



มูลนิธิธรรมกาย  
DHAMMAKAYA FOUNDATION

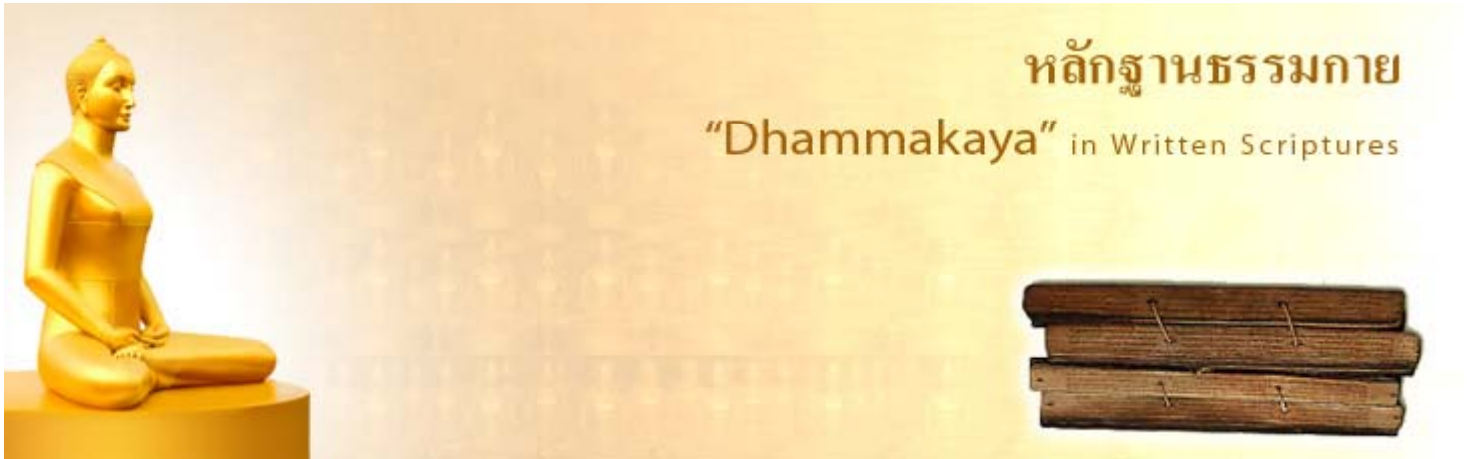


MEDITATION ZONE

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ค้นหา

Es En



ผู้แต่ง (Author)

ชื่อหนังสือ (Name of Book)

หน้า (Page)

นายทรงวิทย์ แก้วศรี

ประวัติศาสตร์พุทธศาสนา เล่ม 10 “พระพุทธศาสนาในอินโดจีน”

22

ในสมัยพระเจ้าชัยวรมันที่ 5 พ. ศ. 1513 พระองค์ทรงเป็นพราหมณ์ ส่วนประธานองคมนตรี ชื่อ “กิริติบัณฑิต” นับถือพระพุทธศาสนา ศิลาจารึก สรีสันธอร์ เป็นผลงานของท่านปโรหิตผู้เป็นกวีเอกนี้ เป็นประจักษ์พยานให้เห็นถึงการผสมผสานของสองลัทธิศาสนาดังกล่าว

- ข้าพเจ้าขอแนะนำการ**พระจันทร์** คือ **ธรรมกาย** อันปรากฏชัดทั่วสากลจักรวาล ส่องแสงอันสว่างไสวไปในจิตอันบริสุทธิ์ดั่งน้ำที่ใส หรือหลุดพ้นแล้วจากราหู
- ข้าพเจ้าขอแนะนำการ**พระอาทิตย์** คือ **ธรรมกายและตมมณฑล** คือ **สัมโภคกาย** ที่ประกอบด้วยด้วย **นฤมาณ** **กายนาฏาประการ** อันมหาฤทัยทั้งหลายผู้ปรารถนาในลัทธิอันพึงสำเร็จได้
- ข้าพเจ้าขอแนะนำการ ซึ่ง **นฤมาณกายอันสกฤต** เป็นรูปที่บุคคลพึงมองเห็น และที่อาจยังประโยชน์แก่สัตว์โลกได้ เช่น กัลปพฤกษ์ให้สำเร็จประโยชน์

ผู้เขียน (Author)

ชื่อหนังสือ (Name of Book)

หน้า (Page)

Nalinaksha Dutt.

