone can attain the Dhammakaya, that is when sameness appears. When that happens, diversity in terms of race, creed and everything else will disappear.

In this Rains-Retreat, everyone must endeavor to attain the Dhammakaya whether he is a monk, a novice monk or a lay devotee. The monks must be able to see the Dhammakaya, the novice monks must be able to see the Dhammakaya, and the lay devotees must be able to see the Dhammakaya. It is great that since the start of this Rains-Retreat, the Inner Dreams kindergarteners both here in Thailand and abroad have all

been endeavoring to practice meditation earnestly in order to attain the Dhammakaya. If one practices meditation earnestly, one will definitely be able to attain the Dhammakaya.



August 28, 2546 B.E.

Diversity Ends When the Dhammakaya Is Attained.

Today is the 46th day of this Rains-Retreat. And in less than one and a-half months, the Rains-Exit Day will be here.

This Rains-Retreat has been designated as the season for attaining the Dhamma or the Dhammakaya. The Dhammakaya is the Kaya or the Body Leading to Enlightenment. The Dhammakaya is all-knowing, fully awake, and gloriously joyful. He can be found inside every human being on earth regardless of his race or creed, whether or not he knows about the Dhammakaya or believes in His existence.

The Dhammakaya is gloriously beautiful because He possesses all the thirty-two special physical attributes of the Perfect Man. Every Dhammakaya looks exactly the same. Everyone's Dhammakaya looks exactly the same. He is the one thing that every human being has in common with each other. There is no difference among the Dhammakaya unlike human beings that differ as a result of their races.

Whenever sameness appears, diversity will end. It means that when everyone on earth can attain the Dhammakaya, that is the time that diversity in terms of race, creed, etc., will disappear.

With good intention and from time to time, a campaign for equality among men has been waged when in fact equality is not possible anywhere on

earth. Not only in the Human Realm, but in the Celestial Realm, there is no equality either. Some countries tried to make everyone equal by keeping everyone one poor. And yet, there was no real equality, since the ruling class was rich. Even if everyone was wealthy, there would still be no equality because there would always be a difference in terms of the level of wealth.

Therefore, diversity exists in every heart and diversity leads to division and conflicts. Why does he have it and I don't? Why do I have less than he? Why is he handsome and I am homely? Why is his complexion lovely but mine is not? Why is he tall and I am short? Why am I fat and he is thin? Why does he drive a Mercedes Benz and I drive a Tuk Tuk?

Such diversity causes division, inferiority complex, and conflicts and so some people use these reasons to campaign for equality. But how can there be equality when the wants and needs of people are not the same and everyone is still governed by the Law of Kamma? When the deeds performed by each person are different, the consequences of those deeds will naturally be different. And these differences are the real causes of inequality.

But there is one place where sameness is present. When everyone can attain the Dhammakaya, diversity will automatically disappear. People are unhappy because of diversity. However, it does not mean that having attained the Dhammakaya, a fat person will become handsome or a thin person will become a movie star. What will happen, however, is that any unhappiness which is caused by diversity will completely disappear from one's mind. Those who have attained the Dhammakaya during the

Lord Buddha's time such as the Arahats came in different sizes, shapes, and looks. Some were fat. Some were thin. Some were dark. Some were fair. Some were members of the Kshatriya Caste. Some were members of the Brahmin Caste. Some were members of the Vaishya Caste. Some were members of the Shudra Caste. Some belonged to the Untouchables. They were all acutely aware of diversity. However, diversity disappeared once they were able to attain the Dhammakaya and the defilements which gave rise to diversity were eradicated. Therefore, sameness has its virtue because it enables true peace to happen on earth.

Once again, this Rains-Retreat is the season for attaining the Dhammakaya. The rest of the world may be slumbering still, but we must be the first to be awake so that the rest of the world will also become awake. One may not yet be like the midday sun, but one can certainly be like a small lamp which lights up dark corners. When more and more small lamps come together, the light they give will become brighter and brighter.

Do Not Keep Your Diligence at Bay

You need to be extra diligent during this Rains-Retreat in terms of meditation practice. Deploy all of your diligence. Do not keep it at bay. Laziness can be solved by diligence.

We are now half-way through this Rains-Retreat. And this Rains-Retreat has been designated as the season for attaining the Dhammakaya. Everyone needs to endeavor to practice meditation earnestly even as one spends time earning a living, going to school, looking after the household or whatever else. Do not go a day without practicing meditation. One

needs to check and see if one is doing one's very best and if one's effort is bearing any fruit.

Whoever can attain the Dhammakaya deserves our congratulations. For those who cannot yet attain the Dhammakaya, the latter half of this Rains-Retreat must be spent practicing meditation as earnestly as possible.

If others can attain the Dhammakaya, then so can you. The instant you can bring your mind to a complete standstill in the center of your body, that is the instant that you will attain the Dhammakaya. This can happen anytime. Many practitioners have already been able to keep their minds still and quiet starting from occasional stillness and quietness to a longer period of stillness and quietness to a complete standstill in the center of their body at all times as if their mind was glued to the seventh base in the center of their body. If you truly love yourself, you must make the time and effort to practice keeping your mind still and quiet.

When a person dies, no one can help him except himself. One needs to be self-reliant. One needs to learn to be self-reliant while one is still young and healthy. When one is ill and weak, it is hardly the time to endeavor to practice meditation earnestly because one will not be able to do it. One needs to be like a sportsman who has trained for a hundred days or more for the day that he will either win or lose. A runner trains all year long but the race lasts only minutes. Therefore, one needs to train hard if one truly loves one's self.

Loving one's self and being selfish are not the same thing. When one loves one's self, one endeavors to increase one's purity. But when one is selfish, one endeavors to increase one's impurity.

When a person is born, he comes to the world alone to become a part of a family and community. When a person dies, he departs the world alone. Members of the same family and community go their separate ways after they die. It all depends on how much or how little time and effort each person makes to perform wholesome deeds. Each person has his own destination in the hereafter depending on the level of his wholesomeness. Therefore, it is important for everyone to make this Rains-Retreat the season for attaining the Dhammakaya.



August, 29, 2546 B.E.

Every Human Being Must Practice Meditation

Today is the 47th day of this Rains-Retreat. Soon enough, the Rains-Exit Day will be upon us. This Rains-Retreat is the season for attaining the Dhammakaya or the Inner Triple Gem. The Dhammakaya is every person's highest refuge.

If everyone on earth can attain the Dhammakaya, huge changes will happen on earth. Everyone will know true happiness. Everyone will feel joyful, safe, and secure. Everyone will feel happy all the time wherever he may be.

We are living in an age of great merit because we are living in the time that meditation can be easily practiced and the attainment of the Dhammakaya can be facilitated. This is the case because our Most Venerable Luang Pu had put his life on the line to attain the Dhammakaya. He has borne witness to the Lord Buddha's attainment of Self-Enlightenment. Luang Pu has kindly summarized his teachings on the attainment of the Dhammakaya in just a few words: **Stillness Is the Key to Success.**

It means that one must bring one's mind to a standstill at the seventh base in the center of one's body at two finger's width from one's navel. This Higher Knowledge enables one to practice meditation accordingly without having to go through trial and error. One does not have to fear that one may become insane after practicing meditation. One does not have to

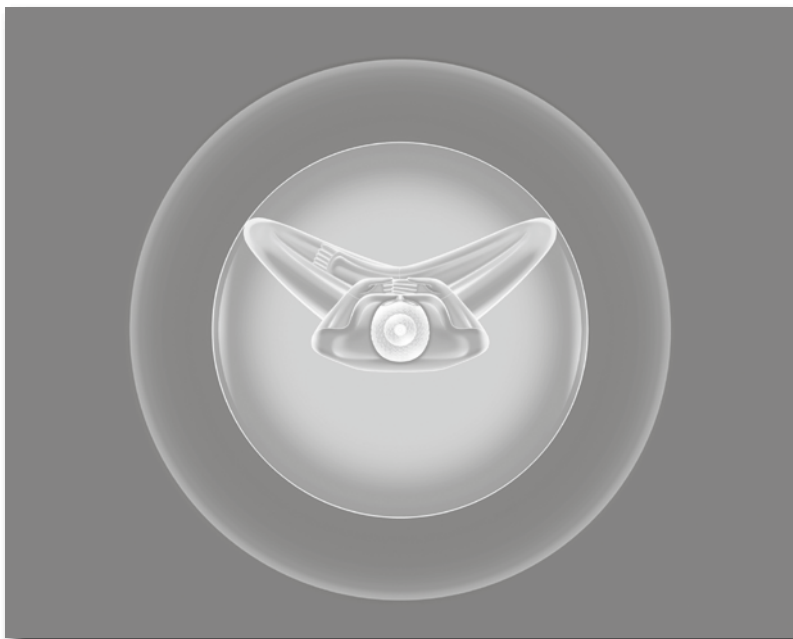
fear seeing frightening images. One does not have to fear that one will die during meditation practice. These are the scary stories often associated with meditation practice so much so that people are afraid to practice it. Or one may deem that meditation practice is confined to the monks and novice monks. After all, monks have to undertake Dhutanga by trekking in the forest in order to find the solitude needed to practice meditation. It is such misconception that the Buddhist monks are categorized as town monks and forest monks. And it is thought that only the forest monks practice meditation but not the town monks, since meditation is difficult to practice. This kind of attitude is incorrect or not entirely correct.

In actual fact, meditation practice is necessary for every human being on earth and not just for the Dhutanga monks. The reason is that life in general is filled with suffering; therefore, every human being wishes to eradicate suffering and experience true happiness. But true happiness can be gained only by practicing meditation.

When a person who has attained the Dhammakaya teaches us how to attain the Dhammakaya who is the source of true happiness by keeping our mind still and quiet, we can be confident of the teaching. It is the reason why the time we are living in now is considered to be the age of merit-filled persons. **If one cannot see the Dhammakaya, it is most definitely not because one possesses a small amount of merit. But it is because one spends very little time practicing meditation.**

Some people complain that they have been practicing meditation for ten or twenty years without attaining anything. The question they need to ask themselves is how regularly or how often they do sit down to practice meditation.

This is the age where everyone can attain the Dhammakaya easily the way it used to be during the Lord Buddha's time. We were not born when the Lord Buddha was still living, but we are living in the time when His Teachings are still available to us. Moreover, we have Luang Pu who has attained the Dhammakaya and has borne witness to the Lord Buddha's attainment of Self-Enlightenment. Luang Pu has left his teachings to us so that we too can endeavor to practice meditation until we can attain the Dhammakaya. Therefore, **the attainment of the Dhammakaya is plausible provided that one endeavors to practice meditation earnestly and accordingly.**



August 30, 2546 B.E.

The Dhammakaya's Supernormal Power

Today is the 48th day of this Rains-Retreat. We are doing the countdown every day to remind everyone that less than one and a-half months are now left of this Rains-Retreat which is the season for attaining the Dhammakaya. The Dhammakaya is the Body Leading to the Attainment of Enlightenment. He exists inside every human being on earth. He is every living being's highest refuge.

As soon as one can attain the Dhammakaya, one will meet with true happiness. One will also have the learning tool necessary to study the reality of life because the Dhammakaya possesses the Dhammakaya-Eye which allows Him to see everything in every direction all at once and the extensive Supernormal Insight which allows Him to know everything He sees.

On the day that the Lord Buddha attains Self-Enlightenment, He vows to put His life on the line practicing the Middle Way Meditation until He can achieve His goal. During the first watch, He attains the Dhammakaya and the ability to recall His countless previous existences. This happens when the Lord Buddha's mind comes to a complete standstill in the center of His body and the Perfections which has been pursued to the fullest extent pull His mind inward until He is able to attain the Dhammakaya. It is the Dhammakaya that enables Him to see however many previous existences He wishes. This supernatural feat is not and cannot be accomplished by thinking or imagining.

He sees everything as images and learns about what gives rise to mental formations. It is like looking at a seed and sees what happens to it under the ground, how it sprouts roots, primary roots and secondary roots, how it gives rise to the stem, the branches, the leaves, the flowers, and the fruits. And once the fruits are covered by the soil and new trees come into being one after another, so on and so forth. The Lord Buddha sees how Avijja (ignorance) gives rise to mental formations and how mental formations give rise to consciousness. He sees the current of Kilesa (defilements) called Asava (mental intoxication). Asava is the pickling or fermenting process which causes one's mind to be pickled or fermented in greed, anger, and delusion. The Lord Buddha sees the current of Kilesa but not its producers. Just listen to what Kru Mai Yai is saying the way you do a story so that you can have a good idea how crucially important the Dhammakaya truly is. The Dhammakaya enabled our Bodhisatta to extinguish all defilements and all mental intoxication such that He could attain Buddhahood.

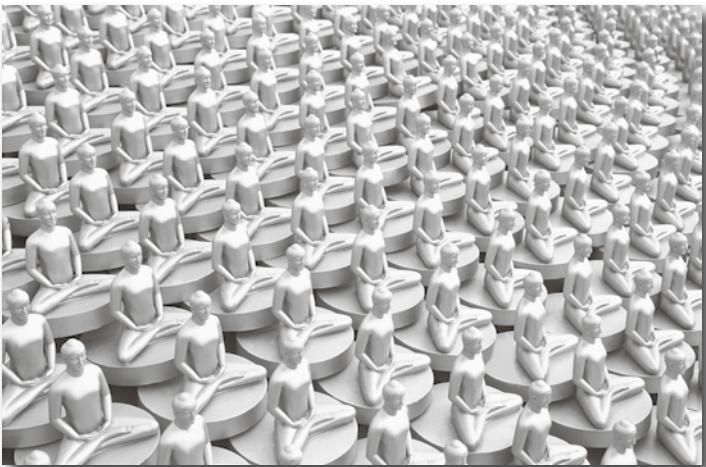
The Dhammakaya is crucially important and He can be found inside every human being on earth who is here to make clear the Path and Fruit of Nibbana. And only the Dhammakaya can help a person to penetrate the Path and Fruit of Nibbana. Other Inner Bodies cannot do it because they do not possess the optimum level of refinement.

Now that you know the real reason for being here, you should not let your time pass idly by. This Rains-Retreat is a very significant season and a time very conducive to practicing meditation earnestly. You know that life on earth lacks real substance. To find life's substance, one must practice meditation.

Just by sitting down to practice meditation, the time is already being constructively spent. If your meditation practice enables you to attain the Dhammakaya, then you have already arrived at the best time in your life.

Spend the rest of this Rains-Retreat doing what is good and virtuous by endeavoring to practice meditation earnestly. Do not allow this great opportunity to pass you by because you have no idea when your time on earth will expire.

The Most Venerable Luang Pu has already discovered Vijja Dhammakaya Meditation for us. He has saved us from having to spend endless time trying to find the correct method. Luang Pu was able to bear witness to the Lord Buddha's attainment of Self-Enlightenment simply by keeping his mind still and quiet. All we have to do is to follow Luang Pu's instruction and we will definitely be able to achieve success in our meditation practice.



September 1, 2546 B.E.

The Dhammakaya Is Inside You

Today is the 50th day of this Rains-Retreat. And it will come to an end in just forty days. This Rains-Retreat has been designated as the season for attaining the Dhammakaya. Every human being on earth has the Dhammakaya inside him whether or not he knows about Him and whether or not he believes in His existence. Every person's Dhammakaya looks exactly alike. The Dhammakaya is the Body Leading to the Attainment of Enlightenment. The Dhammakaya represents the Inner Triple Gem. He is all-knowing, fully awake, and gloriously joyful. He is every living being's refuge.

This is the Rains-Retreat where everyone endeavors to practice meditation earnestly in order to see the Dhammakaya whether one is a monk or a householder. At least one must be able to see the Buddha Image.

When one's mind can be kept still to a certain extent, one will see different Buddha Images made of different materials such as brick, stone, cement, wood, precious stone, etc. A Chinese person may see a Chinese Buddha Image. A Japanese person may see a Japanese Buddha Image, so on and so forth. And that is alright for now.

The fact that one can see a Buddha Image during meditation means that one's mind has already been kept still to a certain extent. One should continue practicing and in time one will be able to attain the Dhammakaya.

At this level of seeing, one should just assume that what one is seeing is real. It is just that the Buddha Image one sees is a rough model of the real thing.

Stay with the Buddha Image that appears to you. Think yourself fortunate for being able to see the Buddha Image at all, however imperfect it may be. Remember that the mere seeing of the Buddha Image during meditation practice is enough to prevent you from going to the States of Unhappiness. You can see the Buddha Image because you believe in the Triple Gem and your mind is sufficiently bright and clear. Otherwise, you will not be able to see it.

Seeing the Buddha Image at this level albeit imperfect is still acceptable for the monks, the novice monks, and the lay devotees.

There is one Buddha Image that Kru Mai Yai (the name Luang Por Dhammajayo uses to call himself when teaching in the Inner Dreams Kindergarten) loves to look at, although most people do not pay attention to it thinking it a bit strange. One day, a person showed Kru Mai Yai a Chinese Buddha Image. It was actually the image of Venerable Sankaccaya who was pulling open his abdomen with his hands to reveal a beautiful Buddha Image inside. This is a very significant puzzle. During the time that Buddhism flourished in China, such a Buddha Image was created as a Dhamma puzzle as though to say that inside everyone's abdomen, there exists the Dhammakaya.

Kru Mai Yai just loved looking at this image and was moved by the profound wisdom of ancient Chinese Buddhists who tried to pass down this truth

to their posterity. But young people these days are more interested in what's on TV and in various hi-tech toys. And so they overlook the profound message transmitted by this extraordinary image.

The term "Dhammakaya" used to be well-known in China during the time that Buddhism was at its zenith. With the change of government, Buddhism and the concept of Dhammakaya were completely overlooked. Perhaps now is the time to restore the valuable teachings that have been passed down to us by the ancient Chinese Buddhists, especially the concept of Dhammakaya.

