

AT LAST YOU WIN

By Luang Por Dhammajayo





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ISBN: 978-616-7200-15-6



"Laypeople always worry about obstacles, but there are extraordinary people for whom overcoming them is child's play."

Our lives are always challenged by competitions and rivalries in which we are obliged to participate for expected achievement, whether they are significant or insignificant. As a result, there are numerous barriers and goals on the path of our journey through life. This certainly consumes our physical and mental energy. In order to overcome these obstacles before they overwhelm us, we must strengthen ourselves from within.

When it comes to physical strength, we know that we must eat nutritious and wholesome food and also exercise to have a strong, healthy and functional body. However, most people do not know how to fortify their mental health. Some of the physically strongest people may still find themselves overcome by challenges in their lives.

This book is a collection of powerful words of wisdom from Luang Por Dhammajayo (The Most Venerable Dhammajayo Bhikkhu) spoken during his sermons. It aims to reveal the secrets of developing and maintaining a strong and stable mind.

Whenever you feel discouraged, weary and hopeless from the crushing waves of life, the advice and encouragement in this book can be your lighthouse. Its recommendations can relieve your mental weariness, cheer you up, and help you to achieve your life's goals. In the end, it is up to you to overcome any challenges.









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THE WORLD'S COMMON PROBLEMS

The Eight Worldly Conditions

The eight things associated with worldly life are gain and loss; honour and dishonour; happiness and misery; and praise and blame.
All of these are inevitable for everyone, whether they are willing to face it or not.
Whenever good karma bears fruit one will receive gain, honour, happiness, and praise. On the contrary, when bad karma has its effect, one suffers from loss, dishonour, misery, and blame. Everyone who lives the worldly life will encounter these conditions because this world is ruled by the Law of Karma.

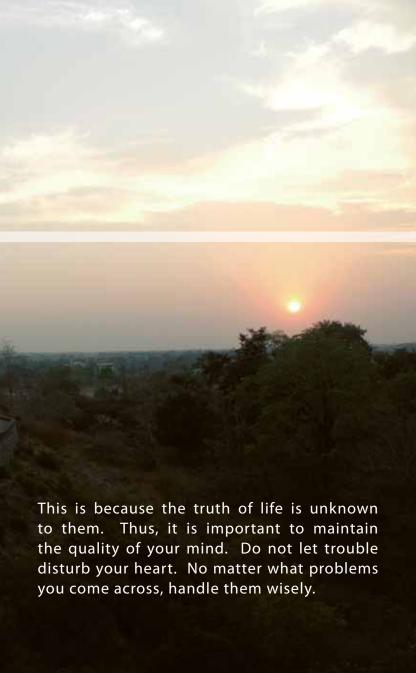
29 July 2002



The World of Defiled Minds

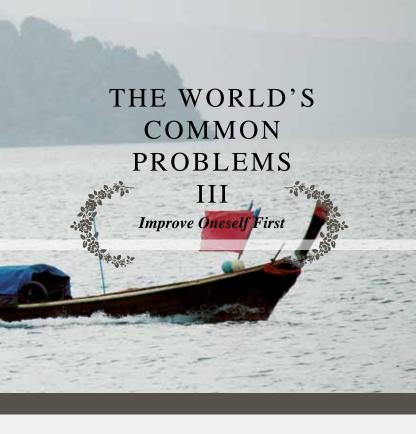
1 July 2007

Irrespective of the prevailing situation, we have to accept all happenings as the way of the world. Common people are subject to mental impurities in various degrees, and while some are able to liberate themselves from defilement, many people live aimlessly.





We must learn to let go, forgive and share loving kindness with each other because we all have defilements and are affected by the Eight Worldly Conditions (Lokadhamma). The ups and downs of life occur due to the karma from our past deeds. For example, when the merit from generosity gives results, we are rewarded with gains.



When the merit is exhausted, our gains will vanish. This is also true for honour, fame and happiness.

So why waste our time trying to correct others? Instead, we should focus on improving ourselves first. Once we can fix our own flaws our lives will become much happier.





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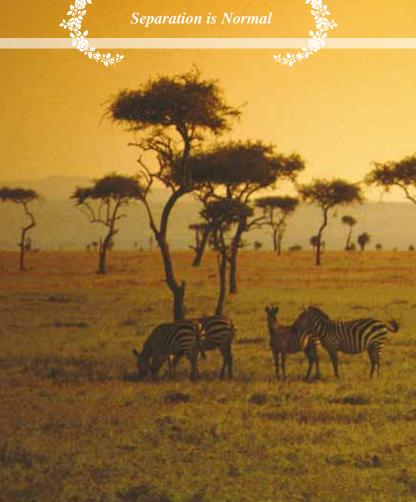
Stronger Defilement Leads To Weaker Wisdom

This world is a gathering place of imperfect people. Both men and women have a dark side to their minds. The springing up of mental impurity always taints one's mind, leading to weaker wisdom and stronger craving. Fortunately, stillness from meditation allows us to enjoy peace and happiness that stem from within; and our minds will become firm, stable and indifferent towards misery.

4 June 2007

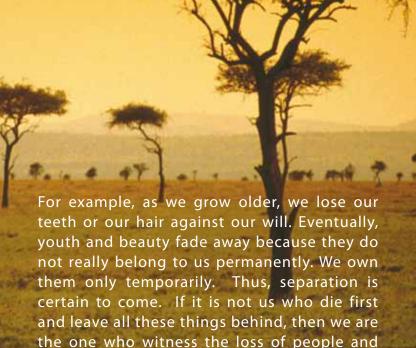
THE WORLD'S COMMON PROBLEMS

V



Separation from the things we love is normal. This applies not only to our belongings, property and home, but also our own bodies. No matter how hard we try, it is impossible to keep them with us forever.

15 September 2006



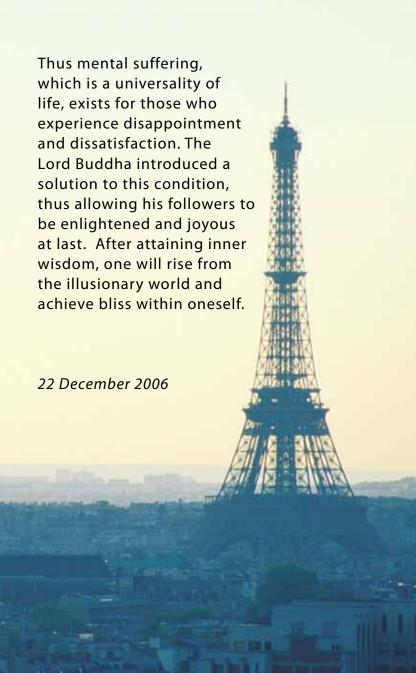
things. That is the way of life.

THE WORLD'S COMMON PROBLEMS

VI

Suffering is Universal

Most people do not get what they want. Even their own spouse, who they expect to spend their whole life with, sometimes turns out to be the wrong choice. Everyone has had unpleasant experiences with living and non-living things, and sometimes we are deprived of the things we cherish.



THE WORLD'S COMMON PROBLEMS

VII

End the Cycle of Rebirth

Death, a normal occurrence, is a process in which we are transferred from one body to another. The Lord Buddha affirmed that death causes suffering when it separates us from the people we love.



Therefore, He suggested that there should be no death in this world. This can only happen if we end the process of rebirth by following the methods that He discovered.

We need to learn how to prepare ourselves for death so that we are able to attain Nirvana and put an end to the process of rebirth.

6 November 2006



THE WORLD'S COMMON PROBLEMS

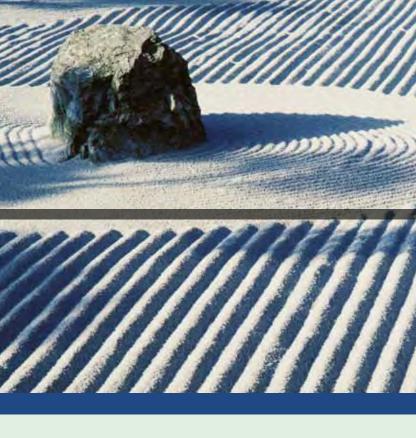
VIII

No Fear of Death

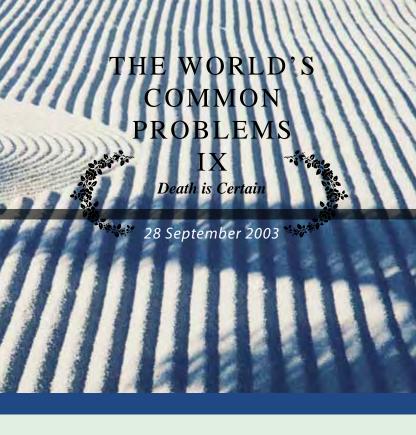
There is no pain greater than the pain from death. When one is dying, one might be overwhelmed with severe pain. It could be so strong that one prefers to leave the physical body right away. All other forms of suffering seem to pale in comparison. In order to cope with death, we must learn to be fully conscious and remain calm while facing pain and suffering. Please remember that darkness does not last forever. The night will eventually be replaced by the dawn of a new day.

23 June 2007





Death may visit us at anytime. It is certain that everybody has to die, without knowing in advance exactly where, when and why. We should be aware that death is waiting for us, and we should take time to practice meditation without any excuses.



Blaming your problems on someone or something is never a good excuse since obstacles occur when our merit energy is weak.

Moreover, without merit from meditation practice, we lack the positive energy for lessening or removing our obstructions in life.

