

Pearls of Inner Wisdom

reflections on
*Buddhism, Peace,
Life and Meditaion*

Luang Phaw Dhammajayo

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Foreword

My dearest wish is to see all of you attain inner happiness. May the path of pursuing perfections¹ be smooth for all of you. No matter what obstacles you may encounter, may you prevail with a heart unperturbed.

Luang Phaw Dhammajayo



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Preface

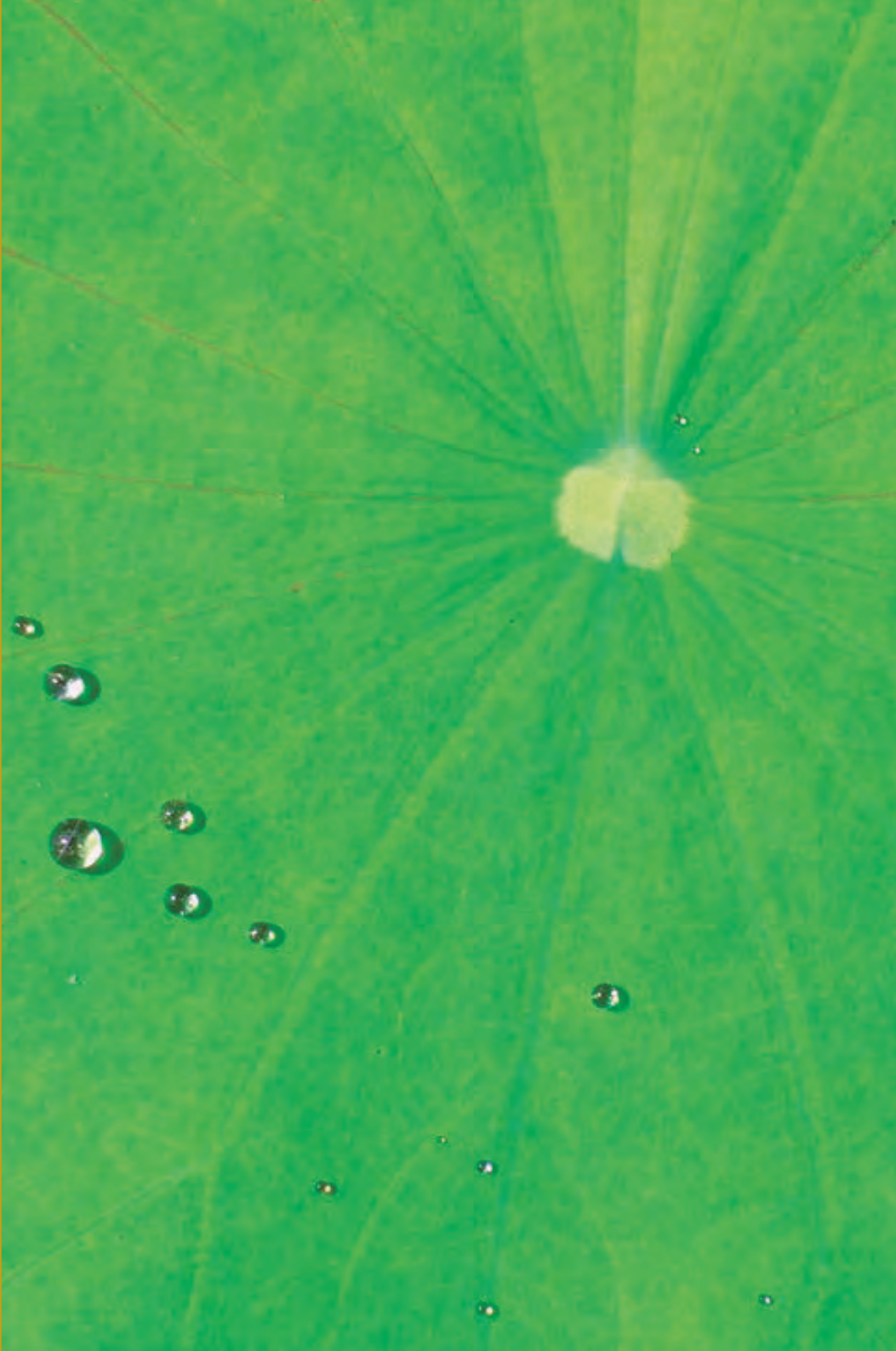
This is a collection of some of the sayings given by Luang Phaw Dhammajayo (the Most Venerable Dhammajayo Bhikkhu) in the period 1988-2000. It must be said that this book is one of the first examples of his work to appear in English. The book's content predates his current fame as a daily face on the Buddhist satellite channel, DMC

The original manuscript was published in Thai under the name *Kong Kwan* in the year 2000. In this translation, the selected sayings have been grouped under six headings – aim in life, the importance of Dhammakaya, reasons to meditate, meditation technique, maintaining meditation in everyday life and elements of Buddhist lifestyle – and the esoteric sayings have been omitted.