This Rains-Retreat is the season where the monks can see the Dhammakaya, the novice monks can see the Dhammakaya, and the lay devotees can see the Dhammakaya. For as long as one cannot yet attain the Dhammakaya, one's life is still unsafe. Therefore, everyone must endeavor to attain the Dhammakaya.

In the old days when a person was on his deathbed, he would be told to think of the Arahant or the Enlightened One. But this is no longer being practiced today.

One person of some importance was lying in his sickbed when his friend came to visit him with a bottle of fine wine. He proceeded to urge the sick person to get up and drink some wine with him. What an odd way to visit a sick person!

Everyone must endeavor to practice meditation until he can attain the Dhammakaya; otherwise, his life is still unsafe. One may be as good as

dead because one has not yet found the most sublime phenomenon in the life of a human being. Therefore, one is to use every breath one has left on earth to endeavor to attain the Dhammakaya.

There Is No Such Thing as Having No Time.

Many people say that they have no time to practice meditation when actually there is no such thing as having no time. Everyone has the same twenty-four hours a day but the time spent accumulating merit is not the same for everyone.

On one occasion, the Lord Buddha pointed at a merchant and said to Venerable Ananda, “Ananda, look at that merchant! He has a great business sense and owns hundreds of wagons. And yet, he has no idea that he will die in a week’s time. He is still busily earning external wealth.”

Venerable Ananda asked the Lord Buddha if he could let the merchant know this fact and the Lord Buddha said that he could.

Venerable Ananda took it upon himself to perform the duty of a virtuous friend by advising the merchant to spend his final seven days on earth accumulating merit. It was fortunate that the merchant possessed enough accumulated merit to believe in Venerable Ananda’s advice and in the Lord Buddha’s Supernormal Insight. He spent the money he had on him accumulating merit for seven consecutive days. And on the seventh day, he died. His rebirth took place in the States of Happiness as a result of his merit accumulation.

What if Venerable Ananda did not take the time to do what he did? What would have happened to the merchant then? The moment he died, he had to leave all of his material wealth behind. If he had not transformed his material wealth into Ariya wealth, no new merit would have been earned. He might have had to spend his hereafter in the States of Unhappiness.

Therefore, there is no such thing as having no time when it comes to accumulating merit and finding the Inner Triple Gem.



September 2, 2546 B.E.

Keeping One's Mind Innocent

Today is the 51st day of this Rains-Retreat, and less than forty days from now it will be the Rains-Exit Day. Time is simply flying by. This Rains-Retreat has been designated as the season for attaining the Dhammakaya or the Inner Triple Gem. The Dhammakaya represents our highest refuge. Everyone's Dhammakaya looks exactly alike in that He possesses all the thirty-two special physical attributes of the Perfect Man. His physical form is perfectly glorious and perfectly clear.

This is the Rains-Retreat where everyone has been endeavoring to attain the Dhammakaya, where the monks can see the Dhammakaya, the novice monks can see the Dhammakaya, and the lay devotees can see the Dhammakaya. Such reiteration is meant to motivate everyone to practice meditation earnestly especially since some practitioners might be very enthusiastic at the beginning of the Rains-Retreat, but since their meditation practice was not progressing well, they are beginning to feel discouraged and demotivated.

The reason one's meditation is not progressing well is that one is not practicing it correctly. Some are too intent. Some are too lax. They have not yet found what is optimal for them. Therefore, they have not yet derived any happiness from their meditation practice and so they are beginning to feel bored and discouraged. Or they may expect to see the Dhammakaya as soon as they sit down to practice meditation. That is not the way things

happen in reality. It is a rare person who can see the Dhammakaya as soon as he sits down to practice meditation. If it happens at all, it usually happens to children more than to grown-ups.

The reason children have an easier time making good progress in their meditation practice is that their minds are not yet filled with so many thoughts. They have few responsibilities and few concerns. Grown-ups have many responsibilities and many concerns. They are constantly thinking this, that, and various sundry things. And this constant flow of thought runs contrary to attaining the Dhammakaya.

The attainment of the Dhammakaya requires no thinking or thinking about just one thing. Children understand this concept much better than grown-ups despite the fact that grown-ups were once children. And yet they have all forgotten what it feels like to be a child. They apply adult thinking to meditation practice and so all they can gain is Patience Perfection and merit. But they cannot gain inner experiences.

Once in a very great while, a grown-up can see inner images the first time he practices meditation albeit the fact that the images are not sharp. Grown-ups need to emulate children by keeping their mind innocent. Think nothing. Just be still and quiet and progress will come. Those who are beginning to feel discouraged should rekindle their enthusiasm. They should make sure to practice correctly. Even though one can earn a great deal of merit by practicing meditation often, but if one does not practice it correctly, one will not be able to attain the Dhammakaya.

It is now thirty-nine days until the Rains-Exit Day. And the best day for us is approaching. It is the day that our Most Venerable Luang Pu Phramonkolthepmuni (Sodh Candasaro) discovers Vijja Dhammakaya. It is the 15th day of the 10th waxing moon which this year falls on Wednesday, September 10. Let all of us assign this day as the Victory Day.

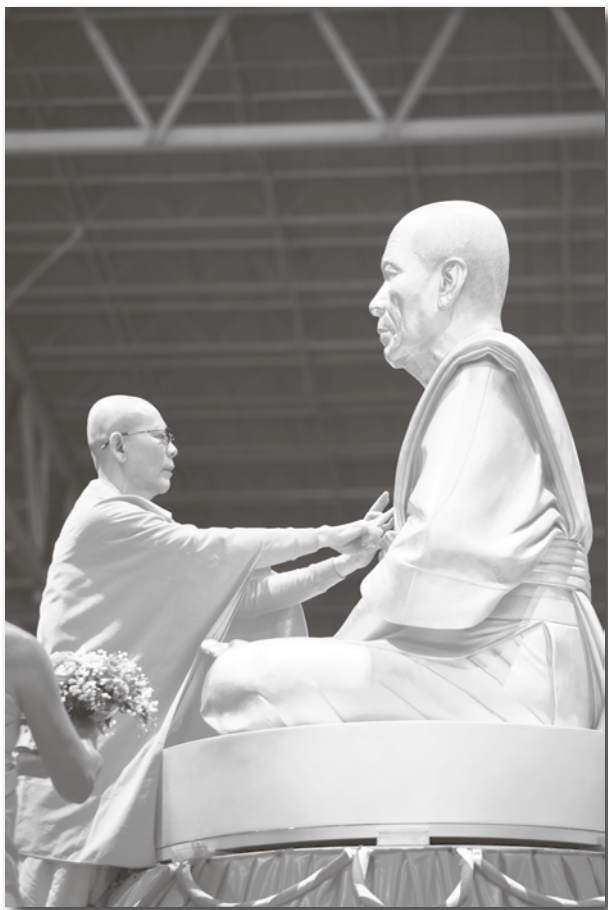
All of us can be said to possess a huge amount of merit because we do not have to spend the time looking for the Path and Fruit of Nibbana or the meditation method which can lead to the attainment of the Path and Fruit of Nibbana. Such a feat is more difficult than diving for a needle in the ocean. But our Luang Pu has already discovered the method for us. All we have to do is to take the method and run with it. All we have to do is to practice what Luang Pu has summarized for us, **“Stillness Is the Key to Success.”**

This is the principle that everyone must endeavor to put into practice. One must be watchful in that if what one is doing today is not working, tomorrow one must try another way. Keep on trying and practicing like the famous inventor, Thomas Edison, who had had to try more than 2,000 different ways before he was finally able to invent the light bulb. He did not become discouraged along the way. His way of thinking was far more different than that of most people. He said that he was not disappointed at all that he had had to try more than 2,000 ways before he finally found the right way. That was because he had discovered more than 2,000 ways which led him eventually to the last way that was the correct way to create his light bulb.

Everyone should endeavor to practice meditation earnestly and regularly. Today, one finds one way, and tomorrow, another so on and so forth until

one finally discovers the way for one to truly understand what it means by “Stillness Is the Key to Success”. One may be the second Edison in the making, who knows? Everyone should endeavor to spend the rest of this Rains-Retreat practicing meditation to the fullest extent.

Success is in the hands of those who are diligent.



September 4, 2546 B.E.

Two Levels of Wealth

Today is the 53rd day of this Rains-Retreat, and thirty-seven days from now it will be the Rains-Exit Day.

Time is going by very quickly. It seems as though each day is passing by in just a few blinks of an eye. This must seem especially so for those who are spending their meditation retreat in Panawat*. Its high elevation and cool temperature make it especially conducive to meditation practice. Kru Mai Yai rejoices in the merit of everyone who is up there to practice meditation and is making good progress. It goes to show how they possess a vast amount of merit. In just a few days, they have gone from darkness and heaviness to lightness and expansiveness. Some have seen a clear sphere. Some have seen their Refined Human Body. Some have seen the Buddha Image.

The merit they had accumulated in their previous existences is enabling them to accumulate new merit here and now. They are blessed with few problems and low stress in their lives. Moreover, they have found Buddhism, Vija Dhammakaya, and they are giving themselves the opportunity to search for the happiness which is derived from inner peace. Moreover, they are making good progress in their meditation practice.

*Panawat is a place where regular meditation retreats are organized and is located in the district of Hod in the province of Chiangmai.

There are two levels of wealth, namely, Lokiya (secular) wealth and Ariya wealth. Lokiya wealth means external wealth which includes success, prosperity, material wealth, title and position, and recognition. This is one level of success in life. Ariya wealth means internal wealth which is gained by seeing the Dhammakaya in the center of one's body or at the very least, by seeing a crystal clear Dhamma Sphere. Whoever possesses both Lokiya wealth and Ariya wealth can be said to be 200 percent successful.

Here, we are not talking about Ariyahood but about people who are still laden with defilements and coarse wisdom. That pretty much includes almost everyone on earth. Still, if they can obtain both Lokiya wealth and Ariya wealth, they can be considered to be 200 percent successful. Those of you in Panawat right now are close to being but not quite 200 percent successful.

But once one can arrive at this point in one's meditation practice, one will begin to feel confident that the Lord Buddha's Teachings can be personally proven if one takes the opportunity to prove it through meditation practice and the achievement of elevated meditative attainments. Now, one needs to make sure to stay with the experience and to grow it so that it becomes more and more refined. And in time, one will be able to learn Vijja Dhammakaya as taught by the Lord Buddha. The Lord Buddha attained the first branch of Higher Knowledge, Pubbenivasanusatinana, through the Dhammakaya. He attained the second branch and the third branch of Higher Knowledge, Cutupapatanana and Asavakkhayanana also through the Dhammakaya. His Dhammakaya enabled Him to eventually extinguish all defilements.

Some persons say that Vija Dhammakaya is not Buddhism. But that is just their personal opinion. They have not yet made the time and effort to practice meditation or if they have, they are not practicing it correctly. And so they prematurely come to the conclusion that there is no such thing as Vija Dhammakaya. But the fact is so far there have been a large number of successful practitioners who can bear witness to the Lord Buddha's attainment of Self-Enlightenment, hence the reality of Vija Dhammakaya.



September 5, 2546 B.E.

The Brightness Attained by One Will Light Up the Entire World.

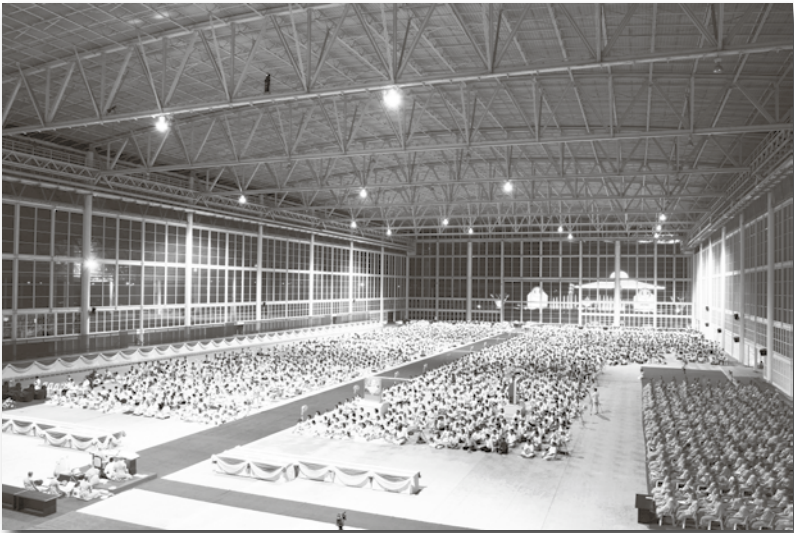
Today is the 54th day of this Rains-Retreat, and thirty-six days from now it will be the Rains-Exit Day. Time is passing by far too quickly for the pursuers of Perfections who understand their true life-goal. Every human being on earth is here to pursue Perfections and make clear the Path and Fruit of Nibbana.

If everyone on earth understands his true life-goal, true world peace will happen because everyone will be busily pursuing Perfections and increasing their purity physically, verbally, and mentally. They will be endeavoring to keep their mind inside themselves in order to fight with their true enemy in the form of Kilesa (defilements). Everyone will be endeavoring to make clear the Path and Fruit of Nibbana. Hence, true world peace will happen.

Peace conventions cannot bring peace about because people are just talking about peace, but they have no real intention of making it happen. Moreover, they have no idea how to bring about peace. However, if people practiced the Lord Buddha's Teachings which are all about the Path and Fruit of Nibbana, hence, they apply to everyone on earth, peace would have been realized by now. Therefore, it is up to the Dhammakaya Community to practice the Lord Buddha's Teachings because we know why we are here and what we are here to do. It is crucially important that we hasten to work towards our life-goal.

Everyone here knows that the Path and Fruit of Nibbana can be found inside himself and nowhere else. But to attain the Path and Fruit of Nibbana requires a tremendous amount of merit and Perfections. It requires one to practice meditation until one can attain the Inner Triple Gem and it is the Inner Triple Gem that will take one across the round of rebirth to the shore of Nibbana. It is one's duty to carry on with this work as best as one can.

The Inner Dreams Kindergarten's slogan which says, the brightness attained by one will light up the entire world, was coined to remind members of our community that we have great good work to do and it is up to us to accomplish it. It is up to each one of us to attain the Inner Triple Gem because the brightness attained by one will light up the entire world.



September 6, 2546 B.E.

Putting Away Temporarily One's Old Beliefs

Today is the 55th day of the Rains-Retreat and only thirty-five days are left before the Rains-Exit Day is upon us. Days and nights are passing by quickly and before one knows it, one's time on earth is already up. With the passing of days and nights, less and less time is left for one's pursuit of Perfections. We have been doing the countdown every day to keep everyone cognizant of the fact that the Rains-Retreat will soon come to an end.

This is the Rains-Retreat designated as the season for attaining the Dhammakaya. It is the season where the monks can see the Dhammakaya, the novice monks can see the Dhammakaya, and the lay devotees can see the Dhammakaya. Everyone on earth has the Dhammakaya inside him whatever his race or creed, and whether or not he knows about or believes in the existence of the Dhammakaya.

A person born into a family with a different religious background may try to deny the truth about the Lord Buddha and His Teachings. He may try to destroy a Buddha Image or has no wish to see it. But however much he tries to deny the reality of the Inner Triple Gem, he cannot obliterate the fact that the Inner Triple Gem is inside him. Denial and resistance do not work. But what works is to give one's self the opportunity to learn about the reality of life in addition to what one has already heard or been taught by one's family.

It is better that a person breaks out of the box that he is in and puts away his beliefs temporarily. He should free his mind from everything he has ever known like a child just starting school. Knowledge is universal and necessary especially true and noble knowledge. One should give one's self the opportunity to learn it. And then, one can decide for one's self whether or not one should believe it.

Regardless of a person's belief, every human being has inside him the Inner Triple Gem. One has only to prove it to one's self. What has one got to lose, anyway? One should not turn an opportunity into a crisis. True knowledge is still available and it has already been well recorded. It has been learnt to a certain extent by many already. One should endeavor to learn true knowledge while one is still young and healthy. Once one is old and sick, one can hardly learn it. And then it will be too late.

Death comes to all of us sooner or later. One may die as a result of an accident or an illness. One may die in one's house or outside it. Whatever the case may be, everyone must be well prepared because unpreparedness is dangerous. It is important to know that there are special codes which determine how one will fare in the hereafter. A dark and gloomy mind is destined for the States of Unhappiness whereas a bright and clear mind is destined for the States of Happiness.

Now is the time to prepare one's self well. One should never wait until one is old and sick because it will be too late by then. If one has prepared well, even when one is lying in one's sickbed and can hardly move, one will be dignified and brave. One will not be terrified of death or the hereafter.

September 9, 2546 B.E.

A Limited Amount of Time

The Rains-Exit Day will be here in thirty-two days. This Rains-Retreat has been designated as the season for attaining the Dhammakaya. Everyone on earth has the Dhammakaya inside him. To prove the existence of the Dhammakaya, all one has to do is to practice keeping one's mind still and quiet. This Rains-Retreat is the season where the monks can see the Dhammakaya, the novice monks can see the Dhammakaya, and the lay devotees can see the Dhammakaya.

One knows how one has applied one's self during these past fifty-eight days. Whoever has endeavored to practice meditation earnestly and correctly is making good progress. One must continue to check and see if one is practicing correctly and if one is constantly adjusting one's mind.

Most of you have been able to experience spaciousness, lightness, and comfort. A few of you have been able to see brightness, a crystal sphere, an Inner Body or a Buddha Image. You still have thirty-two days left to practice earnestly and to meet with success.

One's time on earth, the time one has to pursue Perfections or attain the Inner Triple Gem is decreasing daily. Those of you who are older understand this well. But the fact remains that whether one is young, old, healthy or sick, death can come to one any time. It would behoove one to endeavor to practice meditation to the fullest extent.

September 10, 2546 B.E.