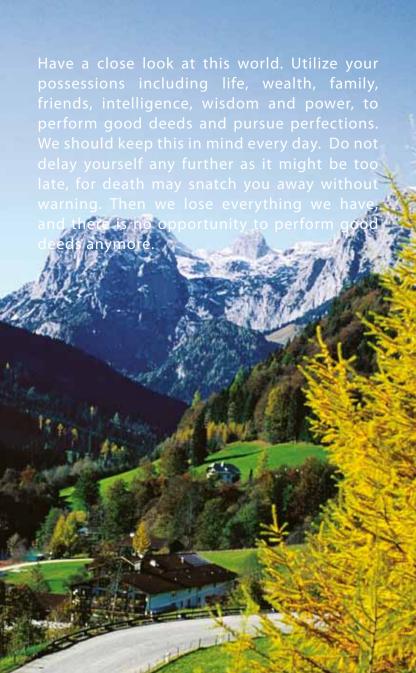
THE WORLD'S COMMON PROBLEMS

X

Do Not Be Reckless

3 June 2007

When contemplating the reality of all animate and inanimate things like humans, animals, trees, mountains, buildings or the earth itself, we all share the same cycle. Everything is destined to take its shape, last for a while and then perish. This is the same as our ancestors who have gone before us. There is no exception even with the past Buddhas who possessed supreme insight, knowledge and superb conduct. They had to leave their physical form and enter Nirvana. We too, one day will have to leave this world. This cycle of death and rebirth has repeated itself over and over innumerable lifetimes. Once we are aware of this fact, we should learn how to relinquish all ephemeral things. The rest of our lives should be devoted to the true purpose of human birth. Do not be reckless by allowing yourself to be carried away with worldly pleasures.

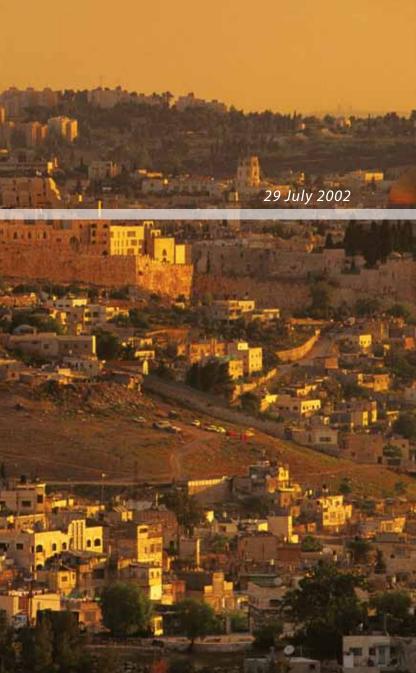


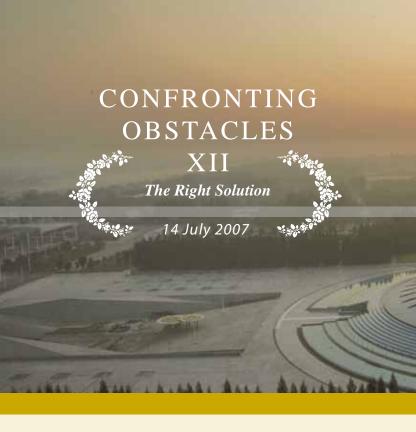


XI

The World of Problems

All the countries in this world are burdened with problems at one time or another. Problems are everywhere -starting with ourselves, our family, neighborhood, city, province, country, and the international community. Problems exist regardless of social class; whether one is poor, middle class, or elite. Each class has its own unique problems, to a greater or lesser degree, whether one is a billionaire or a beggar.





People have to face problems at every stage of life whether they are children, adolescents, teenagers, adults, or elders. Nobody can escape from problems which arrive in many forms. As one has to grow, it is necessary to prepare to confront these problems.



Since the knowledge we learned at school could be too limited to produce effective solutions, we must learn more from the Lord Buddha's knowhow in order to solve problems in this world righteously and successfully.

CONFRONTING OBSTACLES

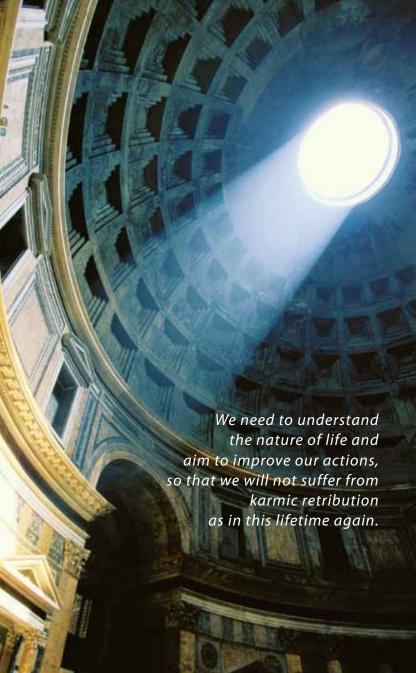
XIII

Solvable and Insolvable

26 September 2002

According to the Lord Buddha, there are two types of problems: satekiccha and atekiccha, which means solvable and insolvable. This denotes that not every problem can be solved. For example, when we accidentally cut our finger, the wound will heal. However, if we are beheaded, there is no way to bring us back to life. When encountering an insolvable problem, the best we can do is to remain calm and peaceful. We should not let our mind suffer any further.







CONFRONTING OBSTACLES

XIV

Knowledge for the Crisis

0

As we age with the ebb and flow of time in this world, our understanding about life becomes more mature. We must understand that *Dhamma* is very beneficial when we are faced with difficulties in life. Thus, we should acquire this knowledge in good time, so that in times of crisis we will not be left devastated and not knowing what to do.

14 July 2007



CONFRONTING OBSTACLES

XV

A Compass for Life

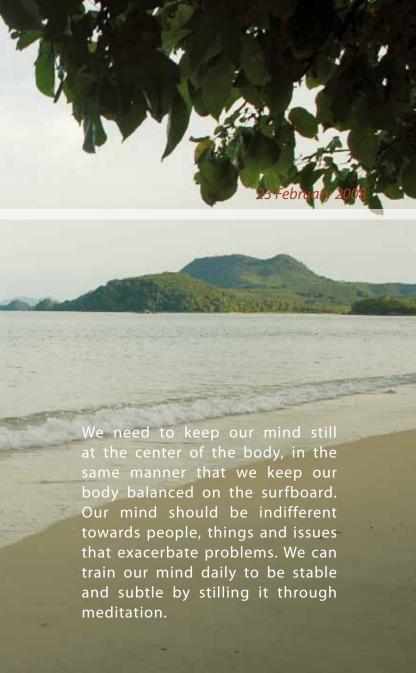
In our daily lives, we cannot be guided by professional knowledge alone. We also need Dhamma to guide us towards the right livelihood. In this way, whenever we confront an obstacle, we can reassure ourselves and overcome it wisely.

30 June 2007



Handling Obstacles

Every obstacle exists to be overcome. Similar to the waves that beautify the sea, obstacles enrich our life experience. If we run down to the sea with our surfboard and find no waves, we will miss the fun and excitement. Likewise, the sea of life requires obstacles to challenge and test our strength.





Peace of Mind

Life is not always smooth-sailing and we do not always know what lies in store for us. Whenever we have difficulties, we should not retreat or suffer from remorse. We can lose everything except our peace of mind. Never be discouraged when faced with obstacles. When you feel downhearted, cheer yourself up and move on wisely and with determination.



CONFRONTING OBSTACLES

XVIII

Mental Strength

We are here in this present life to perform good deeds. Please maximize your time and effort for this purpose. The flight of life is short, and it is often over much too soon. Do not allow your determination to diminish. Do not be weak-willed, always relying on encouragement from others. Lacking money is not a big deal, but lacking mental strength is dangerous.

15 July 2001







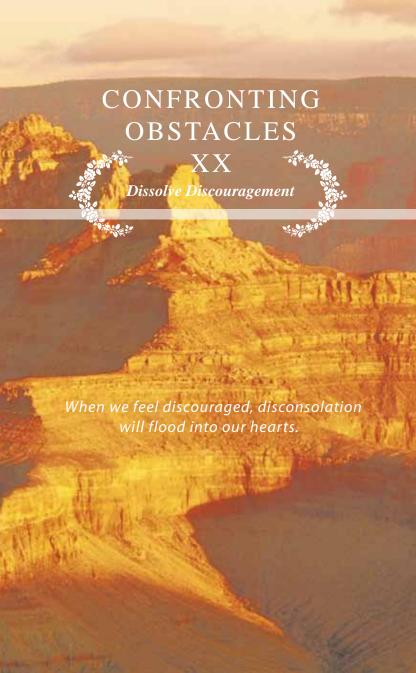


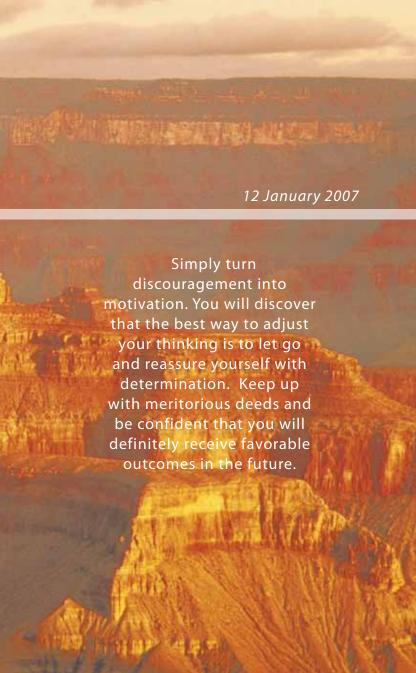


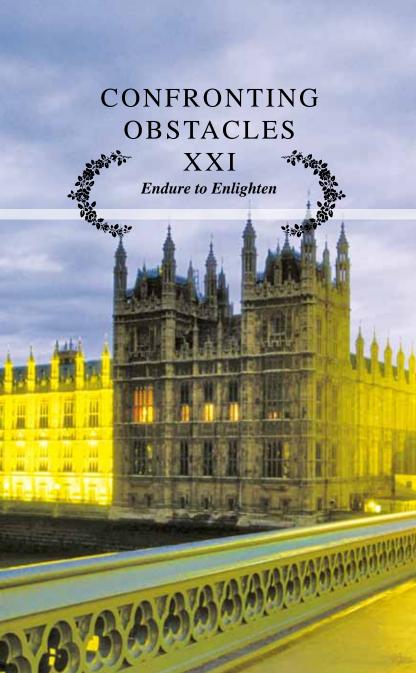
Remind Yourself

Our mind is full of willpower and it is up to us how much of it we wish to utilize. The amount of willpower in our mind is immense; it is larger than the Himalayas and greater than all the oceans. We should always remind ourselves that the extent of our willpower is boundless and do not be afraid to draw on it. Do not be discouraged and do not retreat because these poor habits will carry on into your future lifetimes.