Although Luang Phaw Dhammajayo's teachings are firmly rooted in Buddhist culture, he makes use of several specialist terms which have been left unexplained in the text but for which readers are referred to a glossary of selected vocabularies to be found at the end of the book.

Most of the teachings were given in the course of meditation instruction and therefore cover topics relating meditation to life. Although relatively rare, the sayings are timeless in the knowhow they offer to the meditator. Thus, this book can be read cover to cover – or if you are feeling down at heart or too lazy to meditate, a page can be read at random to cheer yourself up. Although this book is attractive and collectable, its prose eloquent; it can do little to improve your life unless its content is put into practice.

So – happy reading, earnest practice and may all who have the chance to browse these pages attain inner happiness for themselves with ease!







AIM IN LIFE

1. Our Goal

The most important thing,
wherever you are,
is not to neglect
your meditation practice.

Don't let
your purpose in life²
slip away.

We made the decision
to follow this path,
out of a wish to learn meditation
and to attain the inner body
of enlightenment.

Thus, we should meditate with diligence
and fulfil our chosen purpose.

Don't harbour expectations in your mind.

It's enough not to let your practice get worse.

But when you see an improvement,
know it has been the result of your consistent effort
to maintain subtlety of mind all along.

(7 December 1997)



2. Our Only Real Belongings

There are only two things
that really belong to us.
One is our mind
and the other is the point inside us
which is home to the mind.
Mind consists of the functions
of perception, memory,
thought and cognition.
The home for our mind
is at the centre of our body,
at a place called the 'seventh base',
which is the trailhead
of the Middle Way inside us.
It is this inner path
that all the Enlightened Ones
have used to reach Nirvana,
to attain the source of pure wisdom,
and to break free of suffering
while gaining knowledge of
the reality of life and the world.
(6 February 2000)

3. Replenishing Purpose

From the first time I started
to study Dhamma³,
I knew I couldn't afford
to waste a further moment of my life.
I wanted to advance
my perfections each and every day.
I wanted my inner experience
in meditation to progress.
I reinforced my commitment
day by day,
leaving me with constant delight and joy inside.
Follow my example.
Consolidate your purpose in life for yourself
and you will find your own spiritual life
replenished with determination.
(8 May 1996)

4. The Supreme Goal

Dhammakaya⁴
is the lynchpin of Buddhism...
the essence of life.
Whosoever attains Dhammakaya
thereby attains
the ultimate meaning
of life.
(7 August 1988)

5. Dying in Vain

To be born human,
but not to use one's human body
meditating to attain the Dhamma ,
is to be born
only to die in vain.
(27 February 2000)

6. More than You can Chew

When it comes to the subject of 'merit',
there's no such thing as
'biting off more than you can chew'.
Rather you should consider it as
'rising to the challenge'
because this is how perfections are pursued.
We have to go against the flow,
meeting resistance and hardship,
to have our resolve tested.
Just as the bodhisatta⁵
had to part with wealth, blood,
and often his life,
in order to earn perfections in return.
(5 August 1998)

7. Merely in Transit

This human existence
is nothing more than a transit lounge
for those endowed with wisdom
to accumulate the additional merits and perfections
they need to attain the path to Nirvana.
(28 August 1988)

8. No Fear in the Face of Death

All the subjects
there are to study in the world
can do nothing to help you
when you find yourself
on your deathbed.
The things which can help you then
are the merits and perfections
you have accumulated
dedicatedly and without conditions
throughout your life.
Even if you were to pass on
at this very moment,
death would have no fear for you
because you have the confidence
that a new body awaits your spirit,
which is lovelier than before
and a better place to be reborn.
(7 December 1997)

9. Never Enough Merit

Even at the age of fifty-two,
I feel I have hardly scraped the surface
of the pursuit of Perfections.
The merits I have accumulated so far
seem insignificant,
as it's not enough
to lead us to the Utmost Dhamma.
So we have little choice but to
accumulate further merit.
(8 May 1996)

10. As if Today were your Last . . .

Put your time to good use
because only the present belongs to us.
Tomorrow is never for sure.
Therefore make sure today
is the day you do your best –
whether you be a monk, a novice,
a layman or laywoman,
do your duties to perfection –
imagining how you'd prepare yourself in body and mind
if you knew today had to be the last day of your life,
to ensure yourself
a good afterlife destination.
In such a way you'll avoid recklessness in life
while inspiring yourself
to accomplish the maximum of good.
(14 October 1997)







THE IMPORTANCE OF
DHAMMAKAYA



11. The Core of Buddhism

Dhammakaya...
 is the core of Buddhism,
 it being vital we study it
 to the point
 we can attain it for ourselves.
 It was there at the beginning of Buddhism,
 something which has been revived . . .
 rather than some modern invention.
 The knowledge of it was lost over the ages
 because its study and practice fell into neglect.
 But its truth remains the truth.
 Its reality is something we can still verify
 by our own striving in the here and now.
(7 August 1988)

12. Awaiting Discovery

We have become used
 to hearing the word 'Dhammakaya',
 but will continue to have no idea
 what Dhammakaya is really like
 until we attain it for ourselves.
 It is thus our mission
 to go beyond hearsay
 and prove its existence
 to our own satisfaction,
 which corresponds
 to the nature of the Lord Buddha's teachings,
 that is '*paccattam*' to be known
 only subjectively by the wise.
(October 1988)

13. Claiming our Birthright

All of you are endowed with great merit
to be blessed with the know-how that can
allow you to attain the Triple Gem inside.