Something One Has Been Searching For

Today is the 59th day of this Rains-Retreat, and in one month and one day, it will be the Rains-Exit day already. This Rains-Retreat has been designated as the season for attaining the Dhammakaya who dwells inside every person on earth whatever his race or creed, whether or not he knows about the Dhammakaya, and whether or not he believes in the Dhammakaya. Every person on earth has the Dhammakaya inside him.

Enlightened personages have discovered that they have the Dhammakaya inside them. All of them confirm that every person's Dhammakaya looks exactly alike. The Dhammakaya is the Inner Triple Gem. He is gloriously beautiful because He possesses all the thirty-two special physical attributes of the Perfect Man. He is gloriously clear, clearer than anything on earth. Whatever a person looks like on the outside, he may be beautiful, homely, fat, thin, tall, short, dark, fair, etc. These are external differences but internally there is no difference. Every person's Dhammakaya looks exactly alike.

To prove this fact requires one to put in the earnest effort to keep one's mind completely still and quiet at the seventh base in the center of one's body. The Dhammakaya cannot be found anywhere else inside or outside one's body. He can be found only at the seventh base in the center of one's body. Once one can bring one's mind to a complete standstill in

the center of one's body, one will see a very bright light. When one looks through this bright light, one will find the path leading to the Dhammakaya passing through different Dhamma Spheres and different Inner Bodies all the way to the Refined Non-Form Brahma Body and finally the Dhammakaya.

However, if one's mind is not yet at a standstill, one can also see a Buddha Image except that each person will see a different looking Buddha Image. For example, a Japanese person will see a Japanese Buddha Image; a Thai person will see a Thai Buddha Image; a Chinese person will see a Chinese Buddha Image, so on and so forth depending on one's racial background and familiarity. Still, seeing the Buddha Image during meditation, whatever He may look like is still a very good thing. One should continue to stay with the Image and practice keeping one's mind stiller and quieter until eventually one can see the real Inner Buddha or the Dhammakaya who will look exactly the same for everyone. This truth must be personally proven and it can be proven by anyone.

Once one has attained the Dhammakaya and proven to one's self that He is real, true, and sublime, one will know true happiness which comes from one's pure mind. It will be the kind of happiness one has never before experienced. One will come to know what one's mind is like when it is filled to the brim with wholesomeness and goodness. It will be an experience completely different from the way one has ever felt seeing, hearing, smelling, and touching something previously. The purity of one's mind will continue to increase, and the level of one's happiness will also continue to multiply.



The Dhammakaya is real, true, and sublime. In all of the countless existences that one has been born a human being, one's true objective is to search for the Dhammakaya. Have you ever wondered sometimes when you are completely alone that there is something you've been searching for which will make your life complete? And yet, the answer has eluded you. One may think the answer can be found in a person, an ideal person. So one searches and searches for that ideal person, but he or she cannot be found. One may think the answer can be found in an ideal animal, a certain thing or material wealth. And yet, each time that one finds someone or something that may be it, the feeling only lasts so long and one is on the search yet again.

It will not be until one can find the Dhammakaya that one will realize that the Dhammakaya is exactly what one has been searching for all of one's life. The Dhammakaya meets one's every wish. He causes one to feel truly fulfilled and contented. Everyone must make the time and effort to prove this truth to one's self. Ehipassiko! Try it!

September 11, 2546 B.E.

Careless Words Bring One Difficulty

Only one month is now left of this Rains-Retreat. Time is passing very quickly by. This Rains-Retreat has been designated as the season for attaining the Dhammakaya. The Dhammakaya exists inside every person on earth regardless of his race or creed, and whether or not he knows about Him or believes in His existence.

Enlightened Personages have all confirmed the reality of the Dhammakaya. Still, some persons say that the existence of the Dhammakaya cannot be proven when in fact they have not yet made the time and effort to prove it. These careless words of theirs will bring them difficulty. The existence of the Dhammakaya can be personally proven by anyone. He is everyone's true refuge. Nothing else is. Everyone has been searching for something, but he does not know what it is. He will know for certain what he has been searching for when he can attain the Dhammakaya.

If one gives one's self the opportunity to train one's mind to be still and quiet at the seventh base in the center of one's body every day and regularly by resting one's mind in just the right way, not too intent and not too lax, in time, one will be able to attain the Dhammakaya. Every human being must attain the Dhammakaya because this is the true objective of being born human.

Each one of us is here to make clear the Path and Fruit of Nibbana. This can happen only after one has attained the Dhammakaya because the Dhammakaya possesses the Dhammakaya-Eye and the Supernormal Insight that enable one to be all-seeing and all-knowing such that one can cross the round of rebirth to the shore of Nibbana. Nibbana can be found inside us. And the means to attain Nibbana is by keeping one's mind completely still and quiet. The Dhammakaya acts as one's bridge.

Therefore, one's life-goal is to practice meditation until one can attain the Dhammakaya. The Dhammakaya is the source of purity, wholesomeness, and true happiness. All the secrets of life will be revealed by the Dhammakaya-Eye and the Dhammakaya's Supernormal Insight. Therefore, it is necessary for one to make meditation practice one's priority in life.



September 12, 2546 B.E.

Why Are We Here?

The Rains-Exit Day will be here in less than a month, and we are still doing the countdown daily. This Rains-Retreat is the season for attaining the Dhammakaya or the Inner Triple Gem. Every person on earth regardless of his race or creed, whether or not he knows about the Dhammakaya, and whether or not he believes in His existence, has the Dhammakaya inside him. The Dhammakaya is humanity's highest refuge.

One can prove the existence of the Dhammakaya by bringing one's mind to a complete standstill at the seventh base in the center of one's body. **If one practices correctly and earnestly, one will definitely be able to find the Dhammakaya and when that happens, one's life will be made complete.** The reason is that every human being shares the same wish, and that is to find true happiness. True happiness can happen only after one has attained the Dhammakaya.

It must be frequently reiterated that as a human being, one's real life-goal is to make clear the Path and Fruit of Nibbana. Or at the very least, one is here to accumulate merit and pursue Perfections. There are altogether Ten Perfections. And they include Generosity Perfection, Morality Perfection, Renunciation Perfection, Wisdom Perfection, Endeavor Perfection, Patience Perfection, Truthfulness Perfection, Resolution Perfection, Loving-Kindness Perfection, and Equanimity Perfection.

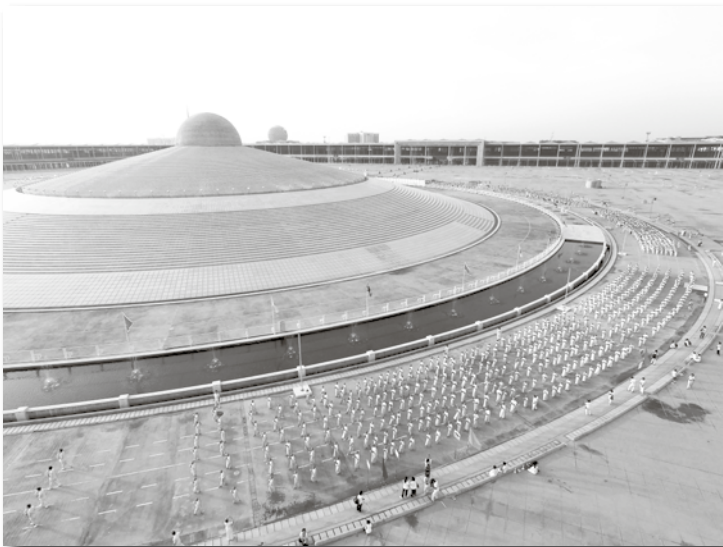
There are three levels to each **Perfection**, namely, the basic level, the intermediate level, and the ultimate level. Three levels of ten Perfections become thirty Perfections. Once all of one's Merit Spheres and all of one's Perfection Spheres are of the same size, one will be able to attain Nibbana. To go further than Nibbana, more and more Perfections will need to be pursued.

Perfections are crucially important and must be pursued to the fullest extent in order to be emancipated from the round of rebirth and attain Nibbana. For those personages who have been emancipated, they differ in the level of their ability. For example, each Arahat is different in terms of his foremost virtue. It all depends on which particular virtue he has cultivated and what resolute wish he has made for himself. Chief Discipleship requires more Perfections than an ordinary Arahat. Paccekabuddhahood requires more Perfections than Chief Discipleship. And Buddhahood requires more Perfections than Paccekabuddhahood, so on and so forth.

The length of time it takes to attain Enlightenment or the ease or difficulty in attaining Enlightenment depends on the level of one's Perfections. The higher the level of one's Perfections, the quicker and easier it will be for one to attain Enlightenment. The lower the level of one's Perfections, the slower and harder it will be for one to attain Enlightenment. Therefore, everyone should endeavor to pursue Perfections to the best of one's ability because Perfections enable one to make clear the Path and Fruit of Nibbana. The Path and Fruit of Nibbana is inside every person but it is hidden by defilements. To see the Path and Fruit of Nibbana, one must first be able to achieve inner brightness.

This Rains-Retreat is the season for attaining the Dhammakaya. Everyone must endeavor to practice meditation earnestly especially the monks and the novice monks. They have more free time and fewer worries than the householders. Moreover, as monks and novice monks, it is their job to practice meditation. Practice it correctly and as often as possible so that you can attain the Dhammakaya and bear witness to the Lord Buddha's attainment of Self-Enlightenment or at least to the fact that the Dhammakaya or the Inner Triple Gem is real, true, and sublime.

Only by practicing keeping your mind still and quiet correctly and earnestly will you be able to meet with success. Householders should not waste too much time watching TV or doing other things. Time is precious and should be spent practicing meditation as much as possible. It is a pity that some monks spend too little time doing their real work which is practicing meditation.



September 13, 2546 B.E.

Nibbana Is Inside Us.

Today is the 62nd day of this Rains-Retreat and in less than a month, it will be the Rains-Exit Day. This Rains-Retreat has been designated as the season for attaining the Dhammakaya.

The Dhammakaya is the Inner Triple Gem that can be found inside every person on earth regardless of his race or creed, whether or not he knows about the Dhammakaya, whether or not he believes in His existence, and whether or not he finds the Triple Gem objectionable. Some persons shoot at the Buddha Image. Some people remove the Buddha Image from a room, etc. They have no idea that what they find objectionable is inside them and is the best thing for them.

The Dhammakaya exists inside every person on earth and He is every person's highest refuge. Nothing else is. Every person's life fulfillment can be found in the Dhammakaya. Once one can attain the Dhammakaya, one will know true happiness, safety, and security. One will be motivated to perform wholesome deeds, abstain from unwholesome deeds, and keep one's mind bright and clear.

This is the Rains-Retreat where the monks can see the Dhammakaya, the novice monks can see the Dhammakaya, and the lay devotees can see the Dhammakaya.

One knows how much time and effort one has made to practice meditation since the beginning of this Rains-Retreat. One now has just twenty-eight days left of this Rains-Retreat. It is up to each person to endeavor to practice meditation earnestly knowing that he is here to make clear the Path and Fruit of Nibbana. And the Path and Fruit of Nibbana can be made clear only through the Dhammakaya, the Dhammakaya-Eye and the Dhammakaya's Supernormal Insight.

The Dhammakaya possesses the Dhammakaya-Eye, Supernormal Insight, Supernormal Wisdom, Supernormal Knowledge, and Supernormal Brightness. These are the reasons that the Dhammakaya can lead us to penetrate the Path and Fruit of Nibbana. All of us are here to make clear the Path and Fruit of Nibbana. It is the only reason that we are here. But the birth process makes us forget why we are really here. It is the reason why we need the teaching and guidance of a great Bodhisatta or the Lord Buddha. So, let everyone do his very best.



September 16, 2546 B.E.

Watching the Play Inside Us

The Rains-Exit Day will be here twenty-five days from now. This is the Rains-Retreat designated as the season for attaining the Dhammakaya. The Dhammakaya exists inside each person and He is every person's highest refuge. Time is passing by very quickly. Therefore, everyone must endeavor to practice meditation earnestly. Kru Mai Yai will not give a long lecture so that everyone can have more time to practice meditation and to accumulate more hours of stillness in the center of his body. These hours of stillness are extremely important whenever one is reborn in the Human Realm because these are the hours that one can be close to the Inner Triple Gem such that in time one will be able to see the Inner Triple Gem and to merge as one with the Inner Triple Gem.

These last twenty-five days must be spent practicing meditation to the fullest extent during the Inner Dreams Kindergarten hours as well as outside them. Try not to spend the time you have watching plays on TV. After all, you have been watching them for decades now and the stories have been pretty much the same. The stories are all about a hero, a heroine, and a villain interacting with each other, winning, losing, etc. Sometimes a play has a happy ending. Sometimes it does not. It will be so much better to watch the play inside you. There is no need to watch anyone or anything else. Just watch yourself and everything else will be irrelevant by comparison.

September 18, 2546 B.E.

Earnest Practice Brings About Success

Twenty-three days are now left of this Rains-Retreat which has been designated as the season for attaining the Dhammakaya. It means that one must endeavor to practice meditation no matter what and even when one is tired, busy, sick, in debt, or whatever else. One must not try to come up with any excuses for not practicing meditation.

Sixty-seven days of this Rains-Retreat have already gone past. The progress made in one's meditation practice depends on how earnest and diligent one has been. If one is truly diligent and earnest, one is likely to have made some progress, and one's experience is likely to improve daily. If the level of one's progress is low, then one must endeavor to increase it. If the level of one's progress is high, one's experience will continue to improve that much more.

These last twenty-three days must be spent practicing meditation to the fullest extent. Everyone already knows how to practice it correctly. This way, one will be proud that one has spent this Rains-Retreat accumulating merit by practicing alms-giving, observing the Precepts, and practicing meditation every day without fail. It will be the Rains-Retreat that will remain in one's memory for a very long time to come.

September 19, 2546 B.E.

Taking Control of One's Life

The Rains-Exit Day will be here twenty-two days from now. This is the Rains-Retreat designated as the season for attaining the Dhammakaya. Everyone has been endeavoring to practice meditation earnestly since the first day of this Rains-Retreat in order to attain the Dhammakaya or at the very least in order to see a Buddha Image which may be different for different people.

This is the Rains-Retreat that the monks can see the Dhammakaya, the novice monks can see the Dhammakaya, and the lay devotees can see the Dhammakaya. The Dhammakaya or the Inner Triple Gem is our highest refuge. The quest for the Dhammakaya keeps one's mind clear and earns one merit. It also provides the special code for rebirth in the States of Happiness as taught by the Lord Buddha: A bright and clear mind is destined for the States of Happiness whereas a sad and gloomy mind is destined for the States of Unhappiness. The state of one's mind, in turn, is determined by the level of merit and demerit derived from the level of wholesome deeds and unwholesome deeds performed through one's body, speech, and mind. Merit makes one's mind clear whereas demerit makes one's mind gloomy.

For as long as one cannot yet attain Nibbana, one will still have to undergo a very long journey within the round of rebirth. As provisions for this very long journey, merit and Perfections are needed. Every person on earth,

regardless of his race or creed, whether or not he knows about the Inner Triple Gem and whether or not he believes in the Inner Triple Gem, is governed by the Law of Karma. The claim of ignorance cannot be used to refuse the destination of one's rebirth.

Since everyone must undergo the round of rebirth, it is crucially important that one continues to pursue Perfections to the best of one's ability and to design one's life in such a way as to ensure that the quality of life is constantly improving. The quality of one's life is determined by the level of one's corporeal wealth, material wealth, and favorable attributes. These blessings protect one from a life of poverty and hardship. It is necessary for everyone to learn about the various laws operating in the round of rebirth so that one can be well equipped to design one's future existences. Whatever a person wants to be, a millionaire, a poor and destitute person, a middle-class person, a high-class person, a handsome person, a beautiful person, a wealthy person, a clever person, so on and so forth; it is all up to him.

One has the right to be the poorest person such as Mahadugata. One has the right to be the wealthiest person such that all of Bill Gates' wealth is like small change by comparison. There were persons in the past who possessed inexhaustible wealth. There were Universal Monarchs who had sovereignty over the four Human Worlds. Whatever one wants to be and have in ways that are positive or negative, it is all up to one. If one wants to be blessed with good looks, material wealth, and favorable attributes, one can have them provided that one knows how to go about incorporating them into one's future existences.

The three major systems which control one's life are merit, demerit, and neither merit nor demerit. These three systems possess equal powers in designing an individual's life. But the most important systems are merit and demerit. The last system is neutral. Merit and demerit exert their influences over one's life from one's birth to one's death. They design one's life to be smooth or filled with vicissitudes.

If one wishes to experience happiness from one's birth to one's death, then one must accumulate only merit. If one wishes to experience hardship from one's birth to one's death, then one must accumulate only demerit. If one wishes to experience the vicissitudes of life, then one must accumulate a mixture of merit and demerit. For example, one goes to make merit at the temple, yet one is a habitual drinker. Knowledge of such rules will enable one to have an easier time living in the round of rebirth.

One must learn these rules from a personage who is all-knowing and not from individuals who possess partial knowledge about the round of rebirth unless of course the all-knowing personage is not available. One has not yet seen a great warship but one is still floating in the vast ocean. In that case, one may in the meantime hang on to a corpse or a log that is floating by. However, as soon as one sees a great warship, one had better abandon the corpse or the log and climb up on to the ship.

The all-knowing personage here means the Lord Buddha. Countless existences earlier, He was just an ordinary human being, but he possessed an uncommonly stout heart in that he had the aspiration to attain Buddhahood. Having pursued Perfections to the fullest extent for countless existences, in His final rebirth, He was able to attain Self-Enlightenment

and became the Lord Buddha. As the Great Teacher of Truth, He has taught humans and celestial beings alike the Higher Knowledge about the reality of life and the round of rebirth without holding anything back.