Mahayana Buddhism

146-147, 148, 169

146-147

That Bhagava, who is possessed of a beautiful Rupakaya, adorned with eighty minor signs and thirty-two major signs of a great man, and possessed of DHAMMAKAYA PURIFIED IN EVERY WAY AND GLORIFIED BY SILA, SAMADHI, etc.,

FULL OF SPLENDOR AND VIRTUE, INCOMPARABLE AND FULLY AWAKENED.

148

Upagupta, makes the sense of Dharmakaya quite explicit. It runs thus:  
Dharmakaya..

“That body which you all call pure, excellent and MADE OF DHARMA.”

169

Dharmakaya can only be realized within one’s ownself and not described, for that would be like the attempt of a blind man to describe the Sun, which he has never seen.

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ผู้เขียน (Author)

John S. Strong

ชื่อหนังสือ (Name of Book)

The Legend of King Asoka :  
A Study and Translation of the Asokavadana

หน้า (Page)

105, 106, 306

105

The Rupakaya is simply physically form the Buddha in which he was born at Lumbini and died at Kusinagari.

The Dharmakaya is a Doctrine Body.

Both of these bodies were considered to be “visible” in some sense.

106

Dharmakaya could be seen only by the EYES OF WISDOM of those enlightenment beings, who realized the truth of the BUDDHA DOCTRINE.

306 (Glossary)

Dharmakaya..The corpus of the Buddha’s teachings, but closely identified with his person. In the context of fully developed Mahayana Doctrine of the Body of the Buddha.

THE DHARMAKAYA COMES TO BE THE ABSOLUTE OR TRUTH BODY OF THE BUDDHA.

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ผู้เขียน (Author)

Geshe Kelsang Gyatso

ชื่อหนังสือ (Name of Book)

MEANINGFUL TO BEHOLD  
Shantideva’s guide to the Bodhisattavas’s  
Way of life.

หน้า (Page)

10, 86, 306-307, 371

10

Shantideva, he prostrates first to the sugatas or Buddhas, who are endowed with the TRUTH BODY (DHARMAKAYA) OF AN ENLIGHTENED BEING as well as with all Dhamma Jewels.

86

The wisdom truth and entity bodies are omniscient mind and the emptiness of omniscient mind, respectively, of a buddha and are known collectively as the TRUTH BODY OR DHARMAKAYA.

306-307

The point is that, although the bodhisattava who made the prayer to become a buddha and performed the accumulation of merit has ceased to exist, nevertheless the continuum of his consciousness to exist and finally becomes the DHARMAKAYA CONSCIOUSNESS OF A BUDDHA.

371

TRUTH BODY(Skt. Dharmakaya) is the omniscient mind of an enlightened being and its emptiness of inherent existence.

THE DHARMAKAYA of an enlightened being CAN ONLY BE EXPERIENCED BY BUDDHAS.

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ผู้เขียน (Author)	Paul Williams Lecturer in Indo-Tibetan Studies. U. of Bristol
ชื่อหนังสือ (Name of Book)	Mahayana Buddhism The Doctrinal Foundations
หน้า (Page)	101, 105, 107, 171

101

For the Srimala Sutra, whoever does not doubt that the Tathagatagarbha is wrapped up in all the defilement-store, also does not doubt that THE DHARMAKAYA OF THE TATHAGATA IS LIBERATED FROM ALL THE DEFILEMENT STORE.

THE DHARMAKAYA IS THE “DHARMA-BODY” OF THE BUDDHA, IT IS WHAT THE BUDDHA IS HIMSELF, WHAT HE REALLY IS, OR IN OTHER WORD, IT IS GENERALLY THE FINAL TREE, ULTIMATE, REALITY OR STATE OF THINGS.

105

In reality there is no defiling to be removed, no purifying element to be added, since the Buddha qualities are an intrinsic part of the Dharmakaya itself, and DHARMAKAYA IS INHERENT IN SENTIENT BEING AS TATHAGATA GARBHA.

107

The Buddha’s pure mind in that state is his gnosis or “**Wisdom Body**” (Jnanakaya) while the two taken together, the Buddha’s mind as A FLOW OF EMPTY OF INHERENT EXISTENCE, IS WHAT THIS TRADITION CALLS THE DHARMAKAYA.