The body of enlightenment is
the heart of Buddhism but is
to be found inside each one of us.

Having taken human birth,
if we live out our lives without ever
having known or attained the Dhammakaya,
we will have wasted our birthright.

But having realised our great merit
in having the path to Dhammakaya
and Nirvana laid out before us,
it is up to us to make the time
to give ourselves the chance
to meditate enough so that
attainment can be fully ours.

(1 November 1996)

14. Knowledge with a Difference

The knowledge coming from the Dhammakaya
is crucial for all to know, because:

the more we know,
the purer, the brighter,
the more joyful we get,
the more fun, pleasure,
the stronger the morale we get.

It is not like mundane knowledge
where the more we know,
the more doubtful, obscure,
and burdened we feel.

(14 October 1989)



15. The Essence of Life

Our body is constantly
being eaten away
by the influences of suffering [dukkha],
impermanence [anicca] and not-self [anatta].
Thus we cannot afford
to waste a single moment,
but must apply
this deteriorating body
to the search for Dhammakaya,
the essence of life.
Dhammakaya has the opposite qualities
to our physical body
as it is of the nature
of being truly permanent [nicca],
the origin of happiness [sukha],
and true-self [atta],
which is free from the control
of Mara, the evil one.
(13 February 2000)







REASONS TO MEDITATE



16. Essential

Meditation practice
is essential to life.
It is what life is all about.
It will lead us to reach
life's ultimate goal,
namely Nirvana.
(6 August 2000)

17. Earnest Striving

Often, when something good
is close at hand
we don't make much effort
to benefit from it.
We procrastinate
and waste our time
on less useful things instead.
This is why we need to observe ourselves
to make sure our minds
are truly progressing
on the path towards Nirvana.
Are we really striving for Nirvana in earnest?
Once we lose touch with our goal,
our efforts will become erratic.
The quality of our inner experience
will tell us if we are really cultivating our minds
at the centre of the body.
(26 October 1996)

18. If We are True

The path and fruit of Nirvana
is already within us.

Method, example and guide
are readily at hand.

It is not for lack of these things
that we have not achieved success in meditation,
but rather our lack of earnest, perseverance,
and commitment to the practice.

If we are true to our practice
true results must come to us.

(29 January 1988)

19. Transforming

The still mind
is the only thing
which can transform
delusion into knowing,
the fool into the wise.

(3 August 1993)



20. Given the Choice

If I had my time over again,
I would dedicate
the healthy years
from my youth onwards
entirely to meditation,
to master and research
Dhammakaya meditation,
for which there still remains
so many things
unknown to us.
(3 November 1996)

21. Your Unique Chance

Even the world's rich and powerful
lack true happiness
and penetrative insight
into the reality
of life and the world.
Having practised thus far,
if you are constantly diligent
in study and self-training,
you have the unique chance
to miraculously gain
that which even
the influential lack.
(21 July 1996)

22. Happiness Supreme

The bliss of enlightenment –
 the joy arising
 when one's mind
 comes to a standstill –
 excels all other kinds of happiness.
(6 August 2000)

23. Bliss

True happiness lies
 at the centre of our body,
 at the seventh base of the Dhammakaya.
 From here gushes forth
 all our happiness
 because this is its source.
 Anyone who wishes
 to attain bliss in this life,
 needs to cultivate stillness of mind
 every day.
 Practising consistently,
 our concentration will improve
 little by little,
 until eventually we'll touch upon
 the bliss inside,
 making all our efforts worthwhile.
(28 August 1988)



24. Change your Mind

The only definitive way
to overcome aggression,
selfishness and conflict,
wrong view and stubbornness,
is to uproot the very thoughts
of all these things from the mind
by meditating until we can attain
Dhammakaya within ourselves.

(18 June 2000)



MEDITATION TECHNIQUE



25. The Brink of Success

Every time we sit cross-legged
with our attention firm
and our mind still
at the centre of the body,
although our mind may sometimes
suffer sleepiness or wandering,
we are already on the brink
of 1,000,000% success
in attaining enlightenment.
(8 July 1990)

26. All the Time

Practise meditation every day.
Practise consistently.
Don't let a single day go by without meditation
because even one missed day
will undermine your attainment.
(18 January 1998)

27. Consistency

Consistency is the key
to attainment in meditation.
(3 November 1996)





28. Letting Go & Opening Up

Let go for good
of all the things
that are the foes
to progress in your meditation.
However, open up to
the things that enhance
your meditation and study
of the Wisdom of Dhammakaya⁶
increasingly and without end.
(9 July 1998)