The Lord Buddha is every human being's role model. He is every human being's Great Teacher because He is all-knowing. Do not be fooled by those who have not yet been emancipated from the round of suffering. Do not be fooled by those who seek material gain from others.

When one watches TV, one can see the different ways that one's fellow men earn a living. Whatever programs that is on TV, it is all about people earning a living. Newscasters read the news for a living. Reporters go about obtaining the news for a living. Program sponsors advertise their merchandise for their businesses. Actors and actresses work for their living, so on and so forth. None of these people are searching for the way to be emancipated from the round of rebirth and the Law of Kamma. Such a thought cannot be further from their minds.

If one happens upon an all-knowing personage like the Lord Buddha who knows all about the Law of Kamma, one can be said to be very fortunate indeed. One should believe in Him and His Teachings which can benefit every person on earth. Buddhists must not be so in name only. But they must be true Buddhists by studying and practicing the Lord Buddha's Teachings in order to work on their shortcomings and improve themselves in every way so that the quality of their lives can continue to improve.

September 20, 2546 B.E.

Equal Amount of Time but Different Results

The Rains-Exit Day will be here in twenty-one days. This Rains-Retreat has been designated as the season for attaining the Dhammakaya, who is our highest refuge. The Dhammakaya inside us can help us here and now, in the hereafter, and until emancipation from the round of rebirth can be achieved. The reason is that the Dhammakaya possesses the Dhammakaya-Eye, Supernormal Insight, Supernormal Wisdom, Supernormal Knowledge, and Supernormal Brightness. He is also the source of all Dhamma knowledge. He can be our refuge because He is above and beyond the Three Characteristics and He possesses incomparable Supernormal Power.

Since the beginning of this Rains-Retreat, everyone has been endeavoring to practice meditation for the purpose of attaining the Dhammakaya. Sixty-nine days have now gone past and there are only twenty-one days of this Rains-Retreat left. Time is passing by so quickly. Every person has the same twenty-four hours a day to perform wholesome deeds.

Every person on earth regardless of his race, creed, and economic status, has the same twenty-four hours a day to perform wholesome deeds and to increase his physical, verbal, and mental purity. However, the time spent on performing wholesome deeds is different for different persons. It all depends on how much one understands one's true life-goal. Those who have a greater understanding tend to spend the limited time they have on

earth to actively accumulate merit and pursue Perfections and to increase the level of their physical, verbal, and mental purity. They know that death will take away whatever opportunity they will have to accumulate merit and pursue Perfections. In the hereafter, all one can do is to rejoice in the merit that people on earth are accumulating. A great many deceased humans depend on the merit dedicated to them by those who have survived them; that is, if they are fortunate enough to have anyone dedicate the merit to them.

Life in the hereafter depends entirely on one's accumulated merit and demerit. Accumulated demerit causes one to receive horrific sufferings in the Hell Realm. Accumulated merit causes one to receive celestial bliss in the Celestial Realm. The Hell Realm and the Celestial Realm have always existed. Every Buddha who happened in the past was able to see these extraterrestrial realms and taught them to human beings out of their limitless love, kindness, and compassion. Those who were wise heard their teachings and believed them. They endeavored to practice the Lord Buddha's Teachings. Many were able to attain Nibbana as a result. Others were able to accumulate as much merit as they could so that they would be able to attain Nibbana in a future existence.

Our time on earth is limited and it is necessary that everyone spends it in the most worthwhile manner. Since every person is here on earth to make clear the Path and Fruit of Nibbana, and at the very least, to pursue Perfections, it would behoove him to do his very best with the limited time he has on earth. When one has a good understanding of the reality of life, one will endeavor to pursue Perfections to the best of one's ability. One realizes that a high level of Perfections brings about very few obstacles in life whereas a low level of Perfections brings about many obstacles in life.

The Birth of a Merit-Filled Person

Whoever has the opportunity to pursue Perfections while still in his mother's womb is considered to be most fortunate. Kru Mai Yai was born near a temple but did not attend the temple until he was grown. Therefore, whoever has the opportunity to pursue Perfections while still in his mother's womb is considered to possess a high level of merit.

One may very well wonder how a fetus can pursue Perfections. It can because of the collective merit possessed by the parents and the child. Once the father passes the child's Refined Human Body on to the mother, it is now the mother's duty to nurture the child in her womb. At this point, the mind of the mother and the mind of the child merge as one. If the child possesses a high level of merit, he will motivate the mother to pursue Perfections all the time. Should she suffer morning sickness, it will be the kind that can only be cured by accumulating merit like the rain quenching the heat of the hot ground.

Stories like these can be found in the Tipitaka. One expectant mother was motivated to listen to Dhamma lectures. One expectant mother wanted to eat the food left in a monk's alms-bowl. One expectant mother was motivated to observe the Precepts. One expectant mother was motivated to give alms. One expectant mother was motivated to be a merit leader because the mother's morning sickness disappeared once the parents went around inviting people to accumulate merit. Etc. Etc.

September 22, 2546 B.E.

Sitting Down and Closing One's Eyes
Is a Buddhist Monk's Job.

Only nineteen days are now left of this Rains-Retreat. Time is passing by so quickly and before we know it, the Rains-Exit Day is almost upon us. The time one has left on earth is decreasing as well. It would behoove everyone not to be reckless thinking that one still has plenty of time left in life and makes the mistake of thinking that one can have a good time for now and to wait to pursue Perfections later on in life.

The Rains-Exit Day will be here in just nineteen days. Perhaps some newly ordained monks are counting the days before they can disrobe. There is no need for them to count the days, for the Rains-Exit Day will definitely be here soon enough.

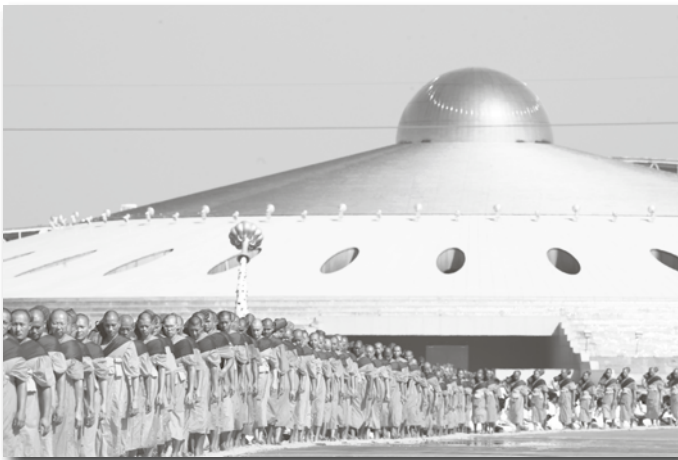
Even those who enter the monkhood for a brief period still need to practice meditation and study the Dhamma-Discipline. They must learn about the Buddha, the Dhamma, and the Sangha. Just learning about who the Lord Buddha is, why He is so important, why anyone must aspire to Buddhahood, and what does it take to attain Buddhahood, so on and so forth and the time is up already. To talk about the Lord Buddha every day, three months will hardly be enough.

Perhaps in a future Rains-Retreat, Kru Mai Yai will talk about nothing but the Lord Buddha and then you will see how fast time will speed by. The Rains-Exit Day will be here before one knows it. And Kru Mai Yai will have not yet begun to talk about the Dhamma and the Sangha!

As a Buddhist monk, it seems that in just a few blinks of an eye and it is nighttime already. He wakes up, bathes his face and eyes, after a few blinks of an eye and it is time to have lunch. After lunch, he takes a walk, reads the scriptures, does his work, and it is already evening. He takes his shower, drinks some Pana, does the evening chanting, and it is already bedtime. Each day and each night are passing by so quickly that one's time is up before one knows it.

Sitting down and closing one's eyes to practice meditation is a Buddhist monk's job. With the time left of this Rains-Retreat, let everyone endeavor to practice meditation earnestly and make this Rains-Retreat truly the season for attaining the Dhammakaya. Let every Inner Dreams Kindergartener, be he a monk, a novice monk, an Upasaka, an Upasika, or a lay devotee, whatever his race or creed endeavor to practice meditation earnestly and correctly in order to attain the Dhammakaya.

Do not be too intent, however. Just continue to keep still and quiet.



September 23, 2546 B.E.

Performing Wholesome Deeds Twenty-Four Hours a Day

The Rains-Exit Day will be here in eighteen days. Time is passing by so quickly. Every human being is here on earth to make clear the Path and Fruit of Nibbana or at least to pursue Perfections. Every person has the same twenty-four hours a day but the time spent performing wholesome deeds is different with different persons. One needs to check and see if one is spending one's time effectively when it comes to performing wholesome deeds.

Wholesome deeds can be performed physically through one's actions, verbally through one's speech, and mentally through one's thoughts by adhering to the Tenfold Wholesome Course of Action or at the very least by observing the Five Precepts.

The Tenfold Wholesome Course of Action includes three physically wholesome courses of action, namely, no killing, no stealing, no sexual misconduct. It includes four verbally wholesome courses of action, namely, no false speech, no divisive speech, no offensive speech, and no nonsensical speech. It includes three mentally wholesome courses of action, namely, no covetousness, no ill-will, and no Wrong View.

No Wrong View means having Right View. Having Right View means, for example, the view that alms-giving bears fruit, the view that one owes one's parents a debt of gratitude because they enable one to be born a

human for the purpose of pursuing Perfections, the view that the round of rebirth exists, the view that the Hell Realm and the Celestial Realm exist and rebirth in the Hell Realm and the Celestial Realm is real, Enlightened Personages exist, etc. There are altogether ten right views. But just having the view that the Law of Kamma exists, the rest of the right views will naturally follow. In the same token, whoever does not believe in the Law of Kamma can be said to have Wrong View.

Therefore, it is necessary that one adheres to all ten wholesome courses of action on a daily basis. Or one can choose to observe the Five Precepts immaculately. One makes sure that one does not kill, does not steal, does not commit sexual misconduct, does not lie, and does not consume alcohol or other addictive substances. In addition, there are the Six Courses of Ruin which will bring ruin to anyone that engage in these unwholesome activities.

Inconsistency

Everyone has the same twenty-four hours a day but the time spent performing wholesome deeds is different with different persons. This Rains-Retreat has been designated as the season for attaining the Dhammakaya. Seventy-two days of it have already gone past and only eighteen days are now left. Whoever has not been able to make any progress in his meditation practice needs to check and see if he has endeavored to practice meditation correctly and every day.

If anyone is being inconsistent in that one was enthusiastic at the beginning of the Rains-Retreat, then as the season went by, one became

demotivated, but towards the end one is enthusiastic again, then one must spend the rest of the Rains-Retreat practicing meditation eagerly and correctly too.

Stillness Is the Key to Success

To attain the Dhammakaya, one's mind must be brought to a complete standstill. One must stop thinking, stop speaking, and stop doing anything. One simply sits still, yet relaxed and comfortable and then one will see inner images which already exist as the blueprint of life in the center of one's body. One will see the Pathama Sphere, the Sila Sphere, the Samadhi Sphere, the Panna Sphere, the Vimutti Sphere, and the Vimuttinanadassana Sphere followed by the Refined Human Body, the Coarse and Refined Celestial Bodies, the Coarse and Refined Form Brahma Bodies, the Coarse and Refined Non-Form Brahma Bodies, and eventually the Dhammakaya.

Stillness is the key to attaining the Dhammakaya. It is the stillness characterized by the state of being thought-free, expansive, spacious, light, and comfortable. It is the state which is relaxed, comfortable, and devoid of thought and imagination.

Imagination or a visualized image is deployed only at the beginning in order to anchor one's mind inside the body and prevent it from scattering. Once one's mind and body become one, that is when one will be able to access all the things that exist inside one's self. To bring one's mind back to its original dwelling, in the beginning one has the need for a visualized image and a mantra.

A visualized image can be that of the Buddha or a crystal sphere but the visualization must be carried out correctly. One must not be too intent. One must not stare at the image. Otherwise, one will end up with a headache. One needs to visualize the image easily like visualizing a rose, a lotus, the sun, the moon or the star. If one knows how to correctly visualize an image, one will not end up with a headache. Whether the image is sharp or not, that is a different matter. It all depends on whether or not one is used to the visualized object.

Whatever object one is familiar with, one will have an easier time visualizing it. If one has hardly ever chanted in front of the Buddha Image, one will have a difficult time trying to visualize the Buddha Image. If one is familiar with the object, then the visualized object will be quite sharp. If one is not familiar with the object, then the visualized object will be fuzzy. If one's mind is free of thought, the visualized object will be very sharp. If one's mind is filled with thoughts, the visualized object will be very fuzzy.

One may also choose not to visualize any image at all if one is confident that one's mind will not scatter. One can simply keep still but one must not be concerned about seeing darkness or brightness. One is content to simply be with whatever one sees without thinking anything. But most of you end up questioning whatever appears to you instead. Just keep practicing!



September 24, 2546 B.E.

One Will Truly Know only When One Has Attained It.

The Rains-Exit Day will be here in just over two weeks. Time is passing by very quickly. This Rains-Retreat has been designated as the season for attaining the Dhammakaya who can be found inside every person on earth regardless of his race or creed, whether or not he knows about Him, and whether or not he believes in His existence. The Dhammakaya is every human's true refuge, nothing else can be.

This piece of Higher Knowledge was taught by the Lord Buddha and confirmed by our Most Venerable Luang Pu, the Discoverer of Vija Dhammakaya. The Triple Gem or the Three Gems are our true refuge and they include the Buddha Gem, the Dhamma Gem, and the Sangha Gem. These can be found at the seventh base in the center of one's body.

The Buddha Gem means the Dhammakaya. He is all-knowing, fully awake, and gloriously joyful. He is also gloriously beautiful because He possesses all the thirty-two special physical attributes of the Perfect Man with the addition of a lotus bud on top of His raised crown. He is clearer than clear, more beautiful than beautiful, and clearer than anything on earth.

The Dhamma Gem means the crystal sphere which dwells inside the Buddha Gem. It is the storehouse of all 84,000 topics of Dhamma Knowledge. It is the source of true knowledge.

The Sangha Gem means the Refined Dhammakaya that dwell in the center of the Dhamma Gem. They do the work of preserving the Dhamma Gem. These Three Gems are every human's true refuge.

The Dhammakaya is the source of every good thing that anyone can ever wish for. He possesses the Dhammakaya-Eye, Supernormal Insight, Supernormal Wisdom, Supernormal Knowledge, and Supernormal Brightness. He is all-knowing, fully awake, and gloriously joyful. When one can attain the Dhammakaya, one's status will be transformed from being ignorant to being all-knowing, fully awake, and gloriously joyful.

To truly understand the reality of life, one must attain the Dhammakaya. It is the only way. To truly understand the Lord Buddha's Teachings, one must attain the Dhammakaya.

Therefore, everyone whether he is a monk, a novice monk or a lay devotee, must endeavor to practice meditation earnestly so that everyone can see the Dhammakaya.

Nothing Can Beat Endeavor.

Seventy-three days of this Rains-Retreat have now gone past and the Rains-Exit Day will be here in just seventeen days. Everyone must endeavor to practice meditation earnestly and correctly for the rest of the Rains-Retreat.

Nothing can beat endeavor. One should continue to diligently and correctly practice meditation. Then what is difficult will become easy. What one

thinks is impossible will become possible. Instead of darkness, one will experience brightness. Instead of unhappiness, one will experience happiness. Instead of being ignorant, one will be knowledgeable. It all depends on the level of one's endeavor. Our Most Venerable Luang Pu often said that the Truth can be accessed by a person of earnestness. How earnest must one be? To the extent of putting one's life on the line to practice meditation until one can attain the Dhammakaya.

When Kru Mai Yai had been in the monkhood for just a few years, there was a lay devotee who was always pleasant and polite. He was then in his 70's. He should be in his 90's now if he is still living.

He told Kru Mai Yai that whenever he went to see our Most Venerable Luang Pu, Luang Pu would always tell him things about meditation practice such as...

"Meditation practice is truly delicious and its level of deliciousness will continue to increase. It is like a tiffin box containing many layers. The first layer is delicious, but with each successive layer, the level of deliciousness keeps on increasing."

So this lay devotee said to our Luang Pu, "In that case, Luang Por, when will I be able to experience such deliciousness?"

"That's not difficult. When would you like to experience it?"

"Today, please, Luang Por!"

“Alright! All you have to do is to light some incense sticks and go to kneel in front of your altar at home and make a resolute wish that you are willing to die if you cannot attain the Dhammakaya. And then go ahead and practice meditation right there until you can bring your mind to a complete standstill. But fear not, you will not die because to die you must first be seriously ill. Since you are not ill, how then can you die? Take me, for example, I did this twice...” That was what Luang Pu said.

Luang Pu enjoyed telling this story because when one has been able to do what is most difficult once or twice in one’s life, one will feel joyful and proud for the rest of one’s life. And the experience will not be easily forgotten.

And Kru Mai Yai asked the lay devotee if he did as told and the lay devotee said that he did not yet have the courage to do it. And so Kru Mai Yai told him to take it easy and to continue practicing keeping his mind still and quiet and to enjoy doing it, then in time he will be able to attain the Dhammakaya.

Therefore, everyone should continue to practice keeping his mind still and quiet. At least, one should be able to see the Buddha Image brightly and clearly all the time. It does not matter what the image is made of and what it looks like just as long as you can see it all the time. Then this Buddha Image will lead you to attain the Dhammakaya later on. Keep the Buddha Image in the center of your body and one day you will be able to attain the Dhammakaya. Let everyone spend the rest of this Rains-Retreat designated as the season for attaining the Dhammakaya practicing meditation earnestly and correctly.

September 25, 2546 B.E.

No Luang Pu, an Unthinkable Thought

It is now sixteen days until the Rains-Exit Day. Time is passing by so quickly. Every person on earth has the same twenty-four hours a day for Perfections pursuit and for increasing one's physical, verbal, and mental purity. Everyone has the same twenty-four hours a day regardless of his race, creed or economic status. However, the time spent accumulating merit is different for different persons. Most people have no idea why they are here and what is their true life-goal. Some may have an inkling of why they are here but they are too reckless to make the time and effort to accumulate merit.