In the obscure state, this non-dual consciousness is spoken of as **The Tathagata Garbha**; in enlightenment it is the **DHARMAKAYA** or **ESSENCE BODY**.

171

The word “DHARMA” in DHARMAKAYA refers here to Dharmas the ultimates which from subject matter of the Abhidharma.

The DHARMAKAYA is that **which characterizes the Buddha as BUDDHA**, that is, the collection(Kaya) of pure elements(Dharma) possessed in the **FULLEST DEGREE BY THE BUDDHA- VARIOUS KINDS OF KNOWLEDGES AND UNDERSTANDINGS**, together with the Buddha’s **five pure psycho-physical constituents: Pure Physical Matter, Sensations, Conceptions, Further mental content** such as volitions and so on, and **consciousness**.

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ผู้เขียน (Author)	Jan J. Bocless
ชื่อหนังสือ (Name of Book)	The Secret of Borobudur
หน้า (Page)	75

Dharmakaya : Law-Body

The Body of the TRUTH as devoid of all phenomenal attributes.

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ผู้แต่ง (Author)	L.D. Barnet M.A., L.H.D.
ชื่อหนังสือ (Name of Book)	The Path of Light
หน้า (Page)	31

This Enlightenment in Nirvana, actual or potential together with “VOID” which is its object and therefore is identical with it, is THE DHARMAKAYA, THE BODY OF THE LAW.

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ผู้เขียน (Author)	Lama Sherab Gyaltzen Amipa
ชื่อหนังสือ (Name of Book)	The Opening of the Lotus
หน้า (Page)	167

**DHARMAKAYA** : The TRUTH BODY of a Buddha, the omniscient mind of one who has attained full enlightenment.

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ผู้เขียน (Author)	Geshe Namgyal Wangchen
ชื่อหนังสือ (Name of Book)	Awakening the MIND of Enlightenment.
หน้า (Page)	258

Dharmakaya (SKT)

The Pure Inner State of ENLIGHTENED BEING,

which has two aspects : PURE WISDOM and the

PURE ULTIMATE NATURE OF BUDDHA’S MIND.

---

ผู้เขียน (Author)	Christmas Humphreys
ชื่อหนังสือ (Name of Book)	Concentration and Meditation
หน้า (Page)	262, 280

262

The Dharmakaya “Omnipresent, Eternal, Boundless and Immutable Principle” of the SECRET DOCTRINE, which “Trancends the Power of Human Conception”, and is “BEYOND THE RANGE AND REACH OF THOUGHT.”

280

The trinity of Northern Buddhism is the “Triple Virtue” of the ultimate, which appears as Dharmakaya, ITS POWER OR FUNCTION, KNOWN AS SAMBHOGA KAYA AND ITS MANIFESTATION, OR NIRMANAKAYA, THE “BODY” IN WHICH BODHISATTVA DWELLS FOR HIS SERVICE TO MANKIND.

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ผู้เขียน (Author)	Stephen Batchelor
ชื่อหนังสือ (Name of Book)	Edited and with an Introduction by, The Jewel in the Lotus. (A Guide to the Buddhist Tradition's of Tibet)
หน้า (Page)	54, 55, 167, 264

54

The Dharma Body (dharmakaya) is the ALL-PERVASIVE AND FUNDAMENTAL SPIRITUAL CORE OF ENLIGHTENMENT.

Enjoyment Body (Sambhogakaya)

Emanation Body (Nirmanakaya)

55

Once the extremely subtle level of body/mind has been activated, it is necessary to transform it from its NEUTRAL STATE INTO A CONCENTRATED AWARENESS OF ULTIMATE TRUTH.

In this way the practitioner establishes the basis of The DHARMABODY THE DEEPEST LEVELS OF THE DIETY'S MIND.

167

As for the ultimate (attainment), when you remove the fleeting stains from the expose (of the Buddha Nature) and discover the PEACEFUL, SPOTLESS STATE OF PERFECTION, the nature of this SPHERE BECOMES MANIFEST JUST AS IT IS.

The Three Buddha-bodies, Dharmakaya, single taste or pristine awareness that you discover is known as The Body Of The Sphere (of voidness) possessing double purity. This is not an object (known) by anyone other than the Buddhas.

264

Dharmakaya : Body that subsumes everything.

