

## Getting to know meditation

Mind is the hub of every move.  
The true happiness, life can shelter under its roof.  
And the Mind only can do the proof.

Life is always in action along the venue of rise and fall, love and hatred, despair, hopeless or hopeful. Some moves would drain our energy, but some moves give. We cannot say that life is only happiness or being covered with pain. The truth of life is fluctuating, swinging, swaying, betraying, or unexpectedly up and down. And mostly it is up to the external factor.



And be noted that the external factor normally weaves the web of inter-twining action to our internal. It is the mind. Then the mind that is the hub of everything is always in the situation unstable, tiring and restless.

It is proved that life is a two-way traffic i.e. external and internal, outside and inside. Mostly we cannot control the external, the outside factors or situations, but the mind we may, because it belongs to us. It is our inside. It is ours.

Luckily, Buddhist Philosophy has taught us to control and conduct the mind. All

aim to lead the living way of life to the track of real peace and happiness.  
Absolutely, yes, it is “**Meditation.**”

To meditate, firstly is to learn how to still the mind on the point that is best balanced. It is the station of non-defile. Secondly is how to lead the mind to go deeper along the track of real peace. It is the Middle Way. The one and only way that leads to the real awakening and finally to the true enlightenment.



The Middle Way is the way that connects nibbana, heaven and earth as one.

**Meditation** in action will be in sudden at the gateway or at the first touch of the station of stillness, and, then, certainly, regularly, step by step all along the Middle Way. It is up to the mind that practices well or not.

The Middle Way is the real living way. It is the only existing principle of Buddhism of The Lord Buddha.

And be noted that real awakening or true enlightenment will be possible only by Dhammakaya as Lord Buddha said, “He who sees the Dhammakaya, is he who gets in touch with me, Thatagata.” (Thatagata is the name Lord Buddha called himself.)

**Meditation** in action will be touchable as soon as you touch or feel the station of

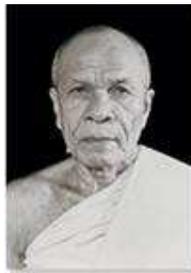
stillness and it will be sharper and sharper in every inch you insert your mind deeper in The Middle Way.

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## THE STATION OF STILLNESS : THE CENTRE OF THE BODY

"Being still at the centre of the body is to be seated on the throne of happiness."

It is the great words of the renown Buddhist monk, Phramonkolthepmuni (Luang Phor Wat Paknam Pasi Charoen) or we call him in the beloved name "Luang Pu".



Luang Pu is the one who laid his life down on the condition of gaining the truth of The Lord Buddha.

Eighty-nine years ago, Luang Pu, at the age of 33, had sat down in the posture of **meditation** and made a vow that he would never arise up again if he could not find the truth of the Lord Buddha. And with his strong determination but gently he did his **meditation**, he revealed the only path and the body of supreme truth, The Middle Way and The Dhammakaya. The Buddhist truth that had been lost for about

two thousand years ago or around 500 years after the Lord had made his great nibbana (had passed away).

With his great work of **meditation** that day, he found the station of stillness or the gateway of the Middle Way. It is at the centre of body. The Centre of our body is the gateway of the Middle Way. And, absolutely, the centre of the body is the station of stillness that any **meditation** practitioner should lay or should still the mind down upon.

Yes, we can say that to meditate is firstly to state the mind on the centre of the body.

And then, where is the real point of that centre and how to trace it? Now, it is the right time to explore...



Luang Pu said the track that leads to the centre starts from the nostril of whom who wants to trace, male is at the right one and female is at the left. And along the track, from the start to the final end, there are seven bases to stop or to pause the mind (or the feeling) there, each only once for a while.

## Getting Ready to Meditate

To start practicing meditation on your own, only a few things are needed. Just choose a peaceful corner to sit. You can sit on a chair, a cushion, a pillow or even on the floor.

The ideal sitting posture is the cross-legged one. However, you may opt to sit in the manner you feel most comfortable.

Drinking a glass of soft drink or even a lukewarm water is about to soften your feeling.

After reading the basic in “Getting to Know” section, now you have prepared yourself well enough to meditate. The following part would bring your mind back home. Just start your first personal workshop of Meditation

## Let's Meditate

Let's give ourselves a try. Firstly we must know the real nature of the mind. It is bright, clear and in the sphere form like a tiny crystal ball. Normally, the mind always wanders around. Let's close the eyes and imagine that we bring the wandering mind to stop at the nostril, male is at the right, female at the left. The nostril is the first base.



Imagine that the tiny crystal ball of bright and clear is gradually move into the nostril and goes deeper to the second base and stop there for a while. The second base is at the corner of the eye (the tear-drop point), male is at the right and female is at the left. The technique is to open the eyes upward and then let close it again.



From the second base, imagine the tiny crystal ball gently moving deeper to the third, the fourth, the fifth and so on until it reaches the sixth. Let's stay at the sixth for a while before lifting it up a little distance to the seventh. Then it is at the right place, the centre of the body.