29. Purity

Each time we adopt
the half-lotus position – sitting upright,
mindfulness firm,
with our mind at a standstill
at the centre of our body –
it is then that our mind
starts on its journey towards purity.
Purity accumulates
for as long as the mind
stops thinking.
No amount of wishing
can make us pure
in body, speech and mind.
Purity happens only
when the mind comes to a standstill
at the seventh base.
(May 1996)



30. Only a Question of Technique

All of us
 have more than enough merit
 to attain Dhammakaya
 and the Wisdom of Dhammakaya
 here and now,
 without having to wait for the next lifetime.
 With this confidence
 in the abundance of our merit,
 all that remains for us to do
 is to practise in earnest.
 Don't allow your mind to be distracted.
 Just meditate
 according to the proper methodology,
 and there is no reason why
 anyone can fail to attain.
(27 February 2000)

31. Free of Worry

For the mind
 to be able to reach
 the Utmost Dhamma ,
 it must first
 be free of worry,
 with no remaining attachment
 for things, creatures or people,
 a mind that is constantly cool and calm,
 forever clean, pure and radiant,
 irrespective of whether we're
 standing, walking, sitting or lying down.
 This is the mind
 bound for the Utmost Dhamma⁷.
(8 May 1996)

32. The Ideal State of Mind

Any time we feel replete
 like we need nothing more from the world
 than a meditation mat to sit on,
 a sitting space no larger than a metre square,
 a sleeping space just twice that size,
 enough to eat (irrespective of the flavour),
 and where nothing elates
 or disappoints us any more,
 where annoying matters fail to irritate,
 and no-one could provoke us even if they tried,
 this is when our mind remains at a standstill
 and is refreshed the whole time.
 This is the ideal state of mind –
 a state destined for the Utmost Dhamma.
 (8 May 1996)

33. Eight Little Words

There are eight little words
 that no-one can afford to forget
 no matter how often you hear them.
 They are sacred words
 that will lead you to fulfilment.
 “Stopping the mind is the secret of success”,
 are the priceless legacy
 of the Great Abbot of Wat Paknam⁸.
 Cherish these words
 at the middle of your mind –
 practise and train yourself
 to achieve their objective.
 (26 September 1996)





34. Secret of Success

Dhamma is profound
 but easy to attain
 if you use the proper way
 to adjust the mind.
 If you try to make it difficult
 . . . of course it will be difficult.
 If you try to keep it simple
 . . . it will be simple.
 The proper way is to do nothing,
 simply keep our mind at a standstill
 at the centre of the Buddha image inside⁹ –
 lightly, in stillness and equanimity.
 Our mind will be drawn inward
 to become one with Him.
 Simply keep the mind at a standstill,
 lightly, in stillness and equanimity
 because stopping is the secret of success.
(21 July 1996)

35. Harvesting Happiness

Every session of meditation
 should add to our happiness,
 encouraging us to meditate further
 next time round.
(8 May 1996)

36. Portent of Success

In order to attain Dhammakaya,
we must place our mind
on the right path¹⁰,
which is at the centre of the body,
using the right method.
When the mind is placed
with the optimum of effort,
the Sphere of the Initial Path¹¹ will appear
to let us know we are at the trailhead of the path
to attain Dhammakaya. Thus, being aligned,
the correct method and optimum effort,
predict that before long,
we will be attaining Dhammakaya.
(23 October 1991)

37. Relaxed and At Ease

Meditation practice
for the attainment of Dhammakaya
must be done when you
are at ease and relaxed.
(23 July 1994)





38. Recipe for Success

Simply observe whatever arises
at the centre of the body
relaxedly and without
any mental commentary.
It's all you need to do –
nothing more
because this is the recipe for success
that will allow you
to attain Dhammakaya.
(3 August 1993)

39. The Measure

The extent to which
we can keep our mind
at the centre of the body
is the measure of how much
we truly love the Dhamma and
how much we desire to attain it.
If we let our mind be distracted,
it shows that our commitment to the Dhamma
has been compromised,
compromising also our potential
for results in meditation.
(14 March 1999)

40. Doing what comes naturally

Our meditation practice
differs from day to day.
Some days we feel
like repeating the mantra to ourselves.
Others not.

Some days we feel more comfortable
visualizing a mental object.
Others not.

We have to listen to our inner feeling,
meditating in the way
that comes naturally
on each particular day.

Attaining Dhammakaya can be simple
if we realise the nature of the mind,
which is to favour ease and patience
rather than force or struggling against
what comes naturally.

We have to go along with the nature of the mind –
that's the simplest principle of practice.

(October 1988)

41. Expectation Free

When practising meditation,
 don't harbour expectations or worries
 about whether your inner experience
 is moving forwards, backwards,
 or the same as before.
 Speculation is of no use.
 Simply bring your mind to a standstill
 and remain joyfully with the moment.
 Don't go thinking "with my mind as still as this,
 I ought to be getting some new experiences".
 Accept it if there is no change,
 and if there is a change then accept that too.
 Don't let anything
 rob your mind of its neutrality.
 These are groundworks to the study
 of the Wisdom of Dhammakaya.
(8 May 1996)

42. Ease is the Way

Tension during meditation
 tells you that you are using too much force,
 that you have deviated
 from the proper method.
 If you were on the right track,
 the meditation would bring
 only joy and ease.
 Never forget that for the entirety
 of the Middle Way within you,
 beginning, middle and end,
 'ease' needs to mark every step of the way.
(23 May 1996)

43. Perpetually at the Centre

I try to help
everyone to attain
the inner body of enlightenment.
But you need to keep
your side of the bargain
by gently maintaining your attention
at the centre of the body
the whole time.