15 July 2001





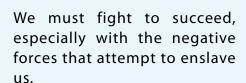




CONFRONTING OBSTACLES



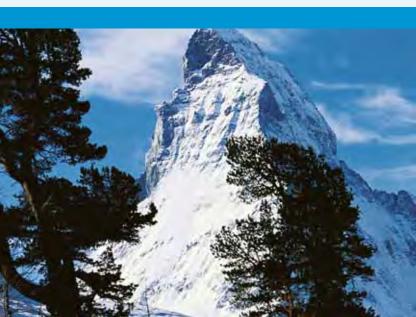
Fight for Success





As evil thoughts direct us to commit misdeeds, we receive poor karmic outcomes in return. Since it originates in the mind, we have to fight with it mentally by resisting any temptation that comes across. Just like the *Bodhisattas* (Buddhahood pursuants) of the past, all we need is a strong will to stay focused and steadfast on our goal.

16 October 2004







XXIII

Meditation is the Source of Wisdom

Problems can be solved by using wisdom gained through meditation, when we reach a state of mental stillness that is clear from all thoughts and worries. Once we stop thinking, we will enjoy serenity and attain wisdom within, leading to wiser solutions while nourishing ourselves with knowledge and pure energy. Eventually, we will discover the solutions to our problems.





XXIV

Abate the Severe Consequences

When we suffer, just remember the Lord Buddha's teachings and remain calm. We should accept that suffering is a consequence of our wrongdoing in the past. It is the fruit of our own deeds, and we have to fix it ourselves by focusing our mind on doing only good deeds. To make amends, should frequently give alms, observe the precepts and meditate, as these practices will give us strength, wisdom and courage to deal with problems. In this way, we can reduce or solve our problems.

12 December 2006



XXV

The Mind as an Origin

Do not be overwhelmed with suffering. Keep your mind at peace in order to maintain equilibrium. The mind is the source of life energy, willpower, wisdom and accumulated merit energy. These are required to confront all crises and mishaps that arise as a result of our past demerits and mistakes.

Since we cannot change the past or undo our mistakes, the only way to make amends with the irreparable past is to make more merits. There is no other way. Only merits can counter the demerits - this is the principle.

26 October 2003



SOLUTIONS FROM WISDOM

XXVI

The Power of Merit

Merit is the most important factor that can lead us to a successful career and life. It will bring us positive thought, courage, and outcomes. All our endeavours will be achieved easily and successfully. We will be surrounded by good colleagues and subordinates who are willing to support us.



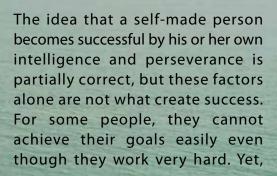
Moreover, the power of our merit will destine us to live in a good environment and experience pleasant events so that we can continue making more merit.

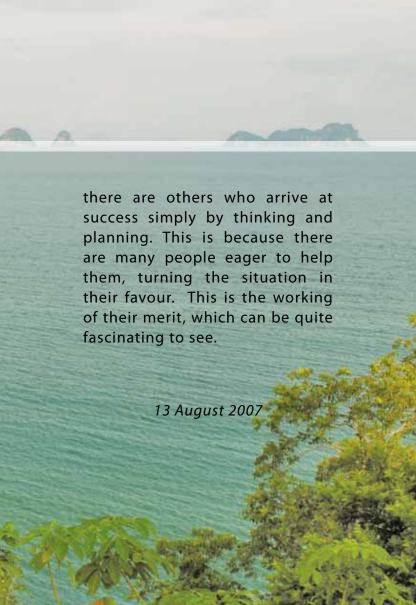
13 August 2007





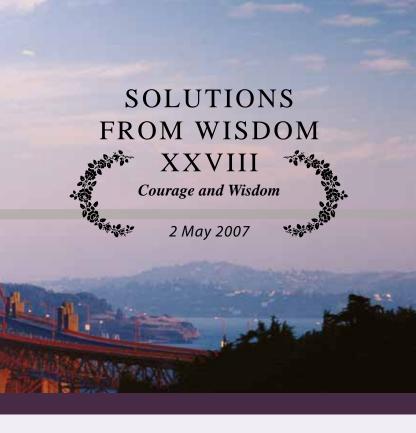
Succeed by Thought







Generally, courage and wisdom are already present within us. There is no need to find it elsewhere, but we simply draw it out for personal use by training our mind with positive thinking and self-encouragement.



Also, we can boost our morale by accumulating merits from performing as many good deeds as possible. Since we know that our deeds will render good results, we will be more encouraged.



SOLUTIONS FROM WISDOM



Merit Support



Merit is the source of happiness and success in life. In the business world, the importance of decision making means that a 'yes' or 'no' can ruin or support our career. Some people believe that success or failure is a result of luck or misfortune. What actually determines our fate is merit. Despite having large sums of capital and a business acumen, sometimes we fail because we do not have enough merit. Without the help of merit, it is difficult to become successful even if we meet all the requirements.

1 October 2007

SOLUTIONS FROM WISDOM

XXX

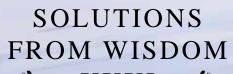
More Merit... Less Obstacles

The more merit we have the fewer obstacles we will encounter in life, and vice versa. This is a truth that we should take into consideration. Fortunately, we have a chance to learn the teachings of the Lord Buddha. Therefore, we should accumulate more merit through good deeds because they are the source of our happiness and success.

13 March 2007







XXXI

Understand Retribution

12 December 2006

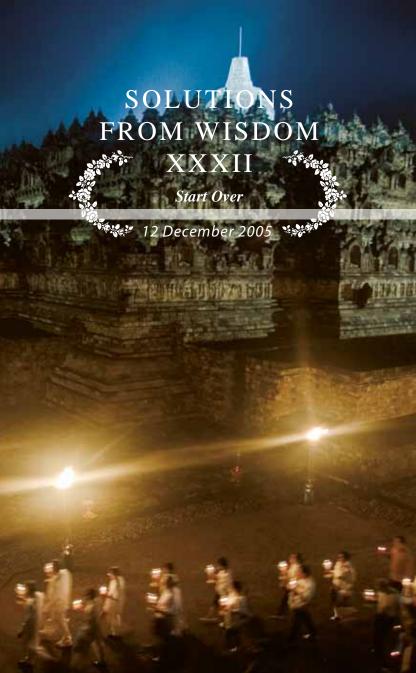
Learning the Law of Karma is a must, but this should not make us feel sad, discouraged and hopeless.

Neither should we abandon our lives to desperation or escape from the truth. We study the Law of Karma in order to understand that every single thought, speech, or act, has its effect. Acknowledging this fact, we learn to accept the truth that sufferings are merely karmic consequences.



We must use the knowledge about the Law of Karma to solve the problems in our lives.

First we have to stop and stand firm before taking any action. Drinking alcohol, gambling, or committing suicide to escape is not the right solution. When facing problems, we must clear our mind of all thoughts and anxiety, and recollect the teachings of the Lord Buddha. Keep doing good deeds like sharing, observing the precepts and meditating as a way to improve the situation.



SOLUTIONS FROM WISDOM

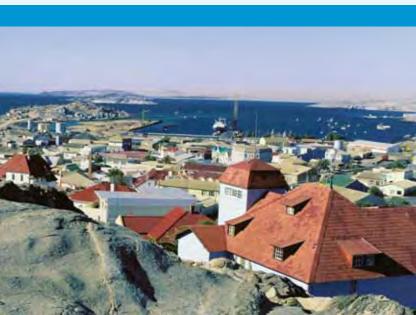


The Law of Karma reminds us to be mindful and refrain from performing misdeeds because of the negative consequences of the action.



Unwholesome deeds will lead us to a downfall, or worse, to the realm of suffering, the place of unimaginable torment. As we comprehend this fact, we should restrain and endure in order to overcome obstacles righteously. For whatever problems occur, we have to solve them and move on toward our goal without forgetting to practice meditation in conjunction with merit making.