But the Inner Dreams Kindergarteners are different. They eagerly accumulate merit because they know to a certain extent that they are here to make clear the Path and Fruit of Nibbana and to pursue Perfections. And so they are always accumulating merit. They do so on a daily basis, a weekly basis, a monthly basis, and an annual basis as well as during important days in Buddhism.

Some people are inconsistent in their endeavor. Sometimes they are eager. At other times they slack off. For those who are always eager, they consistently pursue Perfections knowing that with each passing day, their time on earth is decreasing. These persons are praiseworthy.

If the Most Venerable Luang Pu Phramonkolthepmuni (Sodh Candasaro) did not discover Vija Dhammakaya, the situation would have been unimaginably dire for everyone. One's life would have simply drifted along. There would have been no one to confirm the specific and systematic meditation practice as taught by the Lord Buddha which can lead the practitioner to attain the Dhammakaya. There are forty meditation techniques mentioned in the Tipitaka. There are other meditation techniques mentioned in the Visuddhimagga but nothing specific is given. Should one decide to practice a particular technique and get stuck at a certain point, one will be hard pressed to find anyone that can help one to get unstuck. Therefore, meditation practice had been confined to the monks who undertook Dhutanga or those who possessed a high level of Perfections.

It is not until our Most Venerable Luang Pu has discovered Vija Dhammakaya that one can confidently practice meditation. The reason is that Luang Pu has confirmed that the Path and Fruit of Nibbana can be found inside one's self by keeping one's mind completely still and quiet at the seventh base in the center of one's body. Once one's mind can be brought to a complete standstill, one will attain the Pathamagga Sphere, other Dhamma Spheres, the different Inner Bodies, namely, the Refined Human Body, the Celestial Bodies, the Form Brahma Bodies, the Non-Form Brahma Bodies, the Gotarabhu Dhammakaya, the Sotapanna Dhammakaya, the Sakidagami Dhammakaya, the Anagami Dhammakaya, and the Arahata Dhammakaya respectively.

Each person has altogether eighteen coarse and refined bodies. All of the Inner Bodies can be attained only when one's mind has been brought to a

complete standstill. Luang Pu has already given us specific details of how to attain the Dhammakaya such that anyone can practice it. All that one has to do is to keep one's mind still and quiet. There is nothing else that one must do. Stillness Is the Key to Success.



September 26, 2546 B.E.

How To Find Ariya Wealth

The Rains-Exit Day will be here in just fifteen days. Seventy-five days of this Rains-Retreat have already gone past. Let everyone spend the rest of the Rains-Retreat endeavoring to practice meditation earnestly and correctly like he did at the beginning of the season.

If one endeavors to practice meditation earnestly and correctly, fifteen days are long enough to attain the Dhammakaya. As an Inner Dreams kindergartener, you have often heard that *Stillness Is the Key to Success*. It means that one must bring one's mind which is in the habit of wandering to come to a standstill at the seventh base in the center of one's body and keep it there at all times. That is all that one has to do and before one knows it, one's mind will come to a standstill in just the right way.

Once one's mind has come to a standstill in just the right way, one will be able to access life's blueprint starting with the Pathamagga Sphere, the Refined Human Body, the Coarse and Refined Celestial Bodies, the Coarse and Refined Form Brahma Bodies, the Coarse and Refined Non-Form Brahma Bodies, the Coarse and Refined Gotarabhu Dhammakaya, the Coarse and Refined Sotapanna Dhammakaya, the Coarse and Refined Sakidagami Dhammakaya, the Coarse and Refined Anagami Dhammakaya, and the Coarse and Refined Arahat Dhammakaya. There are altogether eighteen different coarse and refined bodies. These Inner Bodies can be accessed by keeping one's mind completely still and quiet.

Our Most Venerable Luang Pu Phramonkolthepmuni (Sodh Candasaro), the Discoverer of Vija Dhammakaya, has already given us the formula for success. He said that only complete stillness is needed from the beginning to attaining Arahathship.

If one pays close attention to Luang Pu's words, one will endeavor to practice them earnestly instead of trying to come up with one's own technique. More often than not, a person is familiar with how he can get things done in the secular world but these methods cannot be applied to meditation practice.

The search for external wealth and the search for internal wealth are completely opposite. To search for external wealth, activities are required such as reading, listening, studying, asking questions, thinking, gaining knowledge, etc.

But the search for internal wealth or Ariya wealth requires complete stillness. It does not require movement, thinking, speaking or anything else. Stillness and quietness alone will lead one to attain Ariya wealth, the pride and joy of Ariya Personages.

Ariya Personages are sublime beings. They are all-knowing, fully awake, and gloriously joyful. They are the true sages. Ariya wealth is the pride and joy of the personages who are all-knowing, and are distant from defilements and unwholesomeness.

All of us are extremely fortunate to have heard about our Most Venerable Luang Pu's teachings on how to search for Ariya wealth. Without sufficient

merit, being near is like being far. With sufficient merit, being far is like being near. Merit-filled persons can understand Luang Pu's teachings and his Vija Dhammakaya meditation practice.

Luang Pu has kindly taught us everything. All we have to do is to take it and run with it. All we have to do is to practice what Luang Pu teaches correctly and earnestly in order to burn away all of our defilements.

When one's mind can be brought to a complete standstill in the center of one's body, one will be able to see and know everything there is to know about the reality of life. *Kaye kayanupassi viharati...* One will be able to see brightness, the different Dhamma Spheres, and the different Inner Bodies. It will be like looking at the passing scenery when riding in a car or a train. The entire journey will be filled with spaciousness, expansiveness, lightness, comfort, and relaxation. One's body seems to have disappeared as one merges with the different Dhamma Spheres and the different Inner Bodies one after another easily and comfortably. It is as easy as driving a car with an automatic transmission on a straight stretch of a superhighway. The car will stop on its own when it has reached its destination. There is absolutely no need whatsoever to think anything or consider anything.

One may find it difficult to believe that it can be that easy, but it really is. But something is misleading one to think that the attainment of the Dhammakaya is a very difficult feat. When one does not kill, it is easy. One does not have to put in any effort or time to kill something or someone. But killing is very difficult process.

One is about to fall asleep when a mosquito shows up and makes an annoying buzzing sound close to one's ear. One decides to kill it, so one takes a swing at it. One misses and hits one's ear instead. When one decides not to steal things, one does not have to look for the necessary equipment. One does not have to put in the time and effort to study the way and the time that the homeowner will not be home. One is not startled by any light whether it is the moonlight, the starlight or a torch light. One has no need to be afraid. One does not have to check if the stars are shining too brightly or if the dog has gone to sleep yet.

Luang Por Abhirupo told Kru Mai Yai that at one point in his layman life, he had been a thief and was learnt in the trick of the trade. Having completed the course, he was given a blessing by his teacher for him to gain material wealth from his thievery, to be safe from the police and the homeowners, to travel anywhere safely, to not be harmed by a bullet or a knife, so on and so forth. The last advice given was, if he wished to prosper as a thief, he should commit theft just once a year. But if he wished to meet with disaster and be caught by the police, he was to commit theft daily.

To get ready to break into a house, he needed to watch the dog constellation. If he could see it, it meant that the dog was asleep. But when he did break into a house, it turned out that the homeowner did not have a watchdog but he had a watch goose instead. The homeowner took a shot at him with a bow and arrow by following the sound of the goose's squawking. He said that he was nearly killed that time. You see, it is not easy being a thief.

When one decides not to commit sexual misconduct, not to lie, not to use foul language, not to talk nonsense, not to use divisive speech, not to smoke cigarettes, not to drink alcohol, one simply refuses to do these things and that is all there is to it. If companies refuse to manufacture cigarettes and alcohol, the world will already be a much better place to live. People can enjoy better health. They can use the human body given to them by their parents to accumulate merit and pursue Perfections to the fullest extent. This way, their accumulated merit and Perfections will also benefit their parents.

Meditation practice is simple but something keeps telling one that it is difficult. All one needs to do is to practice Luang Pu's teachings which can be summarized as **Stillness Is the Key to Success from the beginning until the attainment of Arahatsip.**



September 27, 2546 B.E.

Iddhipada-4, the Four Paths of Accomplishment

The Rains-Exit Day will be here in two weeks' time. Everyone has the same twenty-four hours a day. It depends on how each person is utilizing the time he has to pursue Perfections. **He can choose to pursue Perfections to his best ability. Or he can choose to do it reluctantly. Or he can choose not to do it at all.**

This Rains-Retreat has been designated as the season for attaining the Dhammakaya who is every human's highest refuge. Nothing else can serve as one's refuge.

These remaining two weeks should be spent practicing meditation as earnestly as possible by deploying the Four Paths of Accomplishment. These include will, endeavor, attention, and reflection. It means that one must love to attain the Dhammakaya. One must endeavor to practice meditation no matter what happens and in spite of achiness and other concerns. One pays attention by keeping one's mind at the seventh base in the center of one's body at all times.

Our Most Venerable Luang Pu told us to wrestle with our mind like a wrestler by keeping our mind still and quiet in the center of our body instead of allowing it to wander everywhere. Last but not least, reflection, it means that one must diligently observe if one is practicing correctly, and if one is keeping one's mind still and quiet.

September 29, 2546 B.E.

A Matter of Life and Death

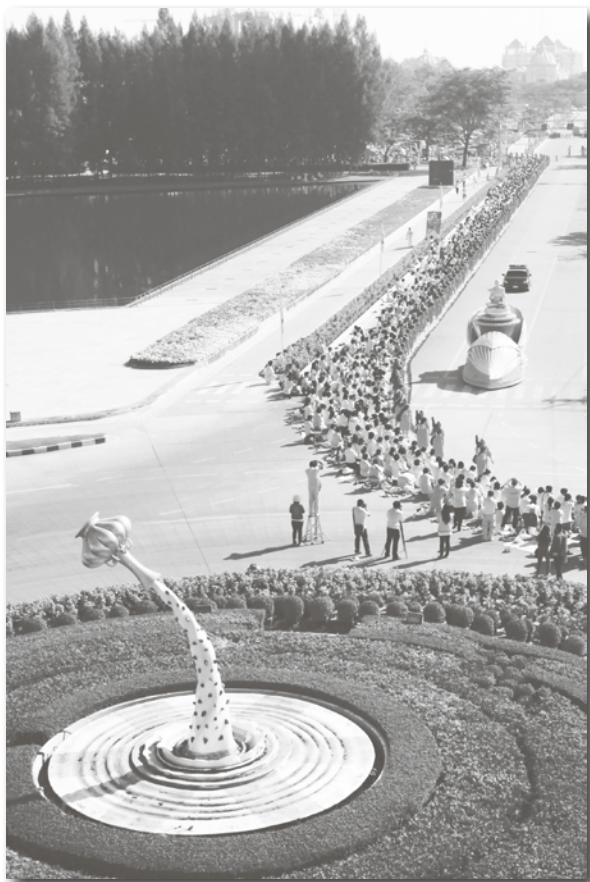
Twelve more days and the Rains-Exit Day will be here. This Rains-Retreat has been designated as the season for attaining the Dhammakaya who can be found inside every person on earth. The Dhammakaya is our highest refuge. The remaining twelve days should be spent practicing keeping one's mind still and quiet to the fullest extent. It means that one will not quit until one can attain the Dhammakaya.

Make history for one's self by attaining the Dhammakaya this Rains-Retreat especially those who are in the monkhood temporarily and will have to return to work after the Rains-Retreat is over. And you will feel proud and happy for the rest of your life and throughout every future existence.

Our Most Venerable Luang Pu made the decision to make history for himself in just one auspicious night on the 15th day of the 10th waxing moon. He had laid down his life for the sake of attaining Enlightenment. As a result, he succeeded in discovering Vija Dhammakaya which had been lost about 500 years after the Lord Buddha's attainment of Complete Nibbana. Our Luang Pu had put his life on the line twice and both times he had been victorious because he knew to search for the Inner Triple Gem inside him and he knew how to practice meditation correctly. Luang Pu's method is easier than trying to squeeze water out of a rock which is completely useless.

Our newly ordained monks should follow in Luang Pu's example by **putting their lives on the line** practicing meditation until they can attain the Dhammakaya.

Everyone should spend whatever time remaining of this Rains-Retreat endeavoring to **wrestle with his mind by keeping his mind still and quiet**. After all, according to Luang Pu, many were able to do it.



September 30, 2546 B.E.

The Fruit of Monkhood

It will be the Rains-Exit Day eleven days from now. We are continuing to do the countdown day by day. In these last eleven days, everyone needs to practice meditation to the fullest extent in order to attain the Dhammakaya.

Actually, everyone has been doing that since the start of the Rains-Retreat. Everyone has made progress, some a lot, some a little. For some, their progress is evident to them; for others, not as much. Those whose progress is not as evident tend to think that they have not made any progress at all when in fact they have and it will become evident in these final eleven days. Therefore, continue practicing meditation to the fullest extent.

For the newly ordained monks who have taken a leave of absence from work in order to enter the monkhood and will need to disrobe and return to work soon, they should take this opportunity to practice meditation to the fullest extent so that when they look back upon this time of their life, they can feel proud and happy. Whether or not they plan to remain in the monkhood until the day of the Kathina Robe Offering, they ought to spend these final days of this Rains-Retreat practicing meditation to the fullest extent. The reason is that they may or may not be able to enter the monkhood again in the future. Therefore, they should take the fullest advantage of the time remaining of their monkhood.

Everyone has begun to understand that the meditation practice leading to the attainment of the Dhammakaya is fairly simple. It is easier than going to school because one is not required to memorize, read, imagine, think or do anything at all. All one has to do is to keep one's mind still and quiet at the seventh base in the center of one's body. That is all.

One is required however to stay mindful, comfortable, consistent, and observant. Everyone whether he is a monk or a lay devotee is encouraged to practice meditation to the fullest extent for the remaining of this Rains-Retreat as one goes about one's work and one's life.

The new monks are especially encouraged to do their very best so that after they disrobe, they cannot say that they have benefited nothing from being in the monkhood. Whether or not one gains anything from being in the monkhood depends entirely on one's self. If one hardly does anything at all, then one can scarcely gain anything. However, if one practices meditation early morning, mid-morning, in the afternoon, in the evening, and at night, one is sure to gain much.

How one behaves while in the monkhood plays an important role in causing Buddhism to either flourish or decline. Those who entered the monkhood for a brief period but did not perform any work required of a monk tended to say after they had disrobed that they gained nothing from being in the monkhood. Moreover, they tell everyone else about it. As a result, they inadvertently cause others not to see any point in entering the monkhood.

Actually, there is so much that one can learn and three months in the monkhood are hardly enough time to really learn anything. But at the

very least, one can learn to practice meditation so that one can attain the Dhammakaya. Once that happens, one will automatically want to learn more and more about the Lord Buddha's Dhamma-Discipline.

If one practices meditation earnestly, one will definitely be able to attain the Dhammakaya as shown by the meditation results submitted by different Inner Dreams kindergarteners. Some share similar experiences. These reports work to motivate fellow kindergarteners to continue improving the way that they are trying to keep their mind still and quiet. Although **Stillness Is the Key to Success** forms the principal tenet of meditation practice, details of the practice are uniquely different with each practitioner.

Everyone is encouraged to spend the remaining of the Rains-Retreat practicing keeping his mind still and quiet to the fullest extent!



October 1, 2546 B.E.

The Truth Must Be Proven

Only ten days are now left of this Rains-Retreat. Time is passing by in its normal pace but for Perfections pursuers, it seems to be going by so quickly. Each Rains-Retreat lasts only ninety days. Everyone was advised at the start of the Rains-Retreat to spend every microsecond in ways that facilitate one's meditation practice and accumulation of one's physical, verbal, and mental purity.

This particular Rains-Retreat has been designated as the season for attaining the Dhammakaya. Every person on earth has the Dhammakaya inside him regardless of his race or creed, whether or not he knows about Him, and whether or not he believes that the Dhammakaya exists.

The Lord Buddha says that the Dhammakaya exists and presently many persons of different races and creeds have been able to attain the Dhammakaya. Vija Dhammakaya can be learnt by anyone because it is Truth. It goes to show that one's belief is one thing, but Truth is another.

One's beliefs tend to be formed by the family that one is born into. However, the Truth must be proven. A person desiring knowledge must be open-minded enough to give himself the opportunity to learn universal knowledge. The Dhammakaya that exists inside every person on earth is universal in the same way that the sun, the moon, and the stars are.

Every person on earth sees them the same way. Therefore, whoever is open-minded enough to learn about the Dhammakaya will be able to find Him.

For the remaining of the Rains-Retreat, Kru Mai Yai would like to see the monks who will soon disrobe and return to work after a leave of absence to really take the fullest advantage of their remaining time in the monkhood. After all, they have left all their concerns behind in order to enter the monkhood for a time and to pursue Renunciation Perfection which they had to have already pursued to a certain extent in their previous existences.

They need to utilize this time of their life to make history for themselves now that they are playing their part in helping to perpetuate Buddhism for three more months. Buddhism is being perpetuated day by day by the monks. Any temple without a resident monk is considered to be defunct. Should all the temples in the country become defunct, Buddhism will disappear. Therefore, entering the monkhood is the way to help perpetuate Buddhism. The monks are considered to be the most important merit-field. As a monk, one has the opportunity to study the Dhamma-Discipline as decreed by the Lord Buddha and one will be equipped to live life correctly and happily after one has disrobed.

What causes a person to feel moved and proud after he has disrobed is how he has endeavored to practice righteousness according to the Dhamma-Discipline, how he has spent his time in the monkhood to his best ability studying the Lord Buddha's Teachings, practicing meditation, and achieving meditative attainments. Most importantly, if he has practiced

meditation until he can attain the Dhammakaya, his time in the monkhood will remain in his memory for the rest of his life and into his future existences.