Even outside the formal meditation sessions,
you should still habituate your mind
to the centre of the body.

In this way, during the formal meditation sessions,
you will reach concentration quickly
and waste no time adjusting your mind,
because a properly located mind
has already become your habit.

(14 March 1999)

44. Our Inner Work

Meditation

is our most important inner work –
a task that takes no physical effort –
which can be done in tandem
with other ‘outer’ activities.

It should be no harder to do
our inner and outer work simultaneously,
than remembering to breathe
while having a meal!

(8 July 1990)





MAINTAINING MEDITATION IN EVERYDAY LIFE





45. No Excuse for Excuses!

No matter if you're weary, ill,
or snowed under with work,
nothing should stand in the way
of meditating as much as you can.
Don't let life events
become obstacles or excuses
that stand in the way
of your meditation practice.
(8 July 1990)

46. Putting Two and Two Together

Never despair when the going gets tough
nor give in to boredom
on the path of pursuing perfection.
If you are weary, then rest.
Once recovered,
continue from where you left off.
Nonetheless, don't let physical tasks
rob you of your subtlety of mind.
Keep up regular meditation.
In this way, Pursuit of Perfection
can go hand-in-hand with
our meditation progress.
(11 August 1998)

47. Life . . . to the Power of Two

In the material world
we have to speed up
for our body to reach
our destination more quickly.
But in the spiritual world within,
our destination can only be reached
if the mind is brought
to a complete stop.
To achieve both destinations,
the mind has to stop
while our body keeps moving.
In practice we can achieve this
by making sure wherever we go,
we are always able to see
a bright Dhammakaya within.
It must remain clear all the time,
whether thinking, speaking, working,
talking, writing or whatever the task.
This is called 'putting two and two together'.
In fact it is life to the power of two!
(23 May, 1996)





48. Around the Clock

Meditation is so important to us
 that we need to maintain it all the time
 and cannot afford
 to go even a single day without it.
 In this respect we can consolidate
 our commitment by taking
 the Great Abbot of Wat Paknam –
 his life's example, goal and ideals –
 as our inspiration, because throughout his life,
 against all odds,
 he never let himself backslide
 in his practice.
(25 November 1996)

49. Dhammakaya by Association

Birds of a feather flock together.
 If you want to attain Dhammakaya,
 you have to associate with those
 who can help you to do this.
 Such association is the portent
 that your merit¹² is sufficient,
 soon to lead you
 to attain Dhammakaya for yourself.
(2 April 1988)

50. As if Your Life Depended on it

Treat the centre of body
with full importance.
Neglect it no more
than you would neglect to breathe.
(27 February 2000)

51. The Mind Habitually Still

Khun Yay Ajahn¹³ was a person
whose mind was habitually
at a standstill.
That's why she could excel
in meditation – to the point
that the Great Abbot of Wat Paknam
praised her as being
'second to none'.
(8 November 1996)

52. The Joyous Mind at Work

Maintain joy in your mind
the whole of the time
irrespective of the circumstances.
Be careful not to let
negativity bruise your mind
and you can have job satisfaction
wherever you work.
Even though sometimes
you'll get orders that aren't fair,
don't forget that none of us,
not even our boss,
has reached an end of defilements,
and no-one has the wisdom
to know absolutely everything
that's going on in the workplace.
So don't waste your time
getting annoyed about it
or allowing it to rob you
of your joyous morale.
(7 December 1997)



ELEMENTS OF BUDDHIST LIFESTYLE



53. In the Buddha's Footsteps

Purify yourself
in body, speech, and mind
according to the Buddha's teachings.
Follow His example in all things –
whatever He did, whatever He was.
Just as He was able
to break free from the defilements,
so too can we be free.
Thus, heed all the practices He taught,
because practising them
will lead us to Nirvana.
(27 February 2000)

54. Chanting

Chanting in homage
to the Triple Gem
helps hone our mind
towards a state of stillness
which brings meditation attainment
more easily within our grasp.
(8 October 1995)





55. Choice of Words

Words that hinder
 others' stillness and peacefulness of mind
 should never pass our lips.
 Much less comments that discourage others
 from practising meditation.
 Let us speak instead of things
 that encourage others' peace
 and stability of mind,
 forging morale to do good deeds
 and meditation without end.
 If we restrict ourselves to such words,
 love, respect, credibility,
 trust and joy will come our way.
 Moreover, our own attainment in meditation
 will become easier as a result.
 (23 July 1996)