12 December 2006



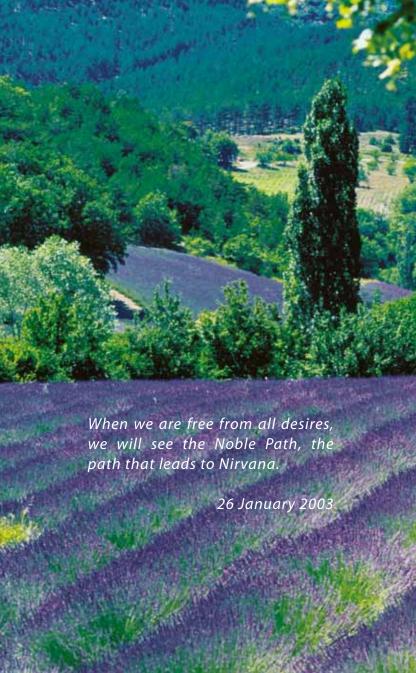
SOLUTIONS FROM WISDOM

XXXIV

The Four Noble Truths

The Four Noble Truths is an illustration of suffering: its nature, its cause, its cessation and the way leading to cessation. Suffering exists as a result of sensual desires. We are prone to spoiling ourselves and we tend to struggle for acquisition endlessly. Once we realize the cause of suffering, we must learn how to end it. Since the mind is the source of all desires, we must uproot desire from the mind.







SOLUTIONS FROM WISDOM



Whenever suffering exists, we must recall merit and the Lord Buddha's teachings as a relief. Once we have overcome the suffering we should continue to practice meditation with diligence. The moment we attain inner peace, all worries will subside and disappear and a feeling of joy will emerge. The quality and purity of our minds will elevate, similar to a sunny spring season that replaces a harsh winter.

30 March 2003

THE WAY OF SOLITUDE XXXVI

We are What We Think

If we know how to control our thoughts, we can focus our minds on positive things, and in this way, we can enjoy everyday life. Our happiness depends on the way we think. If the mind is obsessed with worry, we will be worried; to be happy is to think of happiness. No one can control our minds except ourselves, and thus, we are given the choice. So, happy or unhappy, it is up to the way we think.

14 September 2004





Let's remove all worries and bad feelings first. Isn't it amazing? If we want to feel sad, we just think sad thoughts, and we begin to feel sad immediately.



If we want to feel good, we just think of a wholesome subject such as the Lord Buddha or the Great Master Phramongkolthepmuni, the discoverer of Dhammakaya Meditation, as our role models. Or think about pure things like the crystal clear sphere or a Buddha image at the center of our body. If we do so, our mind will become clear and pure as well due to its transformable quality.

5 May 2007







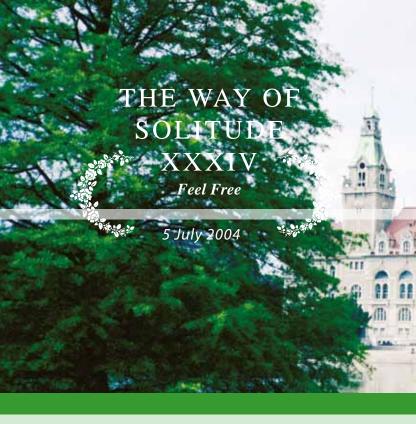
XXXVIII

Do Not Prolong One's Suffering

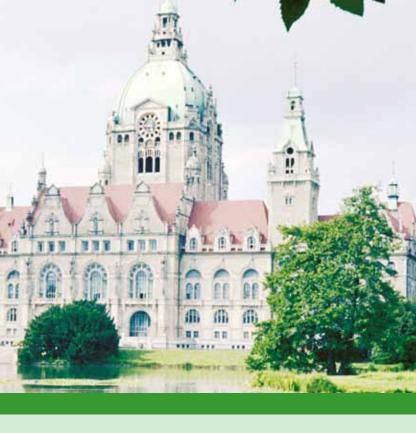
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Suffering remains with us only briefly if we know how to stop prolonging it. Keep yourself from dwelling upon it, and still your mind at the center of your body. Even if you are not able to do much to alleviate your problems at the moment, at least maintain your good spirit.

29 March 2003



Do not think that you are the only one who suffers. Forget all those bad thoughts and fill yourself with happiness.



Just relax, calm your mind, and focus on the center of your body in search of the inner brightness. Then you will find solutions for the problems and you can liberate yourself from sadness, anxiety, boredom, and other negative feelings.

IVX

Begin with Solitude

To deal with our problems, we have to collect ourselves first.
The calmness of the mind will lead us to solutions, not fear or negative speculation.

We have to admit that what befalls us is a result of our own deeds. When the mind is clear, we can reconsider the cause and effect of the problems more precisely. Learn to forgive those who cause us problems so that our mind is free from anger and vengeance.

IVXI

Immunity of the Mind

The minds of those who do not practice meditation tend to be easily distracted and weakened. This makes them prone to uncontrollable feelings of sadness, stress, boredom, and depression. They are vulnerable because they do not have the immunity to protect their minds from suffering.

6 November 2006





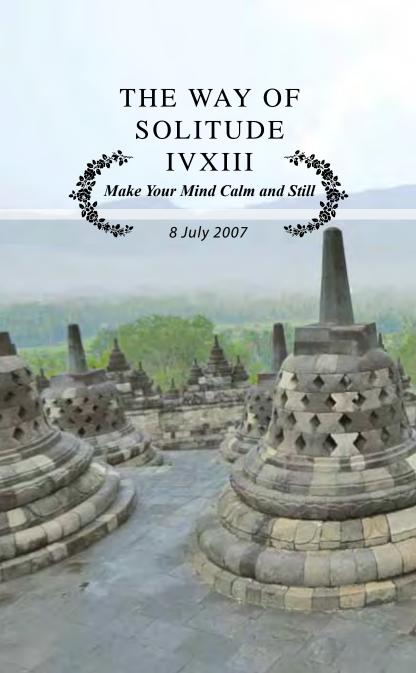


IVXII

Organize Our Thoughts

If our minds are in disarray, we will not be ready for any tasks. Whether we are studying, teaching, or working, a distracted mind will hinder us. Once we learn to concentrate our minds, we can start doing things effectively.

8 June 2007



If you do not know how to deal with the problem, then remove all distracting thoughts from your mind. When the mind is relaxed and calm, you will find the solution. Do not fixate your mind on the complexity of the problem, because powerful wisdom and willpower will only arise from a clear mind.

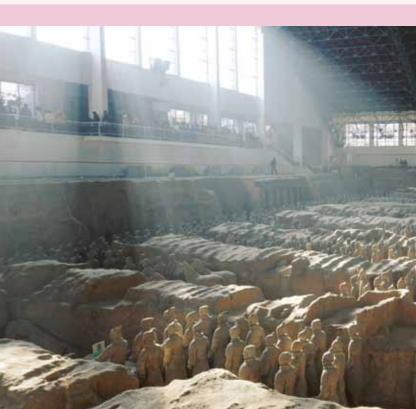




IVXIV

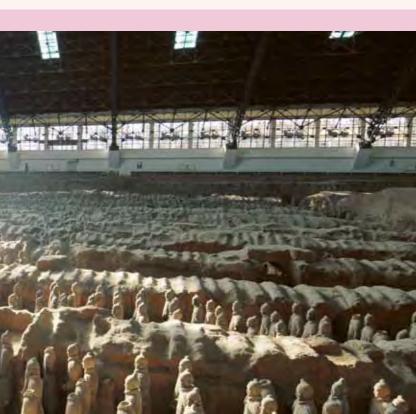
The Strength Within





All of us possess the strength within which can be perceived only when our mind is calm. Therefore, no matter how much we suffer, do not lose that calmness. Keep smiling and you will find the solution.

28 February 2006





IVXV

The Light of Solitude

When we relax our body and our mind until it reaches a state of stillness, we will find that within that calmness, there is a bright light within our body. At the center of our body there is a path that leads to the cessation of suffering.

10 July 2002

ABOVE ALL CIRCUMSTANCES

IVXVI

The Things that Remain

Even if we lose every single thing in our lives, we still have our life and can attain a peaceful mind at the center of our body. If we do not know how to deal with the situation, we can begin with our mind. When the mind is clear, we will have both the wisdom and courage to cope with the problems. Do not worry about the scarcity of material wealth as long as you possess spiritual wealth. Simply meditate and keep your mind positive, and soon you will be better off.

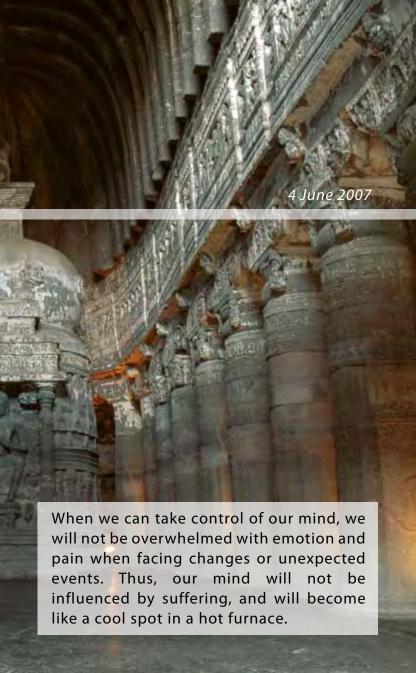
24 November 2006







Our career is merely a secondary priority that goes hand in hand with the *Dhamma* - the spiritual lessons which can be practiced during our daily activities. While we are moving, studying, working, or doing anything, we can rest our minds within the center of our body.