In practicing meditation, the keys are mindfulness, relaxation, consistency, and observation. One is mindful of the fact that one's mind remains inside one's self. One keeps one's mind still and quiet in a relaxed manner all day and all night long. And one is cognizant of whether or not one is practicing correctly, whether one is too intent, whether one is too eager, whether one is uptight, and whether one is restless. One should keep on observing and one will find the things that one is doing wrong so that one can find ways to address them. And in time, one will meet with success. If the lay devotees can do it, so can the monks and the novice monks especially when it is their job.

Ten days are more than enough time to practice meditation to the fullest extent and make one's self proud. This way, after one has disrobed and whenever one thinks about the time one has spent in the monkhood or tells others about one's experience, one will be filled with joy. One's listeners will also be filled with joy listening to one. They will understand the value of Buddhism. Those who are able will also want to enter the monkhood and learn about the Lord Buddha's Dhamma-Discipline. Therefore, do your very best despite aches and pains which are common to everyone. But if you disregard them, they will disappear. Continue to practice meditation to the best of your ability and you will be able to see the crystal clear sphere. You will be able to experience what a 360° vision is like.

October 2, 2546 B.E.

The Four Factors

The Rains-Exit Day will be here nine days from now. This Rains-Retreat has been special for several reasons. For example, it is the season to stop drinking alcohol and now that people have been able to stop drinking alcohol for almost three months, perhaps it is good to think about abstaining from alcohol for good.

It is also the season for attaining the Dhammakaya. Therefore, everyone should spend every microsecond left of this Rains-Retreat to practice keeping his mind still and quiet. One should continue to wrestle with one's mind as advised by our Most Venerable Luang Pu.

The four factors that can help one to wrestle with one's mind are as follows: The first factor is mindfulness, which means keeping one's mind inside one's self instead of allowing it to be with things that lack substance and are completely useless. A restless mind cannot lead one to attain the Dhammakaya and true happiness. Keeping one's mind inside one's self is what is meant here by mindfulness.

Once one's body and mind can work together as one unit, it will be so powerful that one's life will be greatly changed. Since one's mind and body are still going their separate ways, one's mind is hardly being utilized at all. Therefore, the quality of one's mind becomes degraded.

Mindfulness means bringing one's mind to the seventh base in the center of one's body. That is the correct starting point for the journey towards the Path and Fruit of Nibbana as taken by the Lord Buddha and the Arahats. All of them started at this point. Therefore, it is crucially important that one keeps one's mind at the seventh base in the center of one's body at all times.

When one closes one's eyes to practice meditation, one should not press one's eyes downward to try and peer into one's abdomen. Some people do not try to press one's eyes downward but they are blinking them rapidly as they inadvertently try to peer into their abdomen. None of these tricks will work, for course. It only ends up giving one a headache and stresses one out. The thing to do is to close one's eyes comfortably as if one is about to fall asleep. Should an inner image appear, one needs simply to look at it comfortably with one's mind in the same way that one looks at a physical object with one's eyes.

The second factor is comfort which means that meditation practice is about comfort as opposed to hardship. If one persists in doing it the hard way, one may be able to pursue Patience Perfection which may help one to practice meditation more easily in future existences. But chances are that if one blinks one's eyes rapidly here and now, one will likely do so in one's future existences. Therefore, it is best to stop blinking one's eyes rapidly here and now. Remember that when practicing meditation one must feel comfortable both in body and mind.

A person is made up of body and mind and both must feel comfortable. A body without a mind is called a corpse. A mind without a body is called

a ghost. When practicing meditation, both the mind and body must feel comfortable. The body needs to be relaxed and so does the mind.

The third factor is consistency which means that one continues to practice keeping one's mind still and quiet in the center of one's body at all times. Kru Mai Yai has tried to make meditation practice as easy as possible for everyone but it is up to you to practice what is being taught.

The fourth factor is observation which means that after the session, one is to think back and reflect on how well or how badly one had done during the session and why.

Being in a Good Mood

If one wishes to make progress with one's meditation practice, it is necessary that one learns to be in a good mood all the time. This way, one will be sure not to feel restless, confused, irritated, exasperated, or angry with this person or that person, this thing or that thing.

One should be in a good mood from the time one wakes up to the time one goes to sleep at night. Every minute of every day, one is in a good mood.

When one is always in a good mood, it is easy for one to think about all the wholesome deeds that one has accumulated during the day. One wakes up in the morning, bathes one's face and eyes, does the morning chanting, practices meditation, offers food to the monks or puts money aside for making merit, etc. When one leaves the house and all day long, one continues to keep one's mind clear by focusing on one's accumulated merit and the Triple Gem.

This way one cannot help but feel joyful and proud. Do not think of anything or anyone or any past mistake that upsets one and turns one's mind sad and gloomy.

Think only of people and things that make one feel happy, that make one's mind pure, clear and good. Such is the way to keep one's self in a good mood all the time.

Blowing Gloominess Away

If you are working and something happens to make you feel irritated, do not forget to blow the gloominess away (by exhaling quickly and forcefully just once). This is an effective way to remove irritation. This is a very effective way to change your attitude. Once a bad mood is stumped in that manner, it will simply disappear. This method works for any arisen feeling designed to pull one's mind out of the center of one's body. Once one's gloominess can be short-circuited, it will be replaced by good thoughts and one's mind will then become calm.

If one can maintain one's emotional calmness, one will be in a good mood all day long. One will be able to remain calm in the face of blame and praise alike.

A letter Kru Mai Yai received from one of the Inner Dreams kindergarteners appeared somewhat funny at first but it actually made a real point.

This kindergartener said that he was home one day when a female friend called and said to him, "Hey you! I need you to tell me if I am a woman or a man."

“What a question to be asking me!”

“You see, I met a woman that I sort of had a crush on and that made me wonder if I was a woman or a man.”

“This is a symptom caused by sensual desire.”

“Yeah, I suppose so. What should I do then?”

“Do nothing but stay calm and the problem will simply disappear.”

He was right, of course. If one can remain calm in the face of everything, no problem can present itself. For example, if the food cooked by one’s wife does not taste good, one should just stay calm. Since one cannot change the way she cooks, it remains for one to adjust one’s taste bud.

The same principle applies with meditation practice. Whether one sees darkness, brightness, or an image, one should continue to remain calm. Once one’s mind can continue to be still and quiet, in time, it will be able to journey inward. Therefore, Stillness Is the Key to Success applies in both the secular world and the spiritual world. When one’s mind can be kept constantly still and quiet, one will not be affected by anything or any person. In that state of mind, happiness will have the opportunity to flood into one’s mind as if one is the storehouse of happiness.

October 3, 2546 B.E.

The Monkhood and Nibbana

The Rains-Exit Day will be here in just eight days. Time is passing by so quickly and before one knows it, one's time on earth is already up. Kru Mai Yai saw a poster advocating people to abstain from alcohol during the Rains-Retreat. Actually, it should advocate people to abstain from alcohol not just during but after the Rains-Retreat as well.

The monkhood is sublime and not just anyone can enter it and remain in it. To do so means that one has to possess merit and Perfections and had to have pursued Renunciation Perfection to a certain extent in one's previous existences. One must also meet all the requirements of a monk before one can enter the monkhood.

During the Lord Buddha's time, no one entered the monkhood only for a time. Everyone entered the monkhood for the specific purpose of attaining Nibbana. But nowadays, allowances have been made to allow men to gradually pursue Perfections by entering the monkhood for a certain period of time. Nonetheless, as a monk, one must do one's best to make clear the Path and Fruit of Nibbana. After all, one has left all concerns behind for a time in order to enter the monkhood. One should endeavor to practice meditation earnestly and continuously.

Eight days are long enough for those monks who must disrobe soon to make history for themselves by endeavoring to practice meditation

earnestly and correctly. The purpose of entering the monkhood is to make clear the Path and Fruit of Nibbana and it should begin with the first day in the monkhood. Let every monk at Wat Phra Dhammakaya and the different branches here in Thailand and abroad endeavor to do his best for the duration of this Rains-Retreat.

Let these final eight days be the time for entering the Dhamma battlefield by practicing keeping one's mind still and quiet. Let everyone wrestle with his mind. Nothing can beat one's endeavor. If one is truly earnest, success is sure to be had. Many lay devotees have been practicing meditation very earnestly and are able to make good progress. If they can do it, so can the monks. If one can see the Dhammakaya and have the Dhammakaya as one's refuge, one will know true happiness.

It is the duty of a monk to practice meditation. Otherwise, one's time in the monkhood will be an unhappy one. But if one's time in the monkhood is a happy and joyful one, one will never grow tired of being in the monkhood.

Coming from the Light, Returning to the Light

For those who need to disrobe, do not forget to practice meditation as earnestly as possible. There is no need to search for an auspicious time to disrobe. Whenever your mind is pure and bright, that is a good time to disrobe. So, be sure to increase the brightness in your mind in the meantime.

When one came from the light, one must return to the light. Having disrobed, it means that one has died from the monkhood and is reborn as a

householder sort of like descending from the Celestial Realm to be reborn in the Human Realm. And one will have to encounter many temptations as a householder.

Therefore, it is best to fill one's mind with brightness before disrobing. One should recall all the wholesome deeds that one has performed since the first day that one entered the monkhood up until now. And one should make a resolute wish based on one's earned merit for one to attain the Dhammakaya, to meet with success and prosperity as a householder, to be surrounded by righteous persons, to be distant from wrong-viewed persons and all the causes of ruin. One can then dedicate the earned merit to one's forefathers, departed parents and departing loved ones as well as those one has trespassed against. Lastly, one should spread love and kindness to every living being.

Having disrobed, one should vow to be a good Buddhist and a good role model for one's fellowmen. Having abstained from smoking, drinking, and other vices while being in the monkhood, one should not think for one minute that now that one has disrobed, one has to smoke, drink, and engage in these vices to the hilt. That is not the way to think at all.

One is now considered to be a Pandit which means a person being replete with morality, concentration, insight, and wholesomeness because one had spent the time as a monk to learn and practice the Lord Buddha's Teachings. And one should now be a better human being.

As a householder, one should be a good role model for others. One must staunchly perform wholesome deeds and abstain completely from

alcohol and other vices. One should encourage whomever one meets to perform wholesome deeds. Should one be asked by anyone to do anything unwholesome, one should ask the person to perform wholesome deeds instead. The situation is sort of like a tug of war between wholesomeness and unwholesomeness.

One should also continue to learn more about the Lord Buddha's Teachings especially those having to do with how to be a righteous householder so that one can live one's life accordingly. This way, one will conduct oneself in an admirable manner such that others will be motivated to emulate one. One will bring honor to one's Preceptor, temple, and Dhamma teachers. If one had been a monk at Wat Phra Dhammakaya, one will do Kru Mai Yai proud because his former monk is spreading our temple's reputation by being a good role model and a good lay devotee.

After disrobing, one should be sure to continue practicing meditation every day without fail. One should be a merit-making leader and a top virtuous friend like other Inner Dreams kindergarteners.

A Monk's Life Is the Most Sublime Life of All

Frankly, Kru Mai Yai does not wish to see anyone disrobe at all. Kru Mai Yai is wont to witness any monk disrobing. It hurts! But Kru Mai Yai loves it when a lay devotee has decided to enter the monkhood because a monk's life is the most sublime life of all. As a great Bodhisatta, Prince Siddhattha chose to leave the title and position of a Universal Monarch due to happen in seven days by taking up the religious life. Prince Siddhattha had been a Universal Monarch many of his previous existences already. He realized

all too well that life in the round of rebirth had no real substance. Therefore, upon seeing the four celestial messengers in the forms of an old person, a sick person, a dead person, and a monk, he knew that it was time for him to leave the householder's life behind.

He did not wish to grow old, get sick or die over and over again. He realized that however lofty one's position and title might be, however great one's retinue of attendants might be, one still had to grow old, get sick, and die. Therefore, at the sight of a monk, he knew that he had to take up the religious life.

These four messengers are commonly seen but very few persons see them the way that Prince Siddhattha saw them. It was the reason that he could attain Self-Enlightenment and become the Lord Buddha. We need to use the Lord Buddha as our perfect role model.

If every person on earth shared the same goal of making clear the Path and Fruit of Nibbana, world peace would become a reality.

When looking at one's life and the life of one's fellow humans, one sees how the human life is filled with suffering. A wealthy person encounters a wealthy person's problems. A middle-class person encounters a middle-class person's problems. A poor person encounters a poor person's problems. In other words, every person encounters problems which bring about his suffering. There are permanent suffering* and temporary suffering*. It is a wise person that grows tired of life in the round of rebirth and wants to be emancipated from it.

If every person shares the same quest for emancipation from suffering, there will be peace, happiness, and equality in the world. Everyone will be working to find the lifestyle that will lead one to emancipation and everyone will come to the same conclusion that the lifestyle of the Buddhist monk is the answer. The reason is that a monk's lifestyle is simple. A monk has few concerns and requires just the four necessities. It is the lifestyle conducive to practicing keeping one's mind still and quiet in order to search for emancipation. If everyone on earth can come to the same conclusion about the most sublime lifestyle, there will be peace and happiness. And everyone will be able to learn such Higher Knowledge as Vija-3, Vija-8, Abhinna-6, Patisambhidanana-4, Vija Dhammakaya, Buddhist Cosmology, so on and so forth. To study these truths requires one to first attain the Dhammakaya.

A householder's life is filled with many concerns not to mention the time and effort spent earning a living. It is extremely difficult for a householder to do what a monk does. Therefore, a monk's life is the most sublime life of all.



*Permanent suffering includes birth, aging, and death.

**Temporary suffering includes sadness, lamentation, physical discomfort, mental discomfort, exasperation, encountering what one dislikes, being separated from what one loves or likes, and not getting what one wants.

October 6, 2546 B.E.

Nothing Can Be Easier

The Rains-Exit Day will be here in five days. We have been doing the countdown since the start of this Rains-Retreat which has been designated as the season for attaining the Dhammakaya where the monks can see the Dhammakaya, the novice monks can see the Dhammakaya, and the lay devotees can see the Dhammakaya. It has been designated as the season for practicing meditation earnestly for the purpose of attaining the Dhammakaya.

Eighty-five days have now gone past and a few of you have been able to realize your wish. But most of you are about to realize your wish. Therefore, during these final five days, everyone should do his very best to make this Rains-Retreat a truly memorable one. Every human being is here on earth to make clear the Path and Fruit of Nibbana. If your fellow monks or fellow Inner Dreams kindergarteners can do it, so can you.

The best day of one's life is the day that one attains the Dhammakaya. It is not the day that one becomes a director, a minister, a President or the richest person on earth. That is just one good day in one's life. After all, titles and positions cannot guarantee one happiness. But the attainment of the Dhammakaya leads one to true happiness. One will be able to learn about the reality of life as taught by the Lord Buddha.

Do your very best in these final five days to practice meditation to the fullest extent. Do not make excuses but do try your very best instead.

Practice keeping your mind still and quiet when you open your eyes, when you close your eyes, when you inhale, and when you exhale. That is all. Practice what our Most Venerable Luang Pu had to put his life on the line in order to discover, Stillness Is the Key to Success. It means that one is to practice keeping one's restless mind still and quiet at the seventh base in the center of one's body.

Be still. One may or may not want to visualize an image. One does not have to do anything else. Nothing can be easier. Our Most Venerable Luang Pu has made this knowledge available to us. All we have to do is to practice what he teaches. If we practice it, then we will meet with success.

The Dhamma Spheres, the different Inner Bodies, and the Dhammakaya already exist inside us. They are not outside of us. They cannot be found in any star or any planet out there. They can be found at the seventh base in the center of our body. Isn't that easy? Moreover, there are coaches and guides ready to answer whatever questions you may have, ready to encourage you and motivate you. Meditation practice is as easy as inhaling and exhaling.

Five days are long enough for one to practice meditation earnestly. It only took our Lord Buddha just one night, and by the morning, He was able to attain the Path and Fruit of Nibbana. It also took our Most Venerable Luang Pu just one night to attain the Dhammakaya. Here, you have all of five days and five nights. So, just keep on practicing.

Our monks and novice monks need to endeavor to practice meditation to the fullest extent. As a monk or a novice monk, one does not have to earn a living because one's job is to make clear the Path and Fruit of Nibbana. Our lay devotees have to earn a living and they also support us and some of them have already gained inner experiences. Our monks and novice monks must be able to do more and better in this regard.

If our lay devotees can see the Dhammakaya but not our monks and novice monks, that is very odd indeed. They have supported us because they would like for us to attain the Dhammakaya and to make clear the Path and Fruit of Nibbana. They want us to be their field of merit. They want to hear from us what it is like to attain the Dhammakaya. Therefore, let our monks and novice monks endeavor to practice meditation to the fullest extent during these final five days of this Rains-Retreat.

Coming to the Light, Returning to the Light

Some of the monks have to disrobe because they need to return to work after a leave of absence. Some will disrobe after the Kathina Robe Offering which is the right way to do it.

But in the meantime, do not yet think about disrobing. It is unwholesome to do so. You have come to the light; you must return to the light and be ready to live your life accordingly. Being born in the Dhamma-Discipline is akin to living in the light. If you must disrobe, then do it accordingly by spending these final five days practicing meditation to the fullest extent. Make the time you have spent in the monkhood a truly memorable one. Put aside for now any thought about disrobing.