A general term which covers both THE BODY OF ESSENTIAL NATURE and THE BODY OF PRISTINE AWARENESS.

Sometimes used to refer exclusive to a Buddha's state of Being.  
Sometimes it refers to The Ultimate Nature of Reality Self.

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ผู้เขียน (Author)	Sangharakshita
ชื่อหนังสือ (Name of Book)	The Eternal Legacy. (An introduction to the Canonical Literature of Buddhism.)
หน้า (Page)	162, 197, 218, 236, 239, 242-243

162

...they should desire the Body of a Buddha, that is to say THE DHARMAKAYA, which is born of infinite pure virtues (Punya) and knowledge (Jnana)

197

To worship the Dharmakaya of the Buddha.....and not the Rupakaya.

218

The word Dharmakaya, which serves only to distinguish the Eternal from the temporal aspect of Buddhahood.

236

The Eternal Reality of the Dharmakaya is one of the principle themes of work which is definitely a Mahayana Sutra and probably the most important work of Nirvana class.

239

And Dharmakaya which is definite and eternal.

242-243

The Buddha has declared that The Dharmakaya itself, as the unconditional, is endowed with the positive characteristics of bliss, permanence, self, and pure beauty.

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ผู้เขียน (Author)	Geshe Kelsang Gyatso
ชื่อหนังสือ (Name of Book)	Clear Light of Bliss. Mahamudra in Vajrayana Buddhism.
หน้า (Page)	15, 74, 96, 191

15

....state of meditation...dissolving into the clear light of emptiness. Like water being poured into the water....

Focussing of this dharmakaya mind cultivate devoid pride thinking: This dharmakaya is I myself.

This is short meditation on taking death to the path of The Truth Body, Dharmakaya.

74

Because of the extremely subtle mindfulness developed through meditation, you will be able to turn your mind to emptiness at this time of clear light.

By doing this you will be able to take this mind of clear light as the means of attain a Buddha's truth body.

191

As stated in Chandrakirti's Guide to the Middle Way, anything that principally assists in the attainment of a Buddha's holy form body is called The Accumulation of Merit, while anything principally assisting in the attainment of a Buddha's Holy Truth Body is the accumulation of wisdom.

---

ผู้เขียน (Author)

ชื่อหนังสือ (Name of Book)

หน้า (Page)

Martin Wilson

Selected, translated and introduced.

In Praise of Tara

Songs to the saviours.

125, 274, 337, 339, 430, 435

125

Praise in terms of Her Dharmakaya Aspect.

274

Homage to the Venerable Arya-Tara!

Homage to Tara, The Dharmakaya,

Resting in the realm born of knowledge,

Great bliss, simple and free of concepts.

Quite pure ultimate Bodhicitta.

337

(By Candragomin)

Homage to the Omniscient Ruler of conquerer with the Innate Dharmakaya and

Sambhogakaya and Nirmanakaya,

whose eyes are abroad like petals of a lotus, whose body, speech and mind appear in Samsara.

And out of it, purely liberated by Practice ; who is non-dual Method and Wisdom, worshipped by gods, assuras and human beings!

435

Dharmakaya is divided into two, the Jnana-Dharmakaya or Dharmakaya of wisdom-knowledge and the svabhavika-kaya or natural body, respectively the Buddha's mind and its ultimate nature.

---

ผู้เขียน (Author)	Dwight Goddard
ชื่อหนังสือ (Name of Book)	The Buddha's Golden Path. A Manual of Practical Buddhism.
หน้า (Page)	5, 71, 79, 144, 148, 185, 199, 204

5

Self nature of the Dharmakaya

Expressing itself according to the Ultimate Principle, THE WHOLE DHARMAKAYA IS THUS A POINT OF NEEDLE. There is but on Reality, this Ultimate Principle, all else is appearance and relativity.

71

Wisdom is the SUCHNESS of the Buddhahood.

Wisdom is of itself the Ultimate Unifying Principle,

WISDOM IS BOTH THE DHARMAKAYA AND PRAJNA; That is, it is both the harmonious unity of truth and its radiation in creative energy and gracious compassion.

79

The Unity of the All- INCLUSIVE DHARMAKAYA

...the way to practice

...the three are Emptiness, Transiency and Middle.