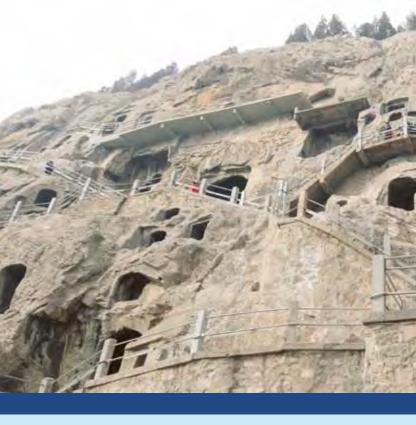
ABOVE ALL CIRCUMSTANCES

IVXVIII

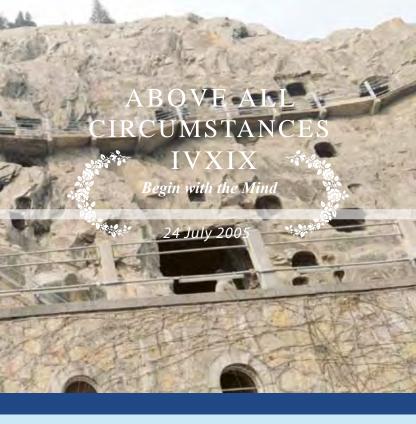
Unperturbed by Our Surroundings

This also prepares us for whatever occurrences that may happen. Although death is inevitable and may arrive without warning, we will be unperturbed by the fear and worry about how, where or when we will die. Courage to face death will arise when we attain the inner Dhamma through meditation. In addition to peace and joy, we will have lovingkindness and goodwill toward our fellow humankind. Even if our surroundings are constantly changing, our mind will remain unperturbed.

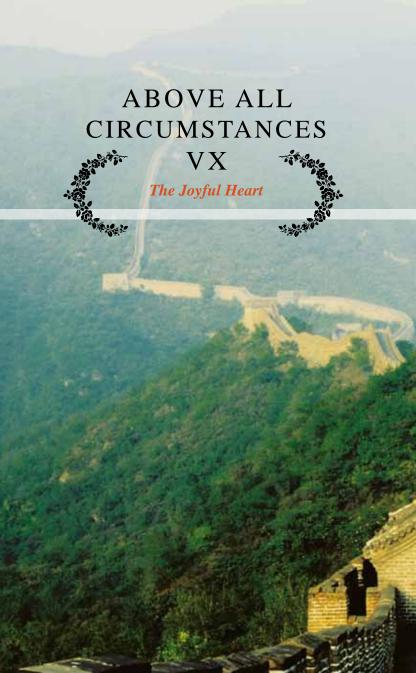
22 June 2007



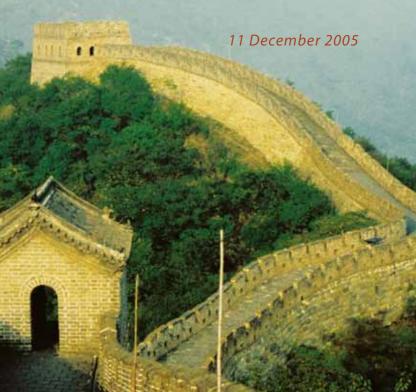
The insight we gain from meditation is like a boundless knowledge that can provide answers to all our questions. In addition, we can redesign our way of living, beginning with ourselves in pursuit of righteousness and perfection, as well as introducing it to others.



When we can direct our minds to this, it means we are setting the path towards "the revitalization of life." This can be possible only when we achieve mental stillness through meditation.



Meditation allows us to stay calm and joyful while living amongst various types of people. With a stable mind, we can have a new perspective of the world despite the fact that nothing else has changed. We will become more open-minded to other people. The world will appear to be more cheerful, which can make it easier for us to smile. Like flowers that blossom with the nourishment of water, our minds will blossom with joy with the practice of mediation.



ABOVE ALL CIRCUMSTANCES VXI

Peace and Happiness

When our mind is centered in the middle of our body, we will experience inner peace and joy. We can achieve harmony between the body and mind. The practice of meditation will lead to better sleep, with either non-disturbing dreams or dreamlessness. When we wake up, we will feel refreshed as if emerging from a source of pure energy, giving us infinite wisdom, happiness, and willpower. All of these qualities will exist with the opening of our eyes.

11 December 2005



ABOVE ALL CIRCUMSTANCES

VXII

Stillness is the Key to Success

Sometimes we waste time and energy on problems and stress, which does not solve anything. If we stop struggling with life and meditate, we will find our lives pleasurable and gain utmost satisfaction and true happiness. The mind will be brimming with purity, strength, wisdom, compassion, and loving-kindness for all sentient beings regardless of their nationality, beliefs and race.

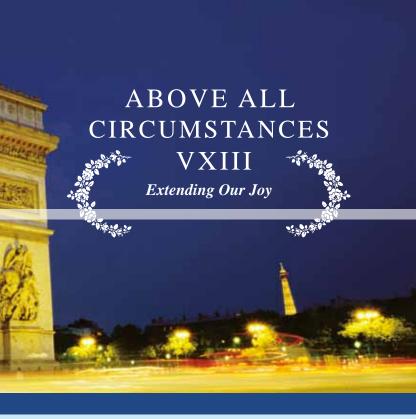
8 July 2007







Once we have attained happiness from meditation, we will feel refreshed and cheerful. Happiness from a pure mind will penetrate through every cell of our body, making us invigorated. Our family and friends will notice the changes and want to be close to us because our joy brings them joy as well.



This feeling of happiness will reduce stress and keep our mind from unwholesome thoughts. This will create a pleasant environment at home and in the work place; thus, we will live and work together with less conflict, enabling us to reach our goals together.

ABOVE ALL CIRCUMSTANCES VXIV Meditation for Mental Strength

We must practice meditation in order to attain true happiness, which will arise only when we bring our minds back within ourselves. When our minds are still, we will be happy within ourselves and have no need to search for happiness elsewhere. When our minds are steadfast at the center of our bodies, we will gain a wholesome awareness that give rise to positive and effective thought, words and actions. Then our lives will be filled with happiness and success. We will not feel discouraged by problems or obstacles. Meditation will help reduce inner conflicts both within and outside the family. Since our mental strength is sound enough to withstand negativity, we will be mindful to refrain from doing unwholesome deeds.





ABOVE ALL CIRCUMSTANCES



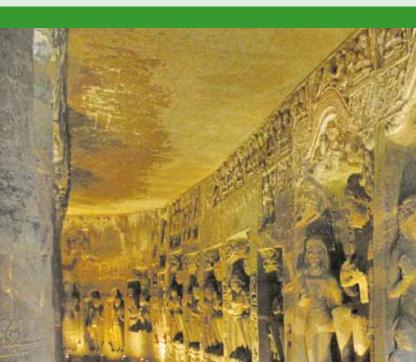
The sun inside of us will glow when our mind is still. Its brightness will radiate all day and night; unlike the sun in the sky which shines only during day. If we attain the sun inside, our lives will never face darkness again. Although we may not always be able to change things the way we want, we will remain unaffected by them because our mind is connected to the inner sun or *Dhamma* sphere that nourishes us with peace and joy.

23 June 2007

THE POWER OF THE MIND

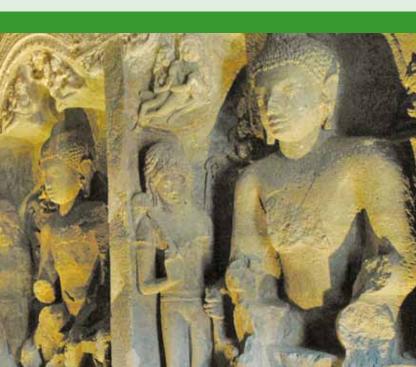


The nature of the mind is capricious. It can be joyful one moment and discontented the next. This is because our mind is contaminated by defilements.



Therefore, it is necessary to seek advice from the teacher-monks or spiritual friends who can motivate us when we feel downhearted. Listening to sermons from monks, witnessing integrity within our spiritual community and following our fellow friends who persevere in meditation practice, will make us more eager to keep up with our meditation and rid ourselves of all defilements.

1 August 2004





All of us are capable of attaining Dhammakaya - it depends on how much effort we put into practicing meditation. Do not beg for encouragement from anybody because we already possess enormous willpower to drive us towards our goal. Since it can never be exhausted, utilize it as much as possible. Interestingly, both willpower and physical energy actually becomes more powerful the more we resort to them. Therefore, we can gain mental strength by exercising our mind in the same way that we exercise our body to gain physical strength.

14 July 2003







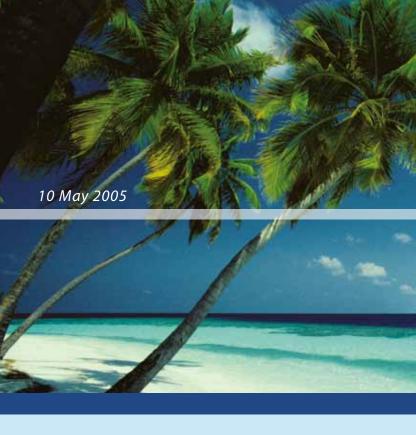
VXVIII

The Ultimate Courage

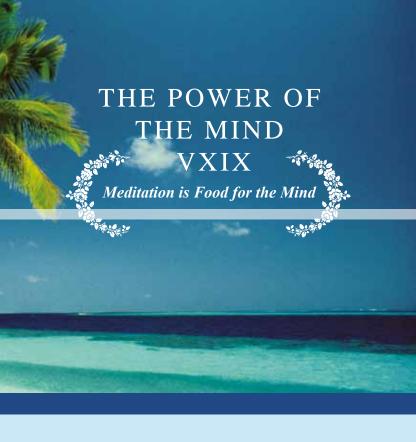
Meditation energizes us with the willpower to confront our troubles without fear or worry. Our willpower will be recharged automatically by an internal force that enhances courage. We will stay calm and view obstacles as a challenge. Only the goals matter because obstacles are there for us to overcome. Meditation is the key factor leading to uncompromising courage to fight for one's goals. Moreover, people who meditate will also have Dhamma and the Lord Buddha as their refuge and blessing for victory.

28 February 2005





We should always keep in mind that meditation is essential for us, like air for breathing and food for a healthy life. Meditation is food for our mind and will bring about good mental health. It will also protect us against any mental disease.