**Is it easy enough?**

**Yet, let's try the other technique of Luang Pu.**

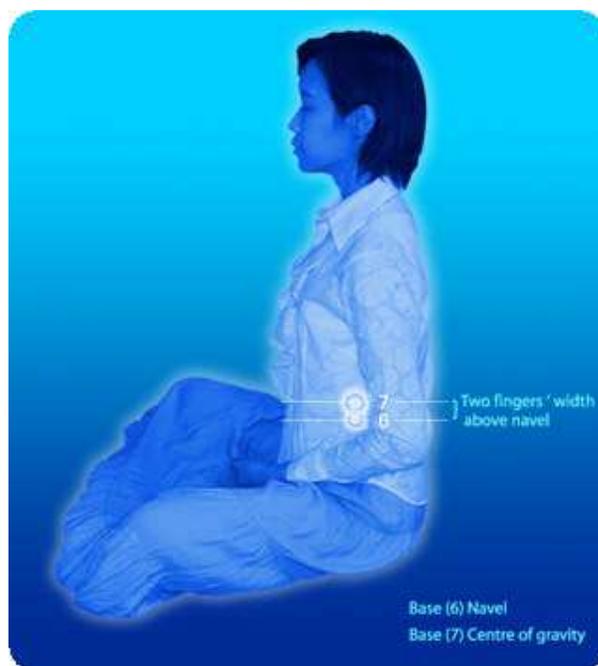
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### **Another Approach to the Centre of the Body**

The other technique of marking our centre of the body is to imagine that we cross our body by two white threads -- one is from the navel straight back to the spine. The other is from the right side through the left. The two white threads make a crossing point inside. And from that point, draw a line perpendicular up at the length of the width of two fingers lying on each other. The index is on the mid finger, as shown in the picture.



Yes, the seventh base is the centre of the body.



It is necessary only at the first time of **meditation** practice to explore the centre of the body. After that is only to remind of the point. This is the point to still the mind. And to still the mind is to remind of this point. It is the center of the body.

It could be a point of a tiny star or a point of tiny crystal ball of bright and clear.



By doing this, the very stage of **meditation**, you are going to be the graceful islet among the ever-flowing ocean of life. Like the word of the Lord Buddha “The best thing to do is to take care of your own islet.” It is to state the mind at the station of stillness, the centre of the body.

And would it be easier, in the next **meditation** practicing by taking a deep breath in. At the deepest end of the breath inside, this will help you to confirm the existence of your own center.

Let’s take care of our own islet at the gateway of the Middle Way.

Being always at the centre of the body is always being at the door that opens to the true awakening.



Being still at the centre of the body is being ready for awakening

The history of the Dhammakaya temple

The Dhammakaya tradition in our era started in 1916 when the **Great Abbot of Wat Paknam (Phra Monkolthepmuni)** strove with a determination to the degree he was prepared to devote his entire life, to rediscovering through meditation the knowledge known to the Buddhas. Meditation, previously considered nothing more than a mental exercise or spiritual austerity, became popular through this master's dedication to teaching and research in the Dhammakaya tradition he has discovered. The Great Abbot's most gifted disciple was a nun **Khun Yay Ubasika Chandra Khonnokyoong**.

Wat Phra Dhammakaya was founded by Khun Yay in 1970 after the Great Abbot's death when her own dwelling at Wat Paknam in Bangkok became too small to accommodate all those coming to study meditation there. Khun Yay and her students led by **Ven. Dhammajayo Bhikkhu** and **Ven. Dattajivo Bhikkhu** wanted to see the continual growth of the Dhammakaya Tradition and established the temple with vision of a sanctuary for peaceful spiritual practice a refuge in the midst of a turbulent world. The temple was to be a centre for international meditation study.

The temple was established on Magha Puja Day, **20 February 1970**, on an eighty-acre plot of land donated by lady Prayat Phaetayapongsa – Visudhathibodi.

The site sixteen kilometres north of Bangkok International Airport was originally called '**Soon Buddacakk-Patipatthamm**' From acidic paddy fields, a woodland was created: a parkland for meditators. Buildings were kept to a minimum and emphasized simplicity, easy maintenance, cleanliness and durability.



The foundation stone for the main chapel laid by H.R.H. Princess Maha Chakri Sirindhorn on behalf of H.M.

the King in December 1977 marked by the official foundation of the center as a temple – **Wat Phra Dhammakaya.**

The Main Chapel was completed in 1982 and the ceremony for the allocation of the chapel boundary (sima) was held three years later.



While the temple was under construction, the Dhammadayada ordination scheme program gave training to hundreds of university students, a steadily increasing number of whom swelled the number of residents in the temple community to 1,470 monks and 443 novices, 161 laymen and 650 laywomen at the present. At the same time congregations on Sundays and major religious festivals have been known to reach 100,000 necessitating the construction of the Sapha Dhammakaya Hall, planned as the centre for ceremonies.

Although recognizing the importance of constructing buildings, the temple has always placed special emphasis upon training devotees. Thus, in the more than twenty years since the foundation of the temple, activities at Wat Phra Dhammakaya have attracted devotees not just from Bangkok, but from all over Thailand and countries abroad. There are seventeen Dhammakaya Centres with sixty domestic groups and eleven Centres abroad.

The use of modern technology presents traditional teachings in a way that responds to the needs of those in contemporary society. Since the outset of the Dhammakaya tradition, the inner peace of mediation has reflected an aspiration to cultivate peace in the world at large. It has been obvious that the work involved requires more than just a temple organized by monks. For this reason, the temple has grown together

with its supporting organization, the Dhammakaya Foundation to facilitate a broader base of activities for the public and participation by lay members of the congregation. Activities are organized at Wat Phra Dhammakaya by the Dhammakaya Foundation. Activities in the present time include meditation teaching and retreats, scriptural education and research, youth training, school orientations, social services, and environmental conservation. Activities for devotees always emphasize working upon oneself through the practices of charity, self discipline and meditation.

With the expansion of the temple to one thousand acres in 1985, Wat Phra Dhammakaya stands on the threshold of the development of the World Dhammakaya Center as a resource to serve the needs of the international community.