144

All inclusive ultimate principle from different angles, we name it:

Dharmakaya-Body of Dharma; Tathagata garbha the Womb of truth;

Prajana-paramitta; The vitality of Dharmakaya considered as THE GREAT MOTHER,



Bodhicitta; The heart of wisdom,

Buddha Hood; The source of the Universal Buddha - Nature;

Nirvana-the state in which all individuation is overcome; the Void where is Suchness but no differentiation.

148

There is nothing outside of Dharmakaya; all appearance are but transitory rhythms of its own suchness, on the point of every needle and in every microscopic animalcule is the whole Dharmakaya Manifested.

185

To the Dharmakaya, the Inconceivable Suchness of the BUDDHAHOOD.

199

Blissful peace is but a foretaste of the perfect peace of suchness of Dharmakaya.

204

Through all physical, appearances, mental, process and spiritual principles shines the white pure light of Dharmakaya.

---

ผู้เขียน (Author)	J.E. Ellam
ชื่อหนังสือ (Name of Book)	Buddhism and Lamism
หน้า (Page)	17, 18

17

Dharmakaya the Body of the Law, the abstract essence or nature of the universe, the absolute.

Sambhogakaya the Body of Compassion. The personified ideation of the Absolute as the symbol of moral perfection.

Nirmakaya the Body of Transformation or the Absolute manifested in the world of form as the Phenomenal material appearance of the Human Buddha.

18

Dharmakaya vesture in order to come to help mankind, the Buddha who passes into parinivirna is said to be Dharmakaya, that is to say, he becomes merged into the All.

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ผู้เขียน (Author)	Walpola Rahula
ชื่อหนังสือ (Name of Book)	Zen and the Taming of the Bull. (Towards the Definition of Buddhist Thought)
หน้า (Page)	74, 174,

74

Achieves complete liberation from all obstructions to knowledge.

This is also called DHARMAKAYA(Dharma-body).

174

DHARMAKAYA ...The Truth Body, Body of truth, the real essence of the Buddha.

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ผู้เขียน (Author)

D.T. Suzuki

ชื่อหนังสือ (Name of Book)

An Introduction to Zen Buddhism.

หน้า (Page)

80

80

Daiju further writes: "That which produces all things is called Dharma-nature, or Dharmakaya. By the so-called DHARMAKAYA is meant the mind of all beings. When this mind is stirred up. All things are stirred up. When this mind is not stirred up there is nothing stirring and there is no name. The confused do not understand that The Dharmakaya, in itself formless, assumes individual forms according to conditions.

---

ผู้เขียน (Author)

Edward Conze

ชื่อหนังสือ (Name of Book)

Translated from Pali, Skt, Chinese, Tibetan, Japanese and Apabhramsa.

หน้า (Page)

Buddhist Texts Through the Ages.

138, 143

138

....from the Dharma one should see the Buddha, for the Dharma-bodies are the guides.

yet, Dharmahood is not something one should become aware of, nor can one be made aware of it.

143

For Tathagata cannot be seen from his form-body. The Dharmabodies are the Tathagatas.

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ผู้เขียน (Author)

Alan W. Watt

ชื่อหนังสือ (Name of Book)

Zen (The way of)

หน้า (Page)

91

91

Finally, there is THE DHARMAKAYA, The Dharmabody which is the Void, The Sunya itself.

---

ผู้เขียน (Author) Nishu Utsuki  
 ชื่อหนังสือ (Name of Book) The Shin Sect  
 A school of Mahayana Buddhism  
 หน้า (Page) 8, 10

8

So that this faith is nothing but the Buddhahood, Ultimate Law or Dharmakaya

10

Dharmakaya >>> Wisdom

Sambhoga-kaya >>> Mercy

Nirmana-kaya >>> Activity

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ผู้เขียน (Author) Junjiro Takakusir  
 ชื่อหนังสือ (Name of Book) The Essentials of Buddhist Philosophy.  
 (oriental reprinted)  
 หน้า (Page) 43, 49, 80, 133, 146, 154, 180, 193, 205

43

Dharmakaya , The spiritual Law Body.

Do not well saying...our teacher has passed away, we have no one to follow. What I have taught, the Dharma(ideal) with Vinaya(discipline) rules, will be your teacher after my departure. If you adhere to them and practice them uninterruptedly, is it not the same as if my Dharma Body(Dharmakaya) remained here forever. (it is the same as if my Dharma Body remained here forever if you adhere to Dharma and Vinaya uninterruptedly.)