We will be happy at all times and able to welcome any challenges with a smile. Whatever else we might lose, our peace of mind will never diminish.



THE POWER OF THE MIND

VIX

Meditate Consistently

Despite illness, lack of sleep, heavy workloads and stress, we should always make time for meditation. While meditating, we can rest if we are sleepy, change our position to ease the pain, and open our eyes when we are distracted. There will always be problems in life, but we should continue to meditate since it can lead us to solutions. This is why we should meditate consistently.

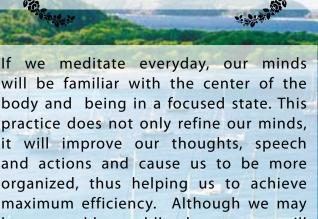
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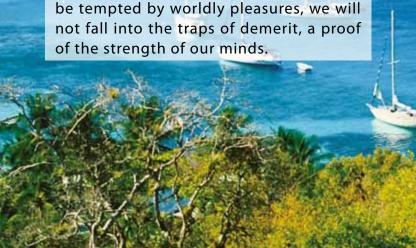


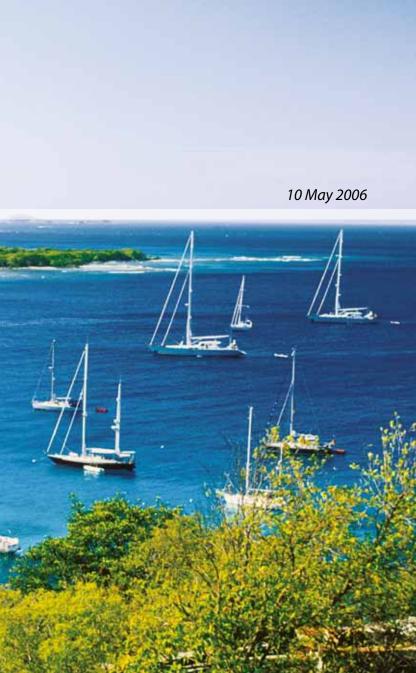


VIXI

Organize the Mind through Meditation







THE POWER OF THE MIND

VIXII

The Power from Stillness

Regular meditation will result in courage to overcome obstacles and temptations, and eventually we will have control of our own minds. This can be possible if we empower ourselves every single day by stilling the mind. All of us should take this into account.

10 May 2006



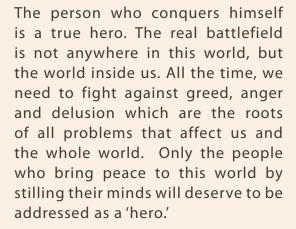




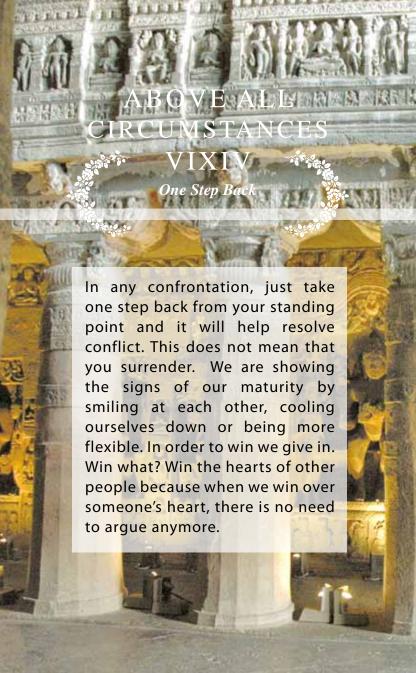
THE POWER OF THE MIND



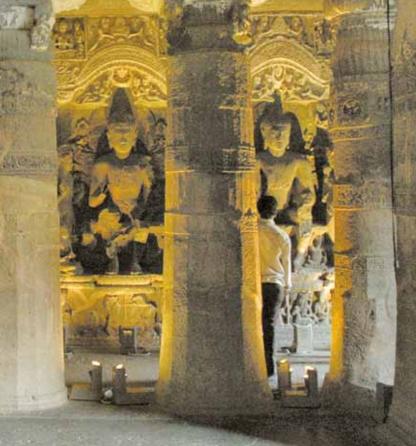
A True Hero



4 August 2006





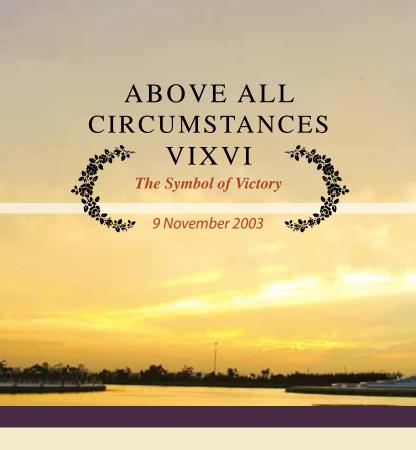




Win Their Hearts

The way to win over the hearts of other people who are unkind to us is to learn to forgive and forbear. Similar to chopping sandalwood with an axe, even though an axe is used to cut through the sandalwood harshly, it receives fragrance on its blade in return. Likewise, no matter what others do to hurt us, we should do only good deeds in return, and we will win over their hearts in time. It will be a permanent and sustainable victory which will be rewarded with love and best wishes.





Whenever you feel weak and discouraged, take a look at The Memorial Hall of The Great Master Phramongkolthepmuni or The Master Nun Chand Khonnokyoong. As the great leaders of our spiritual community, they have no fear of obstacles and never gave up or retreated throughout their lives.



Their memorial halls are symbols of victory that inspire us to become good fighters ourselves. Our courage in the pursuit of perfection will be rejuvenated just like the spirit of soldiers when they notice that their Commander-in-Chief's flag still flutters elegantly.



VIXVII

Goal of Life

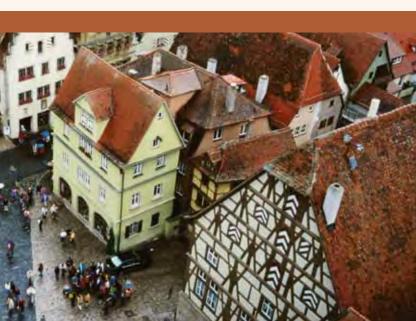


Laypeople like us need to know that the objective of our lives is for the attainment of Nirvana, so that we can manage our time in order to achieve both worldly and spiritual development.



Each morning, after rising from bed, we should chant and meditate to calm the mind in preparation for the day. Before bed, again, it is the time for prayer and meditation which will help to cleanse our mind from the stress and problems we have faced. Then we will have a sound and peaceful sleep.

6 November 2006





VIXVIII

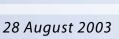
Never Retreat... Never Regress

27 January 2002

We should always try to improve our mind. Perseverance is very important. Never retreat, regress or give up even though you feel lazy or careless. Will yourself to meditate everyday until it becomes a habit, and then it will become natural for you to observe your mind at all times. Keep noticing if you are proceeding in the right direction and remember how to focus your mind. Regular practice will lead us to the ultimate refuge, which is the Triple Gem within.

THE TRUE REFUGE VIXIX





Do not let your routine practice of meditation be interrupted by any external factors. Meditation is a task for the mind and does not require any physical effort. We only need to visualize a crystal-clear sphere or a crystal-clear Buddha image at the center of our body at all times.

This process is called meditation, or bhavana which is compatible with other physical tasks. Similar to driving, the mind and parts of the body can function together at the same time.



VIIX

The True Refuge

19 February 2004

People, animal companions and material things are not a true refuge. These things are not lasting in nature and are subject to change, and at best, they can only be a temporary refuge. Instead, our true refuge is not subject to change, which means that it possesses the omnipotent characteristics: permanence, blissfulness, and true self. Even things which have lasted millions or billions of years like the sun, the moon and stars cannot be our refuge because they too will eventually disappear altogether, along with those people who believe in the planets. The Lord Buddha investigated throughout and beyond the three realms of existence and discovered that the true and only refuge is the Buddha Gem, Dhamma Gem and Sangha Gem. These three eternal things, known as the Triple Gem, exist within every human being.





THE TRUE REFUGE VIIXI The Chance and the Choice

Disease causes pain and takes away our health and strength. In our lives we may lose anything for any reason, but as long as our breath and the light at the center of the body still remain, we will be able to use them to reach our inner peace and true happiness within.

20 June 2006



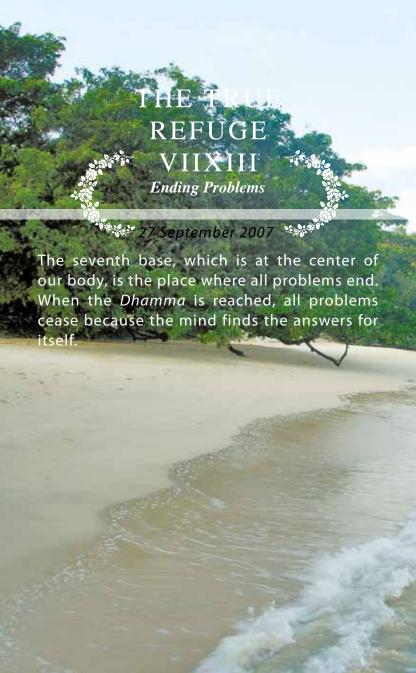
When we attain the *Dhammakaya* within, there will be no more suffering, boredom, stress, tension, sadness, or grief.