As a monk, think of each day as the day for making clear the Path and Fruit of Nibbana by keeping one's mind still and quiet to the point where one can attain the Dhammakaya. Whatever Higher Knowledge our Lord Buddha and the Arahats have attained, let one be able to partake in it. Whatever Higher Knowledge our Most Venerable Luang Pu has attained, let one be able to partake in it. Let one be able to attain the Dhammakaya. Such are the things that one ought to think about. And then one should just leave everything, everyone, and every concern behind as if there was no one else and nothing else on earth except for one's self. Against the pain, the achiness, the heat, the cold, the illness, one endeavors to practice meditation to the fullest extent and make this time in the monkhood a very memorable one. After all, it will not be easy to find the time to enter the monkhood again.

As a monk, one should do one's very best to practice meditation. One should adjust one's body so that one will not be too sleepy or too tired because to attain the Dhammakaya one must be comfortable and relaxed.

Being comfortable and relaxed does not mean being lazy or aimless. It means feeling comfortable and relaxed, neither too tight nor too lax.

Every monk here possesses much merit; otherwise, you would not have been able to enter the monkhood or hear about Vija Dhammakaya, the Path and Fruit of Nibbana, the Dhammakaya and how you can attain the Dhammakaya by keeping your mind still and quiet. Continue to earn merit by keeping your mind still and quiet. It is not too late yet.

After you disrobe, be sure to be a good householder and a role model for other householders which is severely lacking presently. Be sure to observe the Five Precepts immaculately. Observe the Eight Precepts when you can or at least on the Buddhist Holy Day because that is what the Buddhist Holy Day is for.

When you observe the Eight Precepts on the Buddhist Holy Day, your co-workers may wonder why you are doing it. This will give you the opportunity to explain to them that you are observing the Eight Precepts because it is the Buddhist Holy Day. Initially, they may not understand and may even laugh at you. That is alright. Be patient with them and explain to them that you are only following the noble tradition of the Ariya Personages who understand the great perils of the round of rebirth. Observing the Eight Precepts on the Buddhist Holy Day is the customary practice of every practicing Buddhist. In time, the laughter will die down and some of your co-workers may even be motivated to follow your example.

Should some of your co-workers continue to tease you, be patient and answer whatever questions they may raise in a calm and rational manner. They may tease you but deep down they cannot help but feel somewhat impressed. In time, they will be motivated to learn more about the Lord Buddha's Teachings. And you will be able to earn merit by being a virtuous friend to them and by giving them Dhamma knowledge. It is a win-win situation.

And whenever you truly understand the harm of a householder's life and how it is lacking in substance, you should enter the monkhood once again or as many times as you like.

A wise man of old entered the monkhood for a total of seven times. He was called the hoe-less sage for the reason that when the season of farming and planting was over, he would enter the monkhood. But when it was the season of farming and planting, he missed his hoe and so he disrobed in order to do his farming and planting. When the farming and planting season was over, he re-entered the monkhood once again. He had done this seven times altogether. In the seventh and final time, he was able to practice meditation until he attained Arahatsip.

You can re-enter the monkhood as many times as you wish. You can return to this temple or any temple you like. But while in the monkhood, you must learn the Lord Buddha's Teachings, practice meditation, achieve elevated meditative attainments, and teach the Dhamma. When you can perform the duty of a monk well, your parents and grandparents, your ancestors, the lay devotees, and all beings can partake in your merit.

Those who have now retired and have grey hair and their grandchildren are growing up should think about entering the monkhood. Their constitution is still robust enough to allow them to practice righteousness according to the Dhamma-Discipline. This way, they will be doing their part to help perpetuate Buddhism.

Buddhism is perpetuated day by day like the human life. If the number of Buddhist monks increases daily, then the life of Buddhism can be extended. Do not assume that Buddhism will last for 2,500 more years. It may not last that long or it may last much longer. It all depends on whether there are monks and lay devotees to help perpetuate it.

For those who need to disrobe, they should endeavor to practice meditation to the fullest extent to make their stay in the monkhood a truly memorable time. Think of the time when you are forty, fifty or sixty and you look back upon the time that you were in the monkhood, will you feel proud if all you did was practically nothing. But if you practiced meditation to the fullest extent and even pulled an all-nighter occasionally especially if you could see inner brightness, an inner Dhamma Sphere, an Inner Body or an inner Buddha, you will feel very proud and pleased indeed when you look back upon your monkhood.

For those of you who will be disrobing in less than a week, now is the time to pull out all the stops and practice meditation to the fullest extent.



October 7, 2546 B.E.

Everything Is Just Right When One Feels Content

The Rains-Exit Day will be here four days from now. This Rains-Retreat has been designated as the season for attaining the Dhammakaya. Every person on earth regardless of his race or creed, whether he believes in the existence of the Dhammakaya, and whether or not he knows about the Dhammakaya, all have the Dhammakaya inside them. The existence of the Dhammakaya can be personally proven by anyone if the right method is used. Christians, Buddhists, Moslems and members of other religious beliefs have all been able to prove the existence of the Dhammakaya because they had given themselves the opportunity to learn about the Dhammakaya and to practice meditation accordingly until they could see the Dhammakaya. They have all confirmed that the Dhammakaya exists and that He is truly sublime.

Spend these last four days practicing meditation to the fullest extent. Do not let time pass idly by but fill it with worthwhile activities that facilitate your attainment of the Dhammakaya and make this time in the monkhood a truly memorable one for you.

You have intended since the beginning of this Rains-Retreat to practice meditation earnestly, it is good to continue doing it the entire way. When you practice meditation, you should not feel too tight or too lax. Try to find the condition that is just right for you. Everything is just right when you can feel content. Your body will tell you, your nervous system and your

muscles will tell you. If it is too tight, you will feel stressed. If it is too lax, you will either fall asleep or your mind will scatter. If it is just right, you will feel comfortable and will want to remain in this state for a long time even if you cannot see any inner images just yet. In fact, you really do not care at all if you see anything because you feel calm and comfortable. This is correct.

You will want to keep your mood good all day long whatever you are doing. If you can keep your mood good at all times, your wish will be realized because you will be able to attain the Dhammakaya.

Just continue to keep your mind still and quiet and calm at the seventh base in the center of your body. This is neither too difficult nor too easy. It is difficult at the level that it can be achieved and it is easy at the level that one feels motivated to do it. Continue practicing and in time you will be laughing with joy. The cells on your face will be rejuvenated and you will look better instantly. Only four days are left of this Rains-Retreat and some will have to disrobe soon. Therefore, practice meditation to the best of your ability. Those who do not have to return to work should not disrobe just yet.

A Monk's Life Is the Most Sublime Life of All

If one enters the monkhood voluntarily because one believes in the Buddha, the Dhamma, and the Sangha and for the purpose of making clear the Path and Fruit of Nibbana but whether or not one can succeed, that is a different matter altogether. If one enters the monkhood in such a manner, one stands to gain a great deal of benefit. For example,

as soon as one becomes a monk, one stands to earn merit which will last sixty-four Kappa (or sixty-four Earth Ages).

It means that one will only be reborn in the Human Realm and the Celestial Realm for sixty-four Kappa provided that one does not commit any more misdeeds and that one does not commit such grave misdeeds as killing one's parents, causing division among the monks, etc. Should one make a mistake and a misdeed is committed, instead of being reborn in the Hell of Mahanaraka, one will be reborn in its satellite site instead. But if one enters the monkhood with the intention to make clear the Path and Fruit of Nibbana and after one has disrobed, one does not commit any more misdeeds, one will be reborn only in the Human Realm and the Celestial Realm for a total of sixty-four Kappa. In other words, the merit earned by being a righteous monk will ensure that one will not be reborn in the States of Unhappiness for a total of sixty-four Kappa.

However, if one enters the monkhood for life and practices righteousness for the rest of one's life, the benefit gained will certainly be much more than sixty-four Kappa. It may be 100, 1000, or even 100,000 Kappa. Should one be able to attain the Dhammakaya, one will become a monk both inside and outside. Now, the benefit one can gain will be countless Kappa. Should one also be able to learn Vijja Dhammakaya, then the benefit gained will be incomparably more. A person must possess a very large amount of merit for him to enter the monkhood with the intention of practicing righteousness according to the Dhamma-Discipline for the rest of his life. A person who enters the monkhood for a time must also possess a lot of merit.

The benefit that one's parents who rejoice in their son's monkhood can last thirty-two Kappa (or thirty-two Earth Ages). It means that the earth comes into existence and comes to an end for a total of thirty-two times, they will not be reborn in the States of Unhappiness provided that they do not commit a grave misdeed or other misdeeds but continue to accumulate merit for the rest of their lives. The benefit will last much longer if their son, as a monk, can attain the Dhammakaya. But if their son enters the monkhood and they do not rejoice in his merit, the benefit gained will be meager. But if they change their attitude sometime later, then the benefit gained will increase. It would behoove every parent to rejoice in his son's merit earned by entering the monkhood.

Entering the monkhood is an important matter. The saffron robe is the last and final apparel in the round of rebirth. It is the same apparel worn by the Ariya Personages. The shaven head is the last and final hairstyle. A Buddhist monk is the world's role model in terms of how a human being should live. In the last and final rebirth where one is due to attain Nibbana, one must become a Buddhist monk whether one is a male or a female. There were female monks during the Lord Buddha's time. These are the reasons why a monk's life is the most sublime life of all.

Day by Day

If one wishes to remain in the monkhood for a long time, one needs to do so day by day. One does not have to think that one will stay in the monkhood for twenty or thirty years. Kru Mai Yai also thinks about being in the monkhood day by day. One begins each day thinking that one will be

a righteous monk, that one will observe the Precepts, practice meditation, cultivate insight, and adhere to the Dhamma-Discipline all day long.

Before one falls asleep, one looks at one's saffron robe and knows that all day long one has done everything one can to be a righteous monk. The next morning, one thinks about being a righteous monk all day long. One does this day by day. There is no need to think about tomorrow just yet. One needs only to be a righteous monk day by day.

A monk's life is the most sublime life of all. For those who cannot enter the monkhood, they need to make a better resolute wish. The women that are now tired of the female gender and wish to be reborn a male, it means that their past misdeeds are close to being spent. Most women still enjoy combing their hair and do not mind being a woman. After all, there were examples of many righteous women such as the Lord Buddha's mother and maternal aunt, the female monk and Arahat called Upalavannatheri, etc. For these women, it means that traces of their past misdeeds are still intact. But if one looks at one's self in the mirror and does not like what one sees, it means that one's past misdeeds are nearly spent. Do not confuse this situation with the case of a lesbian whose past misdeeds are still sending their ill consequences.

For those in the monkhood, be glad. Continue to practice righteousness physically, verbally, and mentally to the extent that one can feel proud of one's self.



October 8, 2546 B.E.

Practicing All the Time

Only three days are now left of this Rains-Retreat. For the pursuers of Perfections, time is passing by so very quickly because every microsecond is important.

This Rains-Retreat has been designated as the season for attaining the Dhammakaya who exists inside every person on earth regardless of his race or creed, whether or not he believes in His existence, and whether or not he knows about Him. The Dhammakaya is every human being's true refuge. Nothing else is. The instant the Dhammakaya is attained, one will know true happiness. One will be able to learn about the reality of life. One's mind will be bright, clear, clean, and pure; and one will know great happiness.

Let everyone spend these final three days practicing meditation all the time whatever one may be doing or working on. Sitting, lying down, standing, walking, eating, taking a drink, working, talking, thinking, etc., one makes sure that one's mind remains at the seventh base in the center of one's body which is the dwelling of the Dhammakaya. Let everyone continue to accumulate hours upon hours of stillness and quietness.

Stillness Is the Key to Success. Stillness leads to the attainment of the Dhammakaya. Nothing else can.

October 9, 2546 B.E.

Stillness Is the Key to Success

The Rains-Exit Day will be here in two days. Everyone has been practicing meditation earnestly for the past eighty-eight days and only two days are now left of this Rains-Retreat.

If one endeavors to practice meditation earnestly and correctly, two days are long enough for one to realize one's wish which is the attainment of the Dhammakaya. The Dhammakaya can be found at the seventh base in the center of one's body at two fingers' width above one's navel.

All of you know that Stillness Is the Key to Success. It means that when one can bring one's mind which is in the habit of thinking all kind of things to a complete standstill at the seventh base in the center of one's body and when everything is just right, one will be able to attain the Dhammakaya. The process requires mindfulness, comfort, consistency, and observation.

Two days are enough time to practice meditation earnestly and correctly so that one can attain the Dhammakaya. Take our Most Venerable Luang Pu for example, he had no idea that the Dhammakaya could be found inside his person. And yet, he was determined to attain the Dhamma as attained by the Lord Buddha; otherwise, he would not rise from his seat. It was a feat more difficult than diving for a needle in the ocean. Still, he was able to do it once his mind came to a complete standstill in just the right way. His past Perfections enabled him to attain the Dhammakaya, and he has

summarized for us all that he knew in just a few words, Stillness Is the Key to Success.

The attainment of the Dhammakaya has been made easy for the rest of us by Luang Pu. All we have to do is to practice what Luang Pu teaches, not too tight, not too lax but just right. It is the point where one feels comfortable and content, the state of mind which enables one to attain the Dhammakaya.

Before entering the classroom, Kru Mai Yai saw the moon shining brightly outside and thought how this should be the night of wish fulfillment for our monks, our novice monks and our lay devotees.

Kru Mai Yai thought especially of the monks and the novice monks who may or may not be here long but however long they remain as a monk or a novice monk, their goal is still the same in that they must endeavor to make clear the Path and Fruit of Nibbana. And the only way that one can make clear the Path and Fruit of Nibbana is to attain the Dhammakaya. For those who will need to leave soon, the time they have left is crucially important and they must do their very best.

When one enters the monkhood for however long it may be, one's goal must always be to make clear the Path and Fruit of Nibbana by practicing the Lord Buddha's Teachings or at least by practicing keeping one's mind clear. If the stay is a short one, one will not have enough time to really learn the Lord Buddha's Teachings. In that case, one should just practice what the Most Venerable Luang Pu teaches, Stillness Is the Key to Success.

Our Most Venerable Luang Pu's life was filled with righteousness in the beginning, in the middle, and in the end. It is nearly impossible to find another Buddhist monk like Luang Pu. In one of Luang Pu's Dhamma lectures, he said,

“The lecturer (the noun Luang Pu used to refer to himself) entered the monkhood and the following morning up until now, he has practiced meditation every day without fail.” Luang Pu said, “I put my life on the line twice by vowing that if I could not attain the Dhamma as attained by the Lord Buddha, I would continue to sit still.” It is very difficult to find someone like our Most Venerable Luang Pu. Perhaps, we may be able to find someone who puts his life on the line once but not twice. And it was because Luang Pu was so determined to attain the Dhamma that he finally succeeded. Having attained the Dhammakaya and taught it to others, Luang Pu has done a great good thing for humanity especially the Buddhists who can now truly feel confident of the Lord Buddha's Teachings.

Many phenomena are mentioned in the Tipitaka but they are problematic for the new students or the active students of the Lord Buddha's Teachings. These phenomena include the Law of Kamma, the Hell Realm, the Celestial Realm, etc. The Lord Buddha told us that there are altogether thirty-one realms of existence and He had been reborn in almost all of them. The Lord Buddha did not hesitate telling us these things even though some of them can be embarrassing, but He did it because He wished to let us know the truth about the round of rebirth.

In regards to the Celestial Realm, many answers have been given. “It says so in the Tipitaka.” “It probably exists.” “It may not exist.” “Heaven and

hell are all in the mind.” “The Celestial Realm is used to coax people to be good; the Hell Realm is used to make people afraid of unwholesomeness.” “It’s just blind faith, completely out of date!”

Such answers do little to motivate people to study the Tipitaka and to perform wholesome deeds. But when our Most Venerable Luang Pu discovered the truth about the Dhammakaya, he was able to confirm that when one has attained the Dhammakaya, one will be able to visit the Hell Realm and the Celestial Realm. One will be able to talk to hell beings and celestial beings. One can visit the Hell Realm in order to help one’s parents or loved ones.

Therefore, all of us are extremely fortunate to be here and to have heard Luang Pu’s teachings. Let all of us do our very best.



October 10, 2546 B.E.

Mahapavarana

Today is the 89th day of this Rains-Retreat, and it is also the Mahapavarana Day. The Rains-Exit Day is tomorrow.

The Mahapavarana Day is the day that every Buddhist monk pledges to each other that if anyone has seen, heard or suspected that one has transgressed the Dhamma-Discipline in any way, one should be told of one's transgression so that one can correct one's mistake and conduct one's self in a righteous manner.

During the Lord Buddha's time, this pledging was taken very seriously rather than a mere customary practice as it is now. This pledging was regarded as an Ariya tradition and any transgression would be severely admonished because every monk entered the monkhood for one purpose only. And that was to make clear the Path and Fruit of Nibbana.

In those days, the monks were former householders and they came from various family backgrounds and different social classes. Having heard the Lord Buddha's Dhamma lectures, they were inspired to learn more. They realized that life in the round of rebirth was fraught with great dangers and that everyone was governed by the Law of Kamma. They realized that every action, every word, and every thought had their respective consequences whether or not one knew about or believed in the Law of Kamma.

While our Lord Buddha was pursuing Perfections as a Bodhisatta, in the existences where He accumulated merit, He was reborn in the States of Happiness. In some existences, He committed misdeeds and had to be reborn in the States of Unhappiness. Having attained the Dhammakaya and Buddhahood, He could recall His countless previous existences. Out of His boundless loving-kindness and compassion, He kindly taught every living being these things about the reality of life.

Many heard the Lord Buddha's Teachings, contemplated them, and were able to see the dangers of the round of rebirth. As a result, they wanted to be emancipated from the round of rebirth. To do so, they needed to extinguish all of their defilements. They realized how the householder's life could afford them so little time to practice meditation to the extent that would allow all of their defilements to be extinguished. They realized how a monk's life was free of concerns and worries. Therefore, it could afford them all the time in the world to practice meditation to the fullest extent. Therefore, they decided to enter the monkhood for the specific purpose of making clear the Path and Fruit of Nibbana. It was not because they were too lazy to earn a living or lacked the wherewithal to earn a living.