49

The Idealists hold that the Buddha has Dharma-Body... The body indentical with that ideal.

To the Buddhist mind, Nirvana simply meant the eternal continuation of his personality in the highest sense of the world. It meant returning to his original state of Buddha Nature, which is his Dharma-body but not his scripture body as the formalists take it to be.

80

The Buddha - True body is so called Transform Body.

133

( Tendai School)

Nirvana (for this school) is liberation (from human desire), perfect wisdom and

the Dharma-kaya.

148

Although the original names of Dharma-kaya, Sambhoga-kaya and Nirmana-kaya mean literally “Principle Body, Enjoyment Body and Transformation Body”, The Truth Body is the ideal or the Principle of truth itself without any personal existence.

154

( Shingon School)

Spiritual Body of the Buddha,(Dharmakaya), is the body of principle and therefore is colorless, formless and speechless.

180

The Infinite, if depicted in reference to space, will be the Infinite light, and if depicted in reference to time, the Infinite life. This is Dharma-kaya.

193

( Nichiren School)

The Buddha speaks of his own personality, and reveals that the historical existence which he has now nearly completed is not his real body but shows clearly his truth body (Dharma-kaya) to be a true realization of remote ages past.

205

It is generally known that The Dharma-kaya has two senses, the Scripture-Body means that the teaching remains as representative of the body after the Buddha’s demise, and the IDEAL BODY means the Enlightenment as a Formless Body.

---

ผู้เขียน (Author)

William Montgomery  
Mc. Govern, Ph.D.

ชื่อหนังสือ (Name of Book)  
หน้า (Page)

An Introduction to Mahayana Buddhism  
27,28,76,79

27

...the doctrine that every Buddha has three bodies, the Dharmakaya, THE BODY OF LAW, the Sambhogakaya, THE BODY OF COMPASSION, and Nirmanakaya, or THE BODY OF TRANSFORMATION.

28

The Dharmakaya corresponds to an impersonalized God the Father, the Abstract order of the universe, or better.

76

The Dharmakaya, or the Body of the Law, practically synonymous with the Bhuta tathata.

79

While then the Nirmankaya is the human Buddha, and the Sambhogakaya the glorified Buddha ideal, the Dharmakaya is the essence of Buddhahood....The idea of the Dharmakaya probably originated in the fact that shortly before his death.

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ผู้เขียน (Author)	R.H. Blyth Munonkan (The Hokuseido Press)
ชื่อหนังสือ (Name of Book)	Zen and Zen Classic Zen and Zen Classic IV
หน้า (Page)	48, 113, 143 36, 143

48

What is the Dharmakaya ? (the monk asked Seppo)

“The Dharmakaya, the Essence of beings, is divided into unity and diversity, natural absolute and phenomenal activities”

113

Ummon... The Dharmakaya is the first of the Trikaya.

The Dharmakaya is the essential nature of Buddha.

The Dharmakaya is the highest, the most spiritual of all.

143

A monk asked Tozan, “What is the Pure Dharmbody?”

“The Pure Dharmabody means a reality beyond purity and impurity, thus the true nature of man. The activity of this true nature is super-natural, but at the same time is what makes natural thing natural.”

(Dharmabody = Dharmakaya)

(Zen and Zen Classics volume IV)

36

It is pleased in the foundation of pagodas, and the inside images of Buddha and so is called Dharma-kaya Gatha.

143

A monk asked Tozan “What is the Buddha?”

Three pounds of flax (Trikaya). There is first, the Dharmakaya, Immutable Truth, represented by Dainichi Nyorai, Vairocana, the chief object of worship of the Shingon Sect. The Daibutsu at Nara is his image...

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ผู้เขียน (Author)	Thich Thien-An
ชื่อหนังสือ (Name of Book)	Buddhism and Zen in Vietnam (In Relation to the Development of Buddhism In Asia)

หน้า (Page)	47,152,161,224
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47

repeatedly ask us to consider Buddha as Dharmakaya, and not in the overt form which appears to us.

Dharmakaya is the essence, the reality of universe. It is completely free from every trace of duality.

152

This “mind” of the Lankavatara is none other than the Dharmakaya, or the Dharma as one mind present through simultaneous interpretation of its absolute and phenomenal aspect, “It is truly void but mysterious existence”.