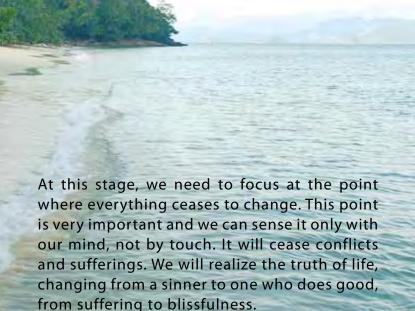


Before attaining *Dhammakaya*, life is like running against the wind with a burning torch in our hand. The flame blowing towards us brings us heat and pain. When we reach a pond and dip the torch into the water, the flame is put out. The coolness of the water replaces the heat and puts an end to our pain. We will soon forget that we were suffering just a short while ago. That is how those who attain the *Dhammakaya* feel. They will feel happy and peaceful, and ready to perform only good deeds. Even in hard times, there will be no loss of courage.

21 May 2004



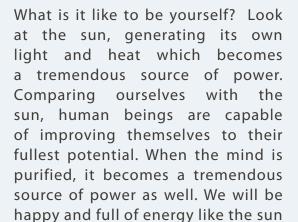






VIIXIV

Be Yourself



11 June 2005

every moment of the day.

THE TRUE REFUGE $\overline{\text{VIIXV}}$

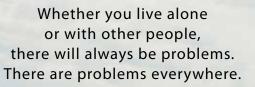
The Brightness of the Sun

It can be said that no one prefers a life in darkness to a life with a bright future. Sometimes it is unavoidable that darkness comes into our lives, however, we know that when tomorrow comes, all darkness will disappear. With the presence of daylight, we will gain hope and courage.

The light of the day will make things appear more vividly to us, so we are not frightened by what we cannot see. We can make the sun rise at night as well. Just focus the mind at the center of our body until the light glows within. When this inner sun rises at the center of our body, we will feel even happier than when we see the sun of the day.







However, we can deal with those problems with wisdom and courage which are derived from the perfection of the mind when we meditate. With this state of mind, we will be like the sun that sheds light on the world every morning. Do not give up meditating. Put your mind at the center of the body all the time, and you will be happy and bright like the sun that provides light and warmth to all living things.



VIIXVII

Giving Courage to Others

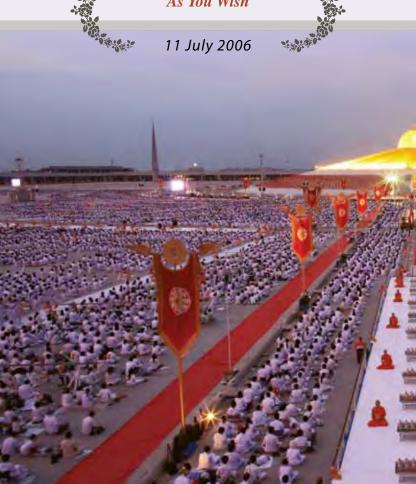
Before we can encourage other people, we should be able to encourage ourselves first. The only way to empower the mind is to rely on the absolute power of the Triple Gem. If our minds can become one with the power of the Triple Gem, we can make a wish for both ourselves and other people. This is the right way to encourage people.

11 August 2003



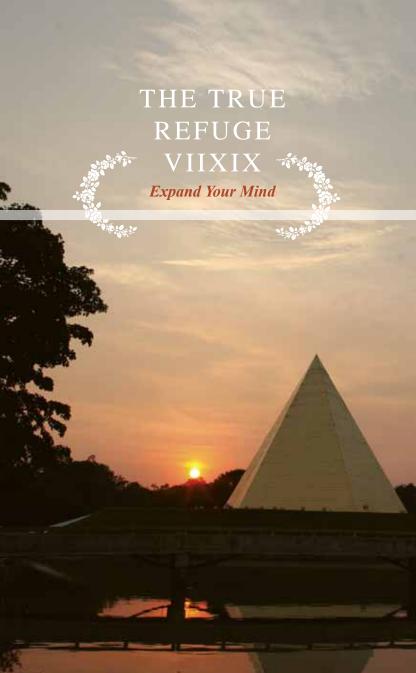






By encouraging people to do good deeds, the result will be firmness of the mind. The mind will be strong and filled with unshakable courage. Also, the person will be adorable to all celestial beings and humankind. While meditating, it will be easier to attain Nirvana.





Our lifespan is so short while our great destination is far. Hence, we have limited time for performing good deeds and reaching our goal. Do not allow your vision to be narrowed but keep it wide. Envision the whole world in your hands. With determination, everything will fall into place.





VIIIX

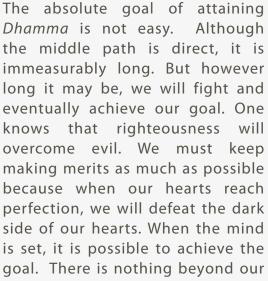
Victory is Our Final

No matter how far we are from our goal, we are never lost. Despite the dim hope of success at times, there is always the possibility of winning. Only determination will lead us to our goal. Although the goal is far and it seems like we are going to lose, if we take the right path and try hard enough we will eventually succeed.

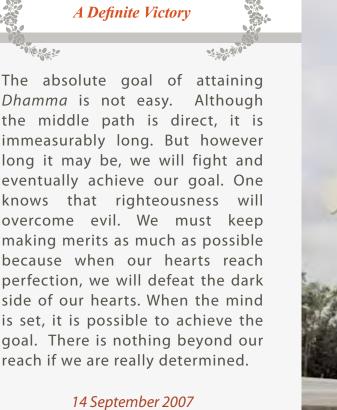
7 October 2007

VIIIXI

A Definite Victory



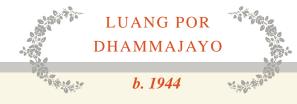
14 September 2007







ABOUT THE AUTHOR



Luang Por Dhammajayo is the abbot of Dhammakaya Temple and the president of the Dhammakaya Foundation in Thailand. He was born Chaibul Sutthipol on the 22 April 1944. During his adolescence, he became an ardent student at the Meditation Center of Wat Paknam Bhasicharoen where he first met his mentor and spiritual guardian, the Buddhist nun Khun Yay Archaraya (Master

Nun Chand Khonnokyoong). She was one of the most respected Buddhist Meditation teachers at that time. Later on, Chaibul was ordained at Wat Paknam Bhasicharoen on the 27 August 1969. After six years of monkhood, Venerable Dhammajayo became a teacher in the specialized method of meditation known as the Dhammakaya School of meditation founded by Phramongkolthepmuni (The Most Venerable Sodh Candasaro), the great abbot of Wat Paknam Bhasicharoen.

Venerable Dhammajayo himself, is a vital force in the inspiration and teaching of higher meditation and insight. He has succeeded in establishing a model temple which is a prototype of a temple with good discipline, practices, cleanliness, orderliness and holiness, which not only is the model temple accepted nationwide but has also successfully expanded to many countries worldwide. He has also succeeded in establishing a Buddhist satellite network with a 24 hour-a-day broadcasts to effectively expand the Dhamma and meditation teachings to the audience both nationwide and worldwide.

BASIC DHAMMAKAYA MEDITATION



Start by adjusting your sitting position. If you sit on the floor, sit cross-legged, right leg over the left leg, right hand over the left hand, palms up, your right index finger gently touching your left thumb. Place both hands on your lap comfortably, your head and back erect. If you feel uncomfortable in this position, you may sit on a chair or sofa. Adjust your position until you feel completely comfortable, so that the blood will circulate freely, and you breathe naturally.

Gently close your eyes, comfortably, as if you were going to sleep. Do not squeeze your eyelids, do not force them shut. Close them slightly. Do not close them tightly. Sit with a smile on your face. Next, take a deep breath. Inhale and exhale a few times. Breathe in deeply until you feel the air pass through your lungs and reach the middle of your abdomen, and slowly breathe out, through

your nostrils. When you breathe in, imagine that each cell in your body is fully taking in the feeling of happiness and joyfulness, and when you breathe out, breathe out all your worries, and negative feelings. Take a moment to let go of all responsibilities that relate to work, loved ones, family, studies, or anything else.

Let everything go. Let your mind be joyful, relaxed, and free from all worry. Then breathe normally. Relax every muscle in your body. Start to relax from the top of your head, down to your forehead. Relax the muscles in your face, your eyelids, your neck, and the muscles in your shoulders, your arms, down to the tips of your fingers. Relax the muscles of your back, your chest, your legs, down to the tips of your toes. Let every part of your body relax. Don't let any part of your body contract, tighten or become tense.

Continue to relax until you feel that every part of your body and each cell in your body are completely relaxed. You are now in a state of complete relaxation, so that you can feel an emptiness, transparency, and lightness. Now, make your mind joyful, cheerful, clear, pure and bright. Release, and let go. Empty your mind.

Make your mind clear, pure, and free from all thoughts. Imagine you are sitting alone in a vast, open space, full of freedom and peacefulness as if you never had any attachment in life, never had any problem, and never known anyone before. Then

imagine that your body has no organs, suppose it is a tube, a hole, a hollow, like an inflated balloon, or like a crystal or diamond cylinder, bright and clear. Let it be an open space, empty, hollow inside. You may feel your body get lighter and lighter, as if it is weightless; gradually melting away and becoming one with nature.

Let yourself enjoy this feeling of peacefulness. Now, bring your mind to focus to the center of the body, in the middle of your abdomen, two finger's width above the navel level. If you are a new practitioner, do not worry too much about the exact point of the center of the body; simply maintain your mind, softly, and gently, in the middle of your abdomen. The way that you focus your mind at the center of the body, is by comparing it to the lightness, and gentleness of a bird's feather, that is floating down from the sky and touching the calm surface of the water.