56. Unfaltering

For the moment, most of us
 have no idea
 how much merits we have.
 But when we attain
 the Dhammakaya,
 we will know it for ourselves.
 Therefore from this moment on,
 pursue perfection to the fullest.
 Don't give in to irritation, sulking,
 despair or boredom.
 Take KhunYay Ajahn as your model.
 She pursued perfection without faltering,
 to the point her health gave way –
 But she had already achieved
 victory in her life
 seeing her body as nothing more
 than sugar cane, from which
 all the sweetness had been squeezed
 - her body as a husk
 to be cast aside
 for its final elemental breakdown
 into solid, liquid, air and heat.
 So take KhunYay Ajahn as your example.
 Follow in her footsteps
 and the success she gained
 will be yours.
 (4 February 2000)





57. Things Worth Saying

The nature of the arahants
is to speak only the truth –
which is of true benefit.

Anything which is not true
or which is of no benefit,
they keep to themselves.
(3 November 1996)

58. Exercise

Exercise . . .
refreshes the body
extending its life.
Being too lazy to exercise
is as good as destroying your health.
(9 July 1998)

59. Be Thankful

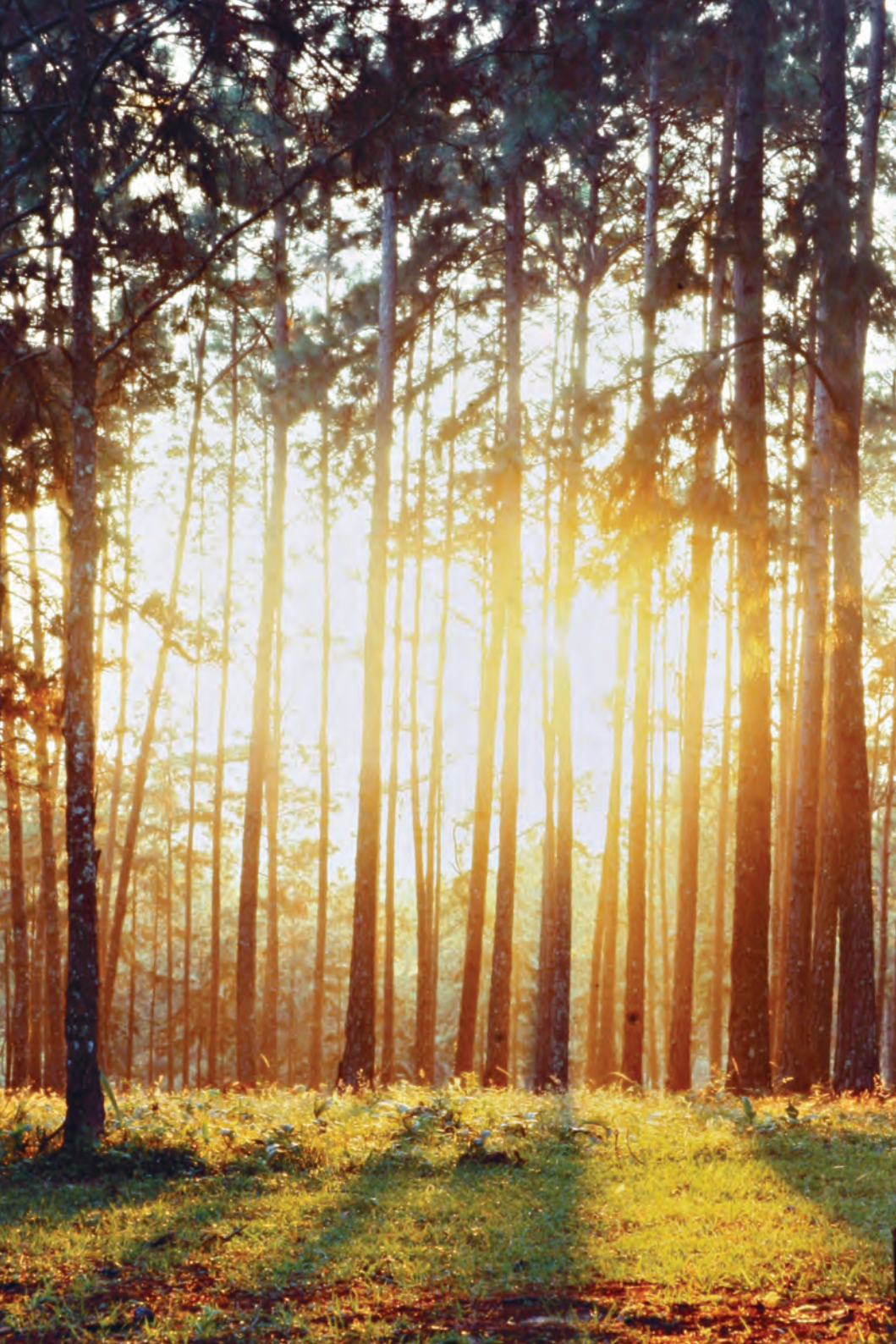
If someone has the compassion
to advise us or point out our faults,
the least we can do
is to thank them for their concern.
(14 October 1989)