161

Mind-Essence is by no means to be thought of as being empty of its own perfectly universalized nature; it is only empty in the sense that it includes in its true nature no elements of falsity, namely, it is the Pure Dharmakaya, the very suchness of truth.

224

To know the essential nature of all being, began Manjusri, is to know the Dharma of Nonduality. To know that which is without words, without sound, without form, and is beyond all questions, answers, and categories, is to know that which cannot be realized by the ordinary mind.

Knowing this, one enters the very essence of Dharmakaya.

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ผู้เขียน (Author)	The Dalai Lama
ชื่อหนังสือ (Name of Book)	Opening the Eye of New Awareness.
หน้า (Page)	124

124

Dharmakaya - Truth body, Form body

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ผู้เขียน (Author)	Edward Conze
ชื่อหนังสือ (Name of Book)	Buddhist Texts Through The Ages
หน้า (Page)	314, 143, 144,182,240

**314 (Glossary)**

Dharma body is Dharmakaya  
The absolute body of Buddhahood free of all definite qualities.  
First of The Three Bodies of a Buddha.

**143**

For a Tathagata cannot be seen from his form-body.  
The Dharma-bodies are the Tathagatas.

**144**

Those who by my form did see me,  
And those who followed me by my voice,  
Wrong are the efforts they engage in,  
Me those people will not see.

From the Dharma one should see the Buddha,  
For the Dharma-bodies are guides.  
Yet Dharmahood is not something one should become aware of,  
Nor can one be make aware of it.

**240**

The matchless Dharma-Body, pure in essence and untamable by the whole veil  
of unreal phenomena.

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ผู้เขียน (Author)	Hans Wolfgang Schumann
ชื่อหนังสือ (Name of Book)	Buddhism An Outline of its Teaching and Schools
หน้า (Page)	101,104,118

**101**

This Dharma-body is common to all Buddha.

**104**

Although the Dharmakaya free from all accidentals, is intelligible only to the  
enlightened, even less perfected beings may experience it.

Depending on their degree of perfection, they perceive it in its subtle form as  
Sambhogakaya or in its gross appearance as Nirmankaya.

(Sambhogakaya and Nirmankaya under the term of form body..rupakaya)

**118**

The Dharmakaya that is Absolute which is free from suffering.

Unaware of their essential liberation, they remain bound to Samsara.

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ผู้แต่ง (Author)	J.C. Clary (Translated with commentary)
ชื่อหนังสือ (Name of Book)	A Buddha from Korea.
หน้า (Page)	109,170

109

The pure, wondrous Dharmakaya of Amitabha Buddha is every where in the Mind-ground of all sentient beings.

Thus it is said:” Mind, Buddhas, sentient beings-these there are no different.”

170

Dharmakaya, The Body of reality.

The ground of all being, indescribable, inconceivable, beyond dualities, present in everything; all the Buddhas share one and the same Dharmakaya.

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ผู้แต่ง (Author)	Lu K’uan Yu (Translated)
ชื่อหนังสือ (Name of Book)	The Suragama Sutra
หน้า (Page)	212

212

He will declare that Buddha’s Nirvana and bodhic Dharmakaya is his own body of flesh and blood which inherits the holy essence, as a son from a father, that it is the permanent spiritual body which will transmitted forever....

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ผู้แต่ง (Author)	Charles Luk Translated and edited
ชื่อหนังสือ (Name of Book)	The Vimalakirty Niradesa Sutra
หน้า (Page)	142

142

DHARMAKAYA : The essential spiritual body of the Buddha, free from birth and death; it is formless and beyond the three realms of desire, form and formlessness; it is visible to Buddhas only.

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ผู้แต่ง (Author)	Edward Conze
ชื่อหนังสือ (Name of Book)	Thirty years of Study Buddhism
หน้า (Page)	71,82

71

THE DHARMABODY is the Buddha seen as the absolute.

The fictitious, conjured-up body is the one which people can see at a given time,



in other words, it is as **historical Buddha**.

82

But, greatly wise , he sees nothing but the Dharma-body.  
There is no triad of vehicles, but only one.

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ผู้แต่ง (Author)	E. Steinilber Oberlin
ชื่อหนังสือ (Name of Book)	The Buddhist Sects of Japan
หน้า (Page)	107

107

in order to express itself, The Dharmakaya is not obliged to borrow exclusively the language of mortals.