You may feel the soft touch of a bird's feather when it touches the surface of the water. Focus your mind at the center of the body with this feeling. Maintain the feeling of relaxation of your body and mind continuously, while you focus your mind at the center of the body in the middle of your abdomen. After you've found the starting point to focus your mind, softly imagine the meditation object within you, so that the mind can have something on which to focus, and so that your mind will not wander. You can imagine the sun, of any size that you like. Let it be round as a clear

pure crystal ball, and bright.

To imagine this object, you need to know the method. Slowly imagine the object, with ease. Relax. Keep it simple, as you might think of a football, a tennis ball, a ping pong ball, or anything that is familiar. Do not force your mind to think of the object to the point that it makes you feel tense. Do not use too much effort. Or else, you will stare at it; that is the wrong method. Gently imagine the object, and relax. It does not matter if it is not clear. Be satisfied with however clear it is. And maintain your mind calmly, let it stop and be still. Think of the bright sun continuously. Do not let your mind wander. If you do think of something else, maintain your mind by repeating the mantra.

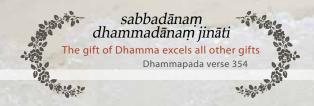
Repeat the mantra in your mind softly, as if the soft sound were coming from the center of the sun, in the middle of your abdomen. Repeat the mantra, "Samma Arahang, Samma Arahang, Samma Arahang", which means: purify your mind. So that you will be free from the suffering of life, or you can use any words, such as "clear and bright, clear and bright, clear and bright". Repeat the mantra continuously, while at the same time thinking of the bright sun, gently and comfortably. Focus your mind and be still at the center of pure brightness. Maintain your mind by imagining a bright object, and at the same time repeat the mantra continuously, softly, comfortably, until your mind is still.

Once your mind is completely still, it will drop the words, "Samma Arahang" or "clear and bright" by itself, as if you are forgetting to repeat this mantra, or feel that you don't want to repeat the mantra anymore; or just want to be still, and the mind is not wandering or thinking about anything, and there is only the picture of bright sun appearing clearly at the center of the body. If you feel like this, you do not have to go back to repeating the mantra again. Let your awareness maintain the vision of a bright sun, gently and comfortably. Only do this from this point onward, with a still mind, softly, gently, constantly, continuously. And do not do anything beyond this.

If you have any experience from within, which is different from your meditation object, do not be excited. Let your mind be neutral, as if you had a lot of previous experience in life; observe the experiences that occur with calm mind, relax. Do not question, how this is happening. Just observe, only observing, otherwise your mind will move from the center of the body, and your inner experience will disappear. Observe it with calm mind, be neutral, soon your mind will be completely focused, pure, still, feeling nothingness; this moment is very important, so do not neglect it, pay attention; because the experience from within will progress; your mind should remain only in this state. Your role at this time is to be an observer dust keep observing, keep observing, just relax. Do not think of anything. Do all of this, only this, that is all.

If you do this correctly, easily, comfortably, then your mind will become still easily, effortlessly. If you were an analyst, you would analyze, comment, on your inner experiences, your mind would not be calm, your good experience, would go away. So, just adhere only to my instruction. Eventually, your mind will be refined, and completely focused at the center of the body, and the mind will lead within, entering into clarify, purity, brightness, true happiness, and true inner knowledge, which is the wisdom from within, that lies deeper and deeper, And you will attain that which is in you, that is universal, the same for everyone in this world.

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)
The Most Venerable Phrarajbhavanavisudh
(Luang Por Dhammajayo)
The Most Venerable Phrabhavanaviriyakhun
(Luang Por Dattajeevo)
The Master Nun Chand Khonnokyoong
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วัดพระธรรมกายนครโอ๊คแลนด์ New Zealand
สุขเกษม-ไมตรีจิตร์ สุพรรณนานนท์, ยุทธนา กระแสสินธุ์,
ชลิดา จันทร์สิริพงศ์, ศุภกิจ-พิตติภรณ์-พิชาวีร์-พงศ์ชัช พัชราภรณ์
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Ven. Phromsan Aphiwatthano, My Family & DTK Intergroup

คณะสงฆ์วัดพระธรรมกายโตเกียว ๆ รั้ง

วัดพระธรรมกายไต้หวัน พระกฤดา เตชวีโร และคณะณาติ

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พระวีรวิทย์ อุตุตมวีโร และญาติมิตร

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พระกฤตยะ สีทอมใน พระภิกษุรุ่น 25 "ครางชัย" พระหิรัญ ฐิตรทใน และครอบครัวตัณฑกิจรัฒนะ

พระพี่เลี้ยงและธรรมทายาทุกลุ่ม30 ระเบียง7

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Papone Soonthornmontakarnti & Family Tanawan Pang Yew Wee(ธนวันต์ พางยิ่ว วี) Chitsanupong Thongthawee & Family Aromhack-Bounleun Chanthongthip

กนกอร จงสถาพรพงษ, กาญจนา โคต<mark>รเวียง</mark> กองบุญแก้วสมบัติจักรพรรดิ์(เม.ย.-มิ.ย.53) จิรพร เจริญสุทธิโยธิน ขวัญชัย-นางสุดา-น.ส.กฤติญา โฉมงาม จั้น เลี่ยนยงค จันที นิกร กันธะอุดม พร้อมครอบครัว จิตติมา ชินพิพัฒน์ เจนจิรา วิชชานนท์ พร[้]อมครอบครัว ชัยวิทย-วงเดือน ดาวมุกดา ฐิติวุฒิ เจริญสุทธิโยธิน ณรงค์ เลี้ยนยงค์ บรรลุ-อ่ำครอบครัวพันธุ์ในราช ทองคำ เคอิจิ-ด.ญ.อาโกะ-ริโกะ นากาโอกะ ครอบครัวนากาโอกะ ทองใล บตรทะสี อนพร เช็ง-นิภาภันณ์ ศรีไทย นงลักษณ์ มอริส นราภรณ์ ฐานะโชติพันธ์ นวลหง พวงจินดา และครอบครัว ปทุมวดี แก**้**วโพอิ์ราช ครอบครัวปทุมวดี สารมานิตย์ ประหยัด-รุ่งอรุณ แพงแสง เจตณรงค์ คู่ใบะซากะ จัตศาสตร์ ปานหมั่น พจนี ห่อทองคำ พนินทร แก้วศรี พัทธมน บาสเกต และครอบครัว พิกุล ขัดทะจันทร์ เพ็ญแข ศิวะนันต่วงษ์ พร้อมญาติ ไพศาล จันทร์สิริพงศ์ วิริยา-Toshivuki โมโมเซะ

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มลฤดี-วิบูลย์ รุจินานนท์ วงศกถต กระจางสนธิ์ จ.ส.อ.เสนอ - นางมาลี คินิมาน และหมู่ญาติ รัชนีวรรณ ภาคีฉาย-Goodchild Family เกษม-สุภมาส-กนิษฐ์ พรพัฒนะแฉ่ง วรินทร ประทุมพงษ์ วาสนา ทองใจศรี พร้อมครอบครัว วิทัย-มาลี ตั้งประสิทธิภาพ วิสันต์ บุตรบุญจันทร์ สมนา ถังเงิน และครอบครัว ดร.สมศักดิ์-สุชาดา-น้ำผึ้ง ศรีสมบุญ สายฝน ใหลิ์คำมา พร้อมครอบครัว จิตตินันท์-อาทิตยา(วัดไทเป) สุจิตต์-สารภี-ผศ.ดร.อัญชลี สวาสดิ์ธรรม สุพจนีย์ สุดบ้านเสื่อ สุภาพร ซือสูงเนิน-อนพัฒน์ ไกรสวัสดิ์ สุวรรณา-เช้งลิ้ม แพ่ตั้ง-สุพัตรา แพ่เอี๊ยบ โสรยา มีกล โสภา จารุวัฒนาการ หยาดอรุณ ชัยศรีสุขอำพร อนันต ศรีสุวรรณ,เขมิกา สีสด ครอบครัวอมรชัยวุฒิกูล อุษา จันทร์สิริพงศ์ ไพศาล จันทร์สิริพงศ์ บุคคลากรรุ่น 15 ฟ้าฉ่ำบุญ

ละมูล-พัฒนะแฉ่ง-อุบล-พยอม พรพัฒนะแฉ่ง รังสรรค์ - แวววลี - มุกดา - มัลลิกา สิริวรจรรยาดี พ.ต.ท.สุวัฒน์ ปุณฺณโก, พ.ต.ท.สุวัฒน์ เวสสะภักดี สุภาภรณ์-แสงนิล วงศ์ใหญ่ และคณะญาติมิตร ศิริพร เอื้อลีฬหะพันธ์ & Pawelzik Family วิชัย-ด.ช.วรินทร-ด.ญ.เกวลิน หวังฤทธิไกรกุล อุไร ใจแก้ว - พ่อหมวก - แม่คุย, Mr. Takuchi, ด.ญ.มิกะ อิชิดะ พร้อมครอบครัว อุบาสก - อุบาสิกา - กัลยาณมิตรวัดพระธรรมกายโตเกียว วรัญญาภรณ์ ทองไทยชนานันท์และครอบครัว

กองผลิตสื่อต่างประเทศ สำนักต่างประเทศ รายการ Smile world, 11.15-11.45น.ทุกวันเสาร์ และ 21.30-22.00 น.ทุกวันอาทิตย์ รายการ DMC Weekly News, 01.00-01.30 น.และ 7.45-8.15 น.ทุกวันอาทิตย์ รายการ Gleamming with Buddhism, 00.00-00.30 น. และ 14.00-14.30 น.ทุกเสาร์ รายการ Meditation for Peace (english language), 4.00-5.00 น. ทุกวันเสาร์ (on saturdays)



Directions to Wat Phra Dhammakaya, Pathum Thani Province in Thailand