60. Dedication Conquers All

No matter what good deeds we do,
 there will always be obstacles –
 it's always an uphill struggle.
 But consider this,
 no matter how high the hill
 it's always beneath our feet!
 If you want to know
 how high your feet can get
 then keep on walking to the peak
 and you'll know that no matter the height
 we can always go higher.
 Obstacles are there to be overcome.
 Even the highest mountains can be crossed
 on feet a fraction of the size –
 so believe me when I say
 nothing can beat
 earnest dedication to a task.
(23 May 1996)

61. Merit Without End

Try accomplishing
 even a small good deed
 with the utmost of dedication,
 to the point
 you'd put your life on the line.
 You'll keep on benefiting from the fruits
 of such a deed endlessly
 even if you are on your deathbed.
(7 December 1997)





62. First Step on the Journey

Before setting out on a long journey,
invite all the Buddhas
to protect you and everyone with you,
and to allow you
to be received hospitably
no matter where you may go,
as if others were to take you
for an auspicious one
coming to bring them good fortune,
or as a Universal Monarch
would welcome the crystal treasure
coming to him spontaneously
through the air.

(25 November 1996)

63. Perfection of Generosity

The Great Abbot of Wat Paknam
 often used to say
 that you can pursue any of the perfections you like
 but you should never miss out
 on the perfection of generosity,
 because generosity makes sure
 that we will be provided for
 in the future, especially in lifetimes to come.
 Making progress towards the Utmost Dhamma
 is like a long journey we must make.
 We won't reach there
 accidentally or any time soon;
 we can only get there
 on the strength of our perfections.
 And we can't get there in a single life,
 rather it is the work of many lifetimes.
 However if we have stored up
 sufficient provisions for ourselves
 through our practice of generosity,
 we will be able to pursue the other
 necessary perfections in convenience
 and will reach our destination in safety.
(30 August 1998)

64. Maha Dhammakaya Cetiya

The inauguration of the Maha Dhammakaya Cetiya¹⁴
 is going to be a great merit
 because it will allow us to get
 the upper hand in the struggle against Mara.
 It will allow us to attain the treasure
 of the Universal Monarch for ourselves,
 assuring providence
 on the basis of which we can pursue
 the remaining perfections to completion,
 so we can break free of the Mara
 once and for all.
(13 February 2000)

65. Heart of a Universal Monarch

For anyone to avail themselves
 to the inexhaustible treasures
 of a Universal Monarch¹⁵,
 they first need to have the unlimited heart
 befitting of a Universal Monarch,
 because his is a heart
 that harbours no stinginess,
 no regret about wealth disbursed,
 no fear of wasted funds,
 no worry that his wealth will run out,
 nor uncertainty that there'll be enough left to get by.
 His is a far-sighted heart of wisdom
 that sees ahead to the benefits in lifetimes to come.
(13 February 2000)



Glossary

1.The Perfections [paramita] are virtues such as generosity, self-discipline, renunciation, wisdom, patience, perseverance, sincerity, resolution, loving-kindness and equanimity. Pursuit of Perfections is a lifestyle of dedicatedly cultivating such virtues.

2.Having a clear and wholesome Purpose in Life is very important to meditators. Apart from having the Pursuit of Perfection as our aim in life (see above), we aim to be self-sufficient materially by earning an honest living and meditating until we can attain the inner Body of Enlightenment or ‘Dhammakaya’.

3.Translated according to context as ‘the teachings of the Buddha’, ‘inner knowledge’, and ‘pure knowledge’.

4.The scriptural term for the ‘inner Body of Enlightenment’.

5.The Buddha in his previous lifetimes of accumulating perfections.

6.The Wisdom of Dhammakaya [vijja dhammakaya] is the insightful knowledge of the reality of life and the world that can be attained through deep meditation.

7.Collective state of enlightenment whereby not just oneself but all beings are freed of the cycle of existence [samsara] and karmic retribution.

8.The Great Master Phramongkolthepmuni (Sodh Candasaro) 1885-1959, the discoverer of Dhammakaya Meditation.

9.In this case a Buddha image is imagined at the centre of the body.

10.Focusing one's mind gently at the centre of the body, two finger's width above navel level.

11.Pathama Magga: equivalent to the first absorption [jhana].

12.The positive spiritual energy in your mind stored up by good deeds such as generosity, self-discipline and meditation that helps to bring fulfillment of our wishes in life.

13.The Master Nun Chand Khonnokyoong (1909-2000), distinguished disciple of Phramongkolthepmuni and founder of Wat Phra Dhammakaya, Pathum Thani Province, Thailand.

14.The main pagoda at Wat Phra Dhammakaya in Pathum Thani Province, Thailand.

15.A ruler with so much merit that he can reign over the four cosmic continents merely by his virtue (rather than force) and who is possessed of the seven treasures of the Universal Monarch: the wheel treasure, the horse treasure, the elephant treasure, the minister treasure, the treasurer treasure, the lady treasure and the crystal (ball) treasure.