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ผู้แต่ง (Author)	Kobo Daishi Japan's Buddhist Saint. Morgan Gibson & Hiroshi Murakami Translated
ชื่อหนังสือ (Name of Book)	Tantric Poetry of Kukai (Kobo Daishi)
หน้า (Page)	26,41,111

26

Dharmakaya : The Universal Buddha-Mind, as the highest truth of Shingon Dharma.

All Buddhas and Bhodisattavas emanate from Mahavairojcana and attribute their work to his virtue, as do all of the phenomena, so mountains and rivers preach Dharma any place, any time.

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ผู้แต่ง (Author)	D.T. Suzuki
ชื่อหนังสือ (Name of Book)	Studies in the Lankavatara Sutra
หน้า (Page)	35,36,127,141,441

35

(Introduction)  
The Dharmakaya whose self nature is a vision and a dream, what is there to praise?  
Real existence is where rises no thought of existence and non-existence.

36

The Dharmakaya is like a vision, like a dream  
And how could it be praised?  
When one realizes that it has no substance, it is birthless,  
this is called(praising) the Buddha.

127

Dharmakaya...as the Buddhist thought drifted towards intellectual intuitionism.

141

...enter into the realm of Tathagatahood which is outside the ken of the ordinary understanding ;  
they will belonging to the five Dharmas and embellish themselves with highest wisdom which comes from the Dharmakaya.

411

Dharmakaya : often translated as the Law body, or Truth body  
The Truth conceived in the fashion of the physical body and standing  
In contrast to it Rupa-kaya.

One of the Triple body of the Buddha when he is identified with the Absolute.

The Tathagata-kaya, Buddha-kaya and Jnana-kaya

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ผู้แต่ง (Author)

ชื่อหนังสือ (Name of Book)

หน้า (Page)

Daisetz Teitaro Suzuki (D.T. Suzuki)

Collected Writing on Shin Buddhism.

41, 111

41

Who can thus establish an intimate relation between their individual minds and mind as final reality.

When, however, even "Mind" is regarded to intellectual the Buddhists call it Dharmakaya or "Being-Body"

111

The Songs of Shinran Shonin  
(Songs in Praise of Amitabha.)

Since the attainment of Buddhahood by Amitabha,  
Ten Kalpas have now passed away;  
The Light Radiating from the Dharmakaya has no limits.  
It illuminates the work's blindness and darkness.

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### ธรรมกาย

เป็นภาวะที่เข้าใจได้ยากแต่หากเป็นความมีเสน่ห์ในพระพุทธศาสนา ทำให้อยากศึกษาค้นคว้า อยากฝึกสมาธิให้เข้าถึง จึงเป็นพระคุณอย่างยิ่งที่ พระเดชพระคุณหลวงพ่อดัดปากน้ำภาษีเจริญ พระมงคลเทพมุนี (สด จนฺทสโร) ได้ค้นกลับคืนมาให้

### ธ ร ร ม ก า ย

จึงกระจ่างแจ้ง หลุดพ้นจากความเคลือบแคลงสงสัย ทำให้พระพุทธศาสนิกชนทิวความแก่ล้าที่จะก้าวเดินต่อไปในหนทางสายกลาง ทำให้มั่นใจว่าหากวางใจไว้ถูกที่ชีวิตจะอยู่ในความสว่างไสว ทำให้พระพุทธศาสนาพบวิถีที่จะพิสูจน์สิ่งที่มองดูราวกับว่าจะไรที่มาก็ไปให้กลายเป็นปรัชญาที่ปฏิบัติแล้วเข้าถึงได้จริง เป็นสิ่งที่พุทธทั่วโลก พุทธทุกกลุ่มและนักวิชาการทุกคนให้ความสนใจ เพราะหลักฐานเก่าแก่ทั้งหลายล้วนยืนยันว่า “ธรรมกาย” คือทั้งหมดของพระพุทธศาสนา คือ ธรรมะที่พระพุทธองค์ทรงไว้

คือ ความจริงที่อยู่เหนือโลกแห่งวิชาการใด ๆ ทั้งนี้ทั้งนั้น เป็นสิ่งที่ต้องพิสูจน์ได้ด้วยการปฏิบัติธรรมอย่างถูกวิธี

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