A monk's life is governed by the Dhamma-Discipline which is the very track leading to the attainment of Nibbana sort of like a racetrack. For the newly ordained monks who were able to attain Ariyahood, being in the monkhood was not a problem. However, for the ordinary persons who were still laden with defilements, it was likely that they might transgress the Dhamma-Discipline from time to time. Therefore, the last day of the Rains-Retreat was designated as the day for Pavarana or pledging to each other that should any monk see, hear, or suspect that one

had transgressed the Dhamma-Discipline, one should be told of one's transgression. It was the way for the monks to help each other to practice righteousness according to the Dhamma-Discipline.

Having practiced Pavarana, all of the monks would go their separate ways to practice meditation in a mountain, along a canal, by a pond, under a tree, in an abandoned shelter, by a hay stack, in a graveyard, etc. Finding a place of solitude for practicing meditation could be fraught with danger from sickness, wrong viewed persons, natural disasters, wild animals, etc. Therefore, it was necessary for the monks to look out for each other.

And then there may be a situation where a righteous monk suddenly feels the urge to disrobe and return to the householder's life. Initially, he was happy being a monk. But after having practiced meditation until his body was all achy and he still did not have any inner experiences, he began to feel discouraged. He saw the lay devotees riding in expensive cars to make merit at the temple. He saw parents with cute children looking so happy together, so on and so forth and he began to think how nice it would be to be a householder again.

If a fellow monk notices these things about another fellow monk, he needs to perform the duty of a virtuous friend out of his goodwill and kindness. And he must be willing to do it whenever and wherever he is needed. He is to go to his fellow monk and remind him that marriage is an illusion where people on the outside want to go in but people on the inside want to get out. And that nothing can be compared to a monk's life.

That was what the monks did in the old days and the ones being given advice were not annoyed but were grateful. But if the advice given did not apply to one, one simply took the opportunity to make sure that one was conducting one's self correctly. Such was the Ariya tradition, the tradition practiced by sublime persons who wished to attain Nibbana.

Today, this practice has become a mere tradition. And should anyone be given an advice, he more often than not becomes very annoyed. The real meaning of Mahapavarana appears to have been forgotten.

Kru Mai Yai would like the Inner Dreams kindergarteners to try practicing Pavarana and allowing one's fellow kindergarteners to give one advice when it is needed.

But if one cannot stand being given advice by others, one should at least try to advice one's self. One can begin by standing in front of the mirror and telling one's self that one is getting older every day. Therefore, one needs to hasten to accumulate merit and pursue Perfections to the best of one's ability. Pavarana practice is a very useful practice where the attainment of Nibbana is concerned.



October 11, 2546 B.E.

Sufficiency and Contentment (Part I)

The Dhammakaya can be compared to the hardware whereas all 84,000 Dhamma topics can be compared to the software in the center of the Dhammakaya. And the center of the Dhammakaya is where the study of Vija Dhammakaya takes place. Now that everyone has been practicing meditation earnestly throughout the Rains-Retreat, one should be able to make real progress for the next nine months. Today is the first day after the Rains-Exit Day. Everyone must continue to practice meditation to the fullest extent not for anyone else but for one's self because the attainment of the Dhammakaya will make one's life complete.

One has heard about true happiness, but one has yet to know what it is like. Everyone has been fooled to think that physical forms, sounds, smells, tastes, etc., can bring about happiness. But nothing can be further from the truth. The truth is that happiness can be found inside one's self, specifically in the Dhammakaya. Whoever practices meditation earnestly will definitely be able to attain the Dhammakaya. The attainment of the Dhammakaya is within every earnest practitioner's reach.

The attainment of the Dhammakaya is synonymous with the quest for sufficiency and contentment because one will truly know sufficiency and contentment once one can attain the Dhammakaya. One will no longer wish for the things that human beings find desirable such as gain, title and position, recognition, material wealth, money, etc. It is as though one has

risen above these things, and one's life has been elevated to the next level. All one wants now is to study Vija Dhammakaya.

Kru Mai Yai would like everyone to attain the Dhammakaya. Let everyone practice meditation earnestly. Everyone can do it except for the persons who suffer from insanity, psychosis, and severe mental retardation. There have been cases where individuals blind from birth are able to see the Dhammakaya.

And so we will continue to do the countdown starting with the first day after the Rains-Exit Day. There should not be any excuse for not practicing meditation earnestly.



October 13, 2546 B.E.

Sufficiency and Contentment (Part II)

Today is the third day after the Rains-Retreat. Some of you have made real progress in your meditation practice but others have not. Therefore, let everyone continue to practice meditation to the fullest extent because we are here on earth to make clear the Path and Fruit of Nibbana or at least to pursue Perfections or to find true happiness and true refuge. All these things can be found inside one's self.

The Dhammakaya is the Body Leading to Enlightenment. The Dhammakaya is all-knowing, fully awake, and gloriously joyful. The Dhammakaya is the Inner Triple Gem and every human being's true refuge.

The search for the Dhammakaya means the search for sufficiency and contentment. One will truly know what sufficiency and contentment mean only after one has attained the Dhammakaya.

Otherwise, one is constantly wanting, hungering, and thirsting after one thing or another. One is never satisfied. One is never content. The situation is akin to trying to quench one's thirst by drinking seawater.

All the want, all the hunger, and all the thirst will disappear as soon as one is able to attain the Dhammakaya. The Dhammakaya is true. The Dhammakaya is the source of true happiness. The Dhammakaya is eternal. But everything and everyone on earth are governed by the Three

Characteristics, namely, impermanence, the inability to remain the same, and the absence of true selfhood. Everyone and everything come into being, exist for time, and come to an end. The search for the Dhammakaya is synonymous with the search for life's balance which is the point where life is made complete.

The Dhammakaya is something that you've been searching for.



The Ten Assignments

1. When you return home from the temple, bring the merit earned to everyone at home.
2. Keep a journal of your meditation practice.
3. Before you go to sleep, recall all of the merit earned so far.
4. When you fall asleep, do so in the sea of merit.
5. When you wake up, do so in the sea of merit.
6. As soon as you wake up, keep your mind on the Dhammakaya for one minute. And in that minute, think of how fortunate you are to be alive for another day. Wish all living beings happiness but know that you will surely die.
7. All day long, feel as though you are inside the Dhammakaya and the Dhammakaya is inside you. You are the Dhammakaya and the Dhammakaya is you.
8. Every hour, take a minute to keep your mind still as you recall the Dhamma Sphere, the Dhammakaya, or just keep your mind quiet and empty at the seventh base in the center of your body.
9. Every activity from the time you wake up like bathing your face, taking a shower, getting dressed, having your meal, doing the dishes, cleaning your house, doing exercise, driving, working, be sure to keep your mind on the Dhamma Sphere or the Dhammakaya.
10. Create a good and cheerful atmosphere with smiles and endearing speech.

Basic Meditation Practice

Having worshipped the Triple Gem, it is now time to practice meditation. Sit in a half-lotus position by folding your right leg over your left leg, rest your right hand over your left hand so that your right index finger touches the tip of your left thumb and place them comfortably on your lap. Close your eyes lightly as if you are about to fall asleep. Do not squeeze your eyes shut. Adjust your posture to allow good circulation so that you will not feel achy.

Comfort lies at the heart of meditation practice. Mindfulness and comfort must go hand-in-hand whatever meditation technique you choose to practice.

Mindfulness means practicing what you have been taught by your meditation teacher. In the case of Luang Pu Wat Paknam, he teaches the practitioner to visualize a clear sphere as the object of mental focus as well chanting the mantra, Samma Arahang. By focusing on a visualized image and chanting the mantra in a relaxed manner, one is practicing mindfulness.

Mindfulness and comfort must go hand-in-hand the entire way from start to finish. If you can do this, your mind can easily become still and quiet. Once your mind has been brought to a complete standstill, you will be able to see the Dhamma Sphere. Do not be too intent or uptight.

The First Base: The nostril (left for females and right for males)

The Second Base: Corner of the eye (left for females and right for males)

The Third Base: The nerve center

The Fourth Base: The palate

The Fifth Base: The throat

The Sixth Base: The center of the body at the navel level

The Seventh Base: The center of the body, the permanent dwelling of one's mind (two finger' width above The Sixth Base)

This half-lotus position is the standard meditation posture which Luang Pu Wat Paknam copied from the Dhammakaya.

The Dhammakaya is all-knowing when it comes to the reality of life and He sits in a half-lotus position with His right leg over His left leg and His right hand over His left hand with His right index finger touching His left thumb. It is important that the practitioner keeps his hands close to his body so that his torso can be upright.

However, when practicing meditation at home, one can sit however way one wants as long as one can be both mindful and comfortable. Make sure that no part of your body feels strained.

Once you are sitting in a comfortable position, you should then turn your attention to your mind. There are many ways to keep your mind comfortable and relaxed. There are ten different methods as taught by the Lord Buddha. These are called Anusati-10* starting with Buddhanusati, Dhammanusati, Sanghanusati, etc.

*Anusati-10 means ten different recollections as follows:

1. Buddhanusati – recollection of the Buddha-Virtues;
2. Dhammanusati – recollection of the Dhamma-Virtues;
3. Sanghanusati – recollection of the Sangha-Virtues;
4. Silanusati – recollection of one’s Precepts observation;
5. Caganusati – recollection of one’s alms-giving activities;
6. Devanusati – recollection of the virtues which lead to rebirth in the Celestial Realm;
7. Maranassati – recollection of the inevitability of one’s death;
8. Kayagatasati – recollection of the reality of one’s body;
9. Anapanasati: being mindful of one’s breathing; and
10. Upasamanusati – recollection of Nibbana as being devoid of defilements and suffering.

Some of you may feel comfortable and relaxed recalling scenes of nature when you practice meditation.

But the best shortcut is to keep your mind empty and quiet and you feel as though you were the only person on earth. You have no concerns at all about school, family, work or anything else. Imagine that you are sitting all alone in space and there is nothing and there is no one around you. This is the best way to feel comfortable and free.

The word “comfort” here initially means neither happiness nor unhappiness. It is the feeling one has when one can imagine that there is nothing and no one around.

It is the state of mind that should be nurtured calmly and unhurriedly. One feels content with this kind of feeling which will eventually lead to a higher level of comfort.

Comfort as applied to meditation practice has many different levels. For now, just keep your mind empty, quiet, spacious and calm like being in space. If you can do this, what you used to think of as being difficult will become easy for you.

You have probably heard that the Dhamma is so profound that it is difficult to attain, and how it requires superhuman effort and being in a place of solitude somewhere in the forest. But now you will hear that although the Dhamma is profound it can be easily attained by deploying mindfulness and comfort.

The term “Dhamma” has fifty different meanings in Buddhism but suffice it to say that Dhamma means cleanliness, purity, righteousness.

In some Buddhist texts, the Dhamma is described as being a clear sphere. In others, the Dhamma means the Dhammakaya, the crystal clear Buddha inside one’s body. When one’s mind is comfortable, it will become still and quiet. The still and quiet mind leads to the attainment of the Dhamma.

The Most Venerable Luang Pu Wat Paknam discovered the Dhamma Sphere as taught by the Lord Buddha. Basic Dhamma appears as a clear and pure sphere. Its size can be as small as a star in the sky or as large as the full-moon or even larger like the midday sun.

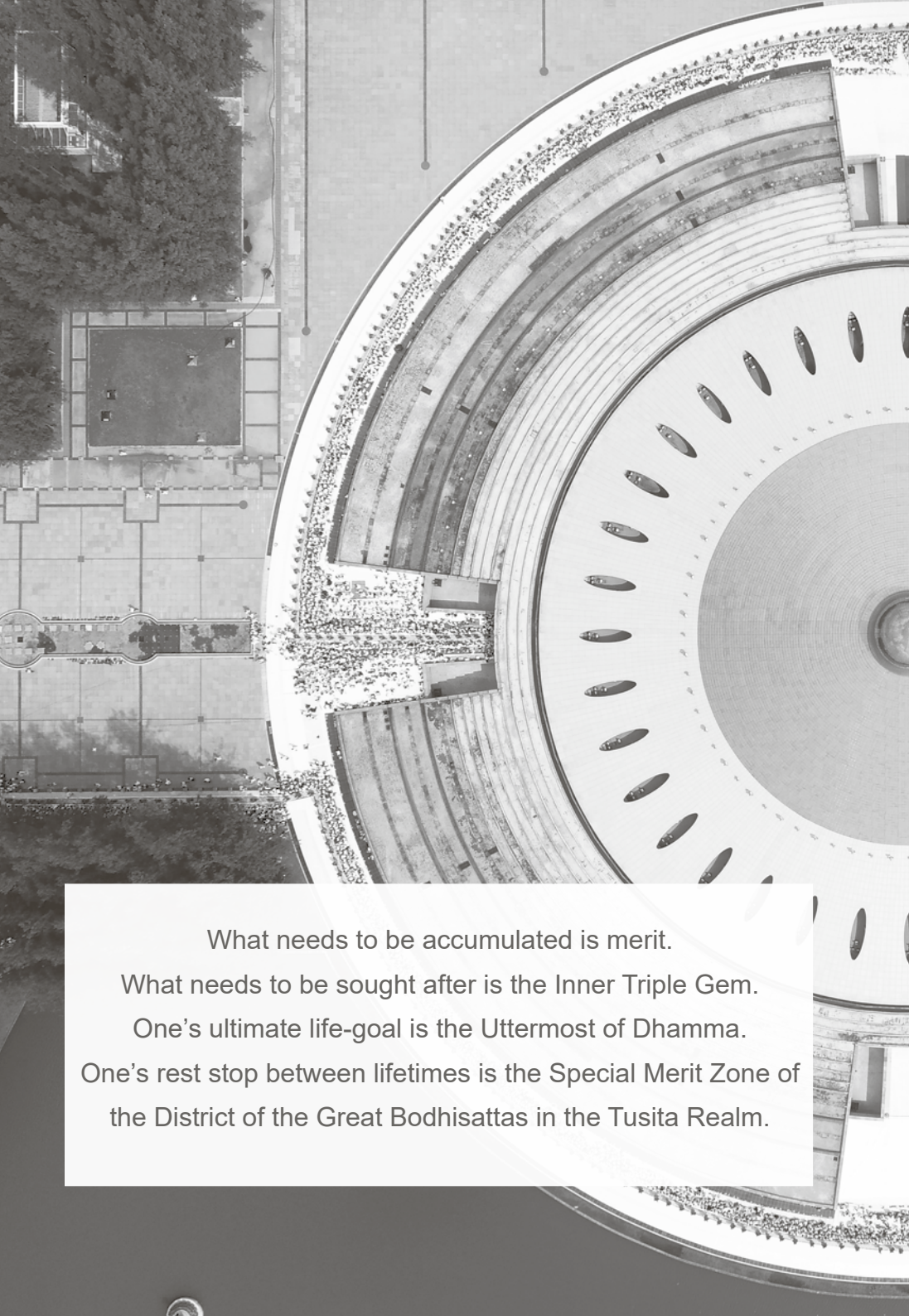
He also discovered that when one's mind can be kept still, quiet, and comfortable in the center of the sphere, in time different Inner Bodies will appear one after another. These Inner Bodies exist in layers, one inside another. The Refined Human Body lies inside the Coarse Human Body. The Coarse and Refined Celestial Bodies lie inside the Refined Human Body. The Coarse and Refined Form Brahma Bodies lie inside the Refined Celestial Body. The Coarse and Refined Non-Form Brahma Bodies lie inside the Refined Form Brahma Body. The Dhammakaya lies inside the Refined Non-Form Brahma Body.

These Inner Bodies exist inside each person. They are real. They are not the products of one's imagination. Any person who can keep his mind still, quiet, calm, and comfortable in a continuous manner will be able to access these Inner Bodies regardless of his race or creed. Human beings may differ on the outside but inside everyone is the same.

When one's mind reaches a certain level of refinement, it will see the respective Dhamma Sphere or Inner Body.

Therefore, all one has to do is to keep one's mind still, quiet, calm, and comfortable in a consistent manner and in time one will be able to attain the Dhamma.

November 7, 2536 B.E.




What needs to be accumulated is merit.

What needs to be sought after is the Inner Triple Gem.

One's ultimate life-goal is the Uttermost of Dhamma.

One's rest stop between lifetimes is the Special Merit Zone of
the District of the Great Bodhisattas in the Tusita Realm.

An aerial, black and white photograph of a large, circular stadium. The stadium is filled with people, particularly concentrated along the outer edge. The seating area is visible, with several rows of seats and a central area. The stadium is surrounded by a paved area, and a large crowd of people is gathered around the perimeter. The image is used as a background for a text overlay.

Dhammakaya exists inside the center
of every human being's body.
He is everyone's highest refuge.
Nothing else can be.

.....

When one has attained the brightness within,
the world will be brightened by it.

Contributors

The publication of this book has been made possible only by the starting capital received from benefactors. The publisher thus wishes to take this opportunity to rejoice in the merit of all the contributors listed below, with the wish that the merit accrued when this publication is read, might lead all who have had some part in the production of this book swiftly towards the attainment of the Dhammakaya.

The production team would like to dedicate our merit of producing this book as an offering to the Supreme Self-Enlightened One and to our beloved spiritual teachers:

The Great Master Phramongkolthepmuni
(Sodh Candasaro)

Luang Por Dhammajayo

Luang Por Dattajeevo

The Master Nun Chand Khonnokyoong

The Master Nun Thongsuk Sumdangpant

Honorary Contributors

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Merit- making record

A series of 21 horizontal dotted lines for writing.

What needs to be accumulated is merit.

What needs to be sought after is the Inner Triple Gem.

One's ultimate life-goal is the Uttermost of Dhamma.

One's rest stop between lifetimes is the Special Merit zone
of the District of the Great Bodhisattas in the Tusita Realm.