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 gently rather than 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 passing through your lungs and reaching 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 Seven Bases Leading to Peace of Mind



Base (1) Nostril { Left nostril for women
Right nostril for men

Base (2) Bridge of nose { Left for women
Right for men

Base (3) Middle part of head

Base (4) Roof of mouth

Base (5) Throat

Base (6) Navel

Base (7) Centre of gravity

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, allow your mind to become 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 had never known anyone before. Then imagine that your body has no organ. 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 the atmosphere around you.

Let yourself enjoy this feeling of peacefulness. Now, bring your mind to focus to the centre of the body, in the middle of your abdomen, two fingers' width above the navel. If you are a new practitioner, do not worry too much about the exact point of the centre 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 centre 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 some water.

Conjure up the soft feeling of the touch of a bird's feather when it reaches the surface of the water. Focus your mind at the centre of the body with the same feeling. Maintain the feeling of relaxation of your body and mind continuously, while you focus your mind at the centre 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 a diamond, a flawless diamond, of any size you like. Let it be as round as a clear, pure, crystal ball and bright as the midday sun, cool and soothing as the moonlight on a full moon night.

To imagine this object, you need to know the method. Slowly imagine the object, with ease. Relax. Keep it as simple as thinking 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 it however clear it is. And maintain your mind calmly, let it stop and be still. Think of that diamond continuously, which is as round as a clear, pure, crystal ball. Do not let your mind wander. If you do think of something else, maintain your mind by reciting the mantra.

Recite the mantra in your mind softly, as if the soft sound were coming from the centre of the clear crystal ball, in the middle of your abdomen. Recite the mantra, "Samma Arahang, Samma Arahang, Samma Arahang", which means: 'purifying the mind'— to help

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free you from the suffering of life, or you can use any words, such as “clear and bright”. Recite the mantra continuously, while at the same time thinking of the bright crystal ball, gently and comfortably. Focus your mind and be still at the centre of pure brightness. Maintain your mind by imagining a bright object, and at the same time recite the mantra continuously, softly, comfortably, until your mind is still.

Once your mind is completely still, it will drop the words, “Samma Arahant” or “clear and bright” by itself, as if you are forgetting to recite this mantra, or feel that you don’t want to recite 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 crystal ball appearing clearly at the centre of the body. If you feel like this, you do not have to go back to reciting the mantra again. Let your awareness maintain the vision of a bright crystal ball, gently and comfortably. This is all you need to do from this point onward, with a still mind, softly, gently, constantly, continuously — you don’t have to do anything more than this.

If you have any experience from within, which is different from your meditation object, do not be excited. Let your mind remain 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 away from the centre of the body, and your inner experience will disappear. Observe it with a 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. You need to do nothing more than remaining in this state. Your role at this time is to be an observer. Just keep observing and relax. Do not think of anything. Do all of this, only this and nothing more.

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 and your good experience would slip away. So, just adhere only to these instructions. Eventually, your mind will be refined, and completely absorbed at the centre of the body, and the mind will lead within, entering into clarity, 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.

About the Author:

Luang Phaw Dhammajayo



Luang Phaw Dhammajayo is the abbot of Wat Phra Dhammakaya and the president of the Dhammakaya Foundation in Thailand. He was born Chaiboon Suthipol on 22 April 1944 in Singburi province, Central Thailand. During his adolescence, he became an ardent student of the meditation centre of Wat Paknam Bhasicharoen where he first met his mentor and spiritual guardian, the Master Nun Chand Khonnokyoong (Khun Yay Ajahn), who was one of the most respected Buddhist meditation teachers at that time.

After graduating from Kasetsart University in Bangkok, he was ordained as Venerable Dhammajayo at Wat Paknam Bhasicharoen on 27 August 1969 - his new monastic name meaning 'the victory through the Dhamma'. Throughout his monkhood, Venerable Dhammajayo has become a teacher in the Dhammakaya Meditation and, together with the Master Nun and his fellow disciples, founded a new meditation centre in Pathum Thani province which has grown to become 'Wat Phra Dhammakaya' at the present days. Luang Phaw Dhammajayo has selflessly dedicated his life to propagate Buddhism and meditation practice. He is now a vital force in the inspiration of meditation teaching and ethics training to students, teachers, personnel of both public and private sector, and the general people in Thailand and abroad through more than 70 branches worldwide.

Besides, his 'Inner Dreams Kindergarten Programme', which promotes peace and harmony among humankind regardless of race, gender and religion, is broadcast daily through the Dhamma Media Channel (DMC), a global satellite network. His success in the past years has been recognized by a continuous stream of honours including an Honourary Doctorate in Buddhist studies from Mahachulalongkornrajavidyalaya University (1994), the World No Tobacco Day Award from the WHO (2004), the Mahatma Gandhi Medal for Peace and International Understanding (2005), the World Buddhist Sangha Youth Universal Peace Award (2006), the Atish Dipankar Peace Gold Award from Bangladesh Buddha Kristi Prachar Sangha (2007) and the Telly Awards (2007).



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sabbadanam dhammadanam jinati
the gift of Dhamma excels all gifts

Dhammapada verse 354